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FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

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VOL. XXIII. , 1869. No. 1.

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By S. J. GUMMERE,

Wm. J. Alli

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VOL. XXIII. PHILADELPHIA, EIGHTH MONTH 28, 1869. No. 1.

EDITED BY WILLIAM J. ALLINSON.

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CORRESPONDENCE.

Description of the Eclipse.

By S. J. GUMMERE, President of Haverford College.

Wm. J. Allinson, dear friend.—A long cherished desire has been gratified in a most satisfactory view of the total eclipse of the 7th inst., and in fulfilment of my promise I must endeavor to give thee a brief account of the beautiful phenomenon as I saw it.

Prof. McClune, of Philadelphia, accompanied me to this place. Each of us was provided with a telescope of moderate dimensions and power; we had also a chronometer and a few instruments for meteorological observations. Daniel Hunt, Isaac Cook, and other Friends in and about Oskaloosa, were very kind and efficient in selecting a suitable location, and in furnishing us with everything needful for our purposes.

After several days of cloud and storm, the morning of the 7th came bright and cloudless, and with a temperature delightfully cool and bracing. Two hours before the calculated time for the beginning of the eclipse we were at our station, engaged in the final adjustment of instruments, and occasionally examining the beautiful clusters of spots visible on the surface of the yet unobscured sun.

While thus occupied and thus waiting for the great event of the day, I was much impressed with the practical illustration which was then being given of the definition of faith as "the evidence of things not seen." Scattered along a well-defined line crossing the whole continent, hundreds of observers were at the same time awaiting the coming of the shadow whose boundaries and movements for this day had been predicted scores of years before. Nothing visible on earth or in the heavens gave any indication of the approach of an unusual event, yet of all the expectant multitude no one entertained a doubt that the prediction of the astronomer would presently be fully verified. This remarkable confidence involved faith in the abstruse formulæ of the mathematician, faith in the observations of the practical astronomer, faith in the logarithmic and other tables, and in the intricate processes of the computer, and, above all, faith in the constancy of those laws of nature which are but the expression of the will of the Author of nature.

Soon a glance at the chronometer assured us that the moon's penumbra had already touched the earth, and that far away, off the shores of Japan, the eclipse had just commenced. Again a little time of waiting, and the shadow has swept across the Pacific Ocean, over the Rocky Mountains and the broad prairies, and now that it is within one or two hundred miles of our own position, we fix our eyes intently on the precise point of the sun's limb at which we know that the indentation of the disk will occur. Silence prevails in the company about us, while an assistant announces audibly each successive beat of the chronometer. Thus the seconds of one minute are counted out: another, and yet another, and the bright circle is still perfect; but with the third second of the next minute the first indentation of the limb is simultaneously noticed by each observer.

From this moment onward, the state of the thermometer and barometer was noted at short intervals, and the exact time at which the moon's dark limb reached each conspicuous spot was also observed. As yet the appearances were those of an ordinary partial eclipse, familiar to us all, except that in the constancy of direction of the line joining the cusps of the diminishing sun, we had visible evidence of the direct approach of the centres of the moon and the sun.

But now the moment was near which was to present the novel experience of the total obliteration of the sun from a cloudless sky, while yet high in the heavens. Again the beats of the chronometer were counted, as we watched through the telescopes the rapidly vanishing remnant of the sun. The total obscuration came with a suddenness that made it easy to determine the precise instant; and yet the first subsequent glance with the unassisted eye raised a momentary doubt of the fact. The dark glass of the telescope had concealed the beautiful "corona," which immediately revealed itself to the naked eye, and which, in the first surprise, seemed a portion of the sun's limb itself yet unobscured.

The total eclipse so long anticipated had now come, and everything was as favorable as could have been desired for its observation, except that all must be done within the short space of three minutes.

The first object that claimed attention was the "Corona" itself, that wonderful and still mysterious accompaniment of total solar eclipses. In color, brilliancy and form, the corona on this occasion was singularly irregular. Above the dark body of the moon, it appeared of a brilliant white, and of greater extent than elsewhere. On the right and the left of the vertex rose-colored flames or rays appeared, but by far the brightest tints were exhibited near the lowest point of the moon's limb. Here, too, was a most remarkable crimson-colored projection, *apparently* a solid appendage to the moon, and reaching to a distance from its limb of perhaps one-third of the moon's radius. The upper part of the corona especially bore some resemblance to an auroral display, and the whole phenomenon produced a strong impression of intensely energetic action about and beyond the dark body that hid the sun from sight.

On opposite sides of the sun the planets Venus and Mercury shone conspicuously. The view of the latter planet, a body so rarely seen with distinctness on account of its vicinity to the sun, was of itself an interesting feature of the display. I had made a memorandum of the position of the brightest fixed stars, and spent a few precious seconds in scanning those regions of the sky in which they should appear. Owing to the want of time, and partly, perhaps, to the fatigue of the eye, I did not discover any of them, but numerous observers about us saw with perfect distinctness a number of stars which we readily recognized from their subsequent descriptions of position.

From this hasty search for stars I turned to an examination of the nature and the density of the darkness, and its effect on the appearance of surrounding objects.

The obscurity was greater than I had anticipated, yet it did not resemble that of a starlight or a moonlight night. It was rather the blackness and gloom of the thunder-storm presented with manifold greater intensity. The thick shade seemed like a thing of substance and of weight covering and pressing the surface of the earth. Gleams of light skirted the horizon, coming by reflection and refraction from the regions beyond the shadow; and as the moon advanced from limb to limb of the sun, this glow in the horizon faded on the one side and brightened on the other. A Friend who, on his return from Spring Creek Monthly Meeting, was overtaken by the total obscuration in the middle of a thick grove, described the sudden darkness as something truly awful.

As some criterion of the actual degree of darkness, we had requested one of the company about us to try the legibility of a printed page during the greatest obscuration. On this page were two sizes of type;—one corresponding nearly with the general type of the *Review*, the other with that of the Obituary Notices and the "Summary of News."

His report was that the larger type was read *without* difficulty, the smaller *with* difficulty. I afterwards noticed the time in the dusk of the evening which corresponded as nearly as possible with this statement, and with the strange darkness of the eclipse still vividly impressed on the mind, was greatly struck with the contrast in the appearance and general effect of the darkness on the two occasions.

With the re-apppearance of the sun, the interest of the occasion seemed destroyed; or rather it had become a thing of memory and of the past; and yet I do not know whether this re-appearance was not the grandest spectacle of all. So quickly was the darkness that covered the face of the earth removed, so sudden was the transition from night to day, that probably there were few intelligent spectators who were not at the instant reminded of the sublime words that describe the opening act of creation: "And God said, 'Let there be light,' and there was light." The throng of spectators about our station now rapidly diminished; but we continued our observations of the sun's disk as the groups and clusters of spots were again successively

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uncovered, until the orb of day recovered his wonted fulness of lustre and perfection of form.

It has frequently been stated that in total eclipses the dark shadow of the moon may, in favorable situations, be distinctly seen sweeping over the surface of the earth as it approaches the spectator or recedes from him. I was not able to satisfy myself on this point by personal observation, on account of being engaged at the telescope at those instants when, if ever, the grand spectacle was to be seen. A gentleman, however, who joined us shortly after the shadow had passed away, assured us that he had a perfect view of the rushing shadow as it approached him with the velocity of more than 40 miles per *minute*. After observing the unexpected suddenness of the transition from darkness to light, I am more ready to believe in the reality of this phenomenon, of which, on account of the gradual darkening of the penumbra into the perfect shadow, I had previously been doubtful.

The late eclipse has been observed with a care and with a variety of instrumental means and appliances altogether unexampled in the history of astronomical research. Interesting results, and, perhaps, important additions to the sum of human knowledge, may be expected from the deliberate study and comparison of the collected records of these observations.

For the gratifying success which is already known to have crowned the well-matured plans of observation of numerous individuals and parties, due credit should be awarded to the self-denying zeal of those whom all the wonders of the eclipse could not withdraw from their self-imposed labors with the telescope or the chronometer, the spectroscope or the photographic plate. Like Whittier's Abraham Davenport, though sudden darkness covered the land, these faithful sons of science remained steadfast at the post of duty. Very truly thy friend,

SAMUEL J. GUMMERE.

Education in North Carolina—The Normal School—The Eclipse.

BALTIMORE, 8th mo. 16, 1869.

Dear friend Wm. J. Allinson.—The readers of the "*Review*" expect to be informed about what is passing among our Friends in North Carolina, and I take pleasure in giving the outlines of a recent visit to Friends' Normal School at Springfield, in company with Jesse Tyson. This is the fourth year the teachers and advanced scholars have thus spent their summer vacation together under the training of experienced teachers, among whom were President Jos. Moore, of Earlham College, and Eli Jay and wife of Indiana. There are 80 students upon the roll, and the standard of education is the highest the Normal has yet reached. The exercises were such as are usual at our best institutions at the North, and embrace the rudiments as well as the higher branches of learning. There have been more visitors this year than usual, including a number of the public men of the State, such as Professors of the State University and some of the Colleges, School Commissioners, State Superintendent of Education and State Geologist. North Carolina has passed laws for public instruction, but for the want of means nothing has yet been done.

During the week of our visit the teachers of the First-day School gave their 250 children a delightful pic-nic in the beautiful grove surrounding the meeting and school houses. The table was of rough boards, 30 inches wide and 250 feet long, covered with pure white cloth, arched with evergreens at intervals of fifty feet, with a rope fence around the entire table at a distance of ten feet;—this gave a frontage of 500 ft. for the children, parents and others, while the teachers and waiters had the intermediate space. The result was perfect order, and as the well-clad crowd of over 1000 stood in silence before this table, richly loaded with fruit and the handiwork of devoted mothers and sisters, we thought we never saw a more beautiful sight of the kind. We could but contrast it with the poverty and destitution of the same dear friends five years ago, when a wing of Johnson's army was encamped 12,000 strong upon the same spot, prepared to dispute the march of Sherman's army. Truly the Lord has preserved and blessed this people. Previous to dinner, Findley Tomlinson gave a lecture, and the children went through their exercises. After the meal, Jos. Moore and F. T. King each delivered an address.

About seven hundred of the company, including all the children and teachers, passed to an open field on the "Swarthmore Farm," near by, to witness the eclipse, and hear an explanatory lecture from Prof. Jos. Moore, illustrated by a diagram. Care had been taken to provide smoked glass for all, and when the signal was given that the eclipse had begun, there was a murmur of pleasure from old and young. We saw it under the most favorable circumstances—the dark, rapid shadow, as the eclipse became total—the splendid corona—two large beads of violet and green light, one at the lower edge and the other to the right of it—the visible planets—the green sickly shade over the extensive landscape—the hushed awe of the vast company—the reversed shadow and the burst of pent up feelings when the first beams of the sun reappeared. Immediately after the eclipse the thermometer fell 20°, and the next

two mornings it was as low as 52° at sunrise, continuing very cool during the entire day.

I have been present at many social gatherings of Friends in North Carolina in their efforts to keep families and children together, through innocent recreation and improving exercises, regulated by the presence of parents and concerned friends, but this was the most interesting day of them all.

This week winds up our fourth scholastic year in North Carolina. Friends' schools have increased from 12 to 44, and the pupils at the close of each year have been 940—2143—2586—this year about 4200. All the children attend our week-day meetings and First-day schools, and many of them who are not members also attend our meetings for worship with their parents on First-days also.

The funds of the Baltimore Association are entirely exhausted. (The annual report will be made to Baltimore Yearly Meeting in the Tenth month.) Forty-four schools, with but *moderate* aid to each, will require a large sum, besides which we have the Agricultural Department, equally successful, and no less important at this juncture. Over 1000 persons have visited "Swarthmore Farm" in the past seven months, many of them from distances of 100 to 300 miles.

In the present depressed state of education and agriculture, no one can properly estimate the result of this combined work of the Yearly Meetings upon the future of the South and of our church in particular. Under slavery, in one sense, Friends had no voice or position in the State Governments or among the people, but in the triumph of the principles they consistently maintained and for which they suffered, they can *now* be heard, and let us in their poverty and in our abundance help to educate their children for the mission that is before them. Our organization has been half self-sustaining from the first, but the time has not yet come to *entirely* withdraw from the work—it must be a gradual withdrawal.

We have made considerable progress the past year in preparing for this change, and the 4200 pupils have cost us no more than the 2600 of the previous year.

Our devoted and successful Superintendents of Education and Agriculture, Allen Jay and William A. Sampson, and their valuable households, remain with us.

Thy friend, FRANCIS T. KING.

[*Letter of Joel Bean—Reports from Indian Agents.*]

WEST BRANCH, IOWA, 8th mo. 14th, 1869.

William J. Allinson, my dear friend,—Many articles are furnished thee having reference to the Indians, and I know there is a limit to the space thou canst allow in the *Review* to any one subject. But having had access to letters from two dear friends of our Quarterly Meeting who have now reached their working-places as agents, I thought a few brief extracts might rightly be made use of to keep Friends apprised of their situation, that they may not cease to be borne upon the heart and remembered in the prayers of the Church.

We have great satisfaction in having these brethren beloved in the representative and responsible positions they occupy. Drawn by a feeling of religious duty long before they were selected by our Government, having heard the call of the Lord ere His Providence ordered the "lot" to fall upon them, they were prepared to yield themselves through great sacrifices of personal comforts and enjoyments to this arduous service. And not their friends only, but the community at large where they are known, recognized their fitness for the work.

I will only add the peculiar rejoicing and hope it must give us to know, as our thoughts will often be turned to that natural and moral wilderness, that Christians are praying there. May we not hope that these prayers will open *new* channels through which heavenly blessings may descend upon the means employed by feeling hearts and laboring hands for winning to Christian civilization the wild and savage races of our own continent.

Thy friend, JOEL BEAN.

Brinton Darlington writes from Indian Territory:

"You need not be alarmed about my being in danger. No one that I have conversed with manifested any apprehension that I would be in danger after arriving here, but very many protested against my coming from Ellsworth here without a military escort, and I was urgently advised to apply to Gen. Miles at Fort Harker for one. But their warnings and suggestions never disturbed me for a moment. As we were riding along, I mentioned these things to McAdams, in whose ambulance I was travelling, and he replied that a good deal of it was done for effect. He thought they wanted to intimidate me, and induce me to apply for a military escort, in order that they might have a fine joke to publish in the papers, and he was glad I was not moved by them to do so."

The Indians of his charge, the Arapahoes and Cheyennes, had not yet come into the reservation assigned them. Awaiting them, he writes:

"There is no settlement south of us, they say, for 160 miles, and north of our cabin there is none for about 80 miles. Yet I feel so happy here that I can scarcely realize that such is the fact."

Lawrie Tatum, 160 miles further south, in Indian Territory, in charge of the Kiowas, Camanches, and Wachitas, writes, Seventh mo. 19th, 1869:

"Some of them have nice patches of sod corn which please them much. One of the head men last spring, not having a hoe to plant

corn, took his mouth-full, got on his knees, scratched a hole in the breaking with his fingers, dropped a few grains from his mouth, covered it with his hands, and so continued until he got his little patch planted. He now has a nice prospect for corn. He came to see me to-day.

I expect in a week or two we shall have all the wild ones belonging on this reservation here. Those who have been here the present spring and summer have been out with the wild ones, hunting buffaloes and having a 'medicine dance,' at which they were to decide whether they were to go to war, or to come on to their reservation and try to learn to live like 'white folks.'

Of course we who knew what was going on felt anxious. So were many of the Indians. The head war chief of the Camanches did not go, and tried to keep his braves from going to the 'dance.' They nearly all went that were able except him. He moved his tents and family between the post and the agency. My desires often arose that they might be restrained. From all I can learn they are coming in peaceably.

I have seen much to make me hopeful, but there are many things to make me sorrowful. I believe the worst people we have here are some of the whites. May the Lord restrain them, and give me all the wisdom, prudence and moral courage that I need, and supply me with Christian and willing ones to assist.

I feel that I need a large portion of wisdom to conduct myself properly with the Indians, officers, and civilians, as well as to conduct the business of the agency, which is now just being permanently organized.

I still have the breaking plows running. I expect there will be more than 2,000 acres broken for cultivation next summer. The sod corn looks very well, and it pleases the Indians much.

We are about three miles south-east of Post Wichita. The Indians are nor h and north-west of it. I do not apprehend any danger to us, but the soldiers often aggravate them very much, stealing from them and abusing them. The officers, though, I think, are desirous of doing what is right."

THE EVERLASTING FATHER.

There is a phrase used in the Scriptures that affects me very much. It is the expression—*The Everlasting Father*. The Father always! The fatherly heart forever! A man may have a child that has wandered into the paths of vice, a prodigal son, and yet, at the first sign of penitence in his boy, his fatherly heart is affected, and he forgets all his misdoings. But there may come a time when the father's patience is exhausted, when he casts his son from him, when he ceases to be a father to him; but the Saviour is an everlasting Father—he loves always, and he loves forever. When he was on earth, he showed his affection for us in that he opened the eyes of the blind, healed the lame, cured the sick, visited the houses of the afflicted, alleviated every form of sorrow and prayed for his persecutors: "Father, forgive them, for they know not what they do." But now, that he has passed through the tomb, what change is wrought upon him? He died, as truly as any of us can die, and yet he had the same affections; he still loved his disciples; he recognized Mary as she stood in the morning by the tomb, and spoke to her with the same sweet voice she had often heard; he sent a message to his disciples by her; he sent the message especially to Peter, that Peter who had denied him.—*Bp. Simpson.*

ON PUBLIC ASSEMBLIES FOR THE WORSHIP OF GOD, AND ON THE PREACHING OF THE GOSPEL.

BY JOSIAH FORSTER.

With their views of the supremacy and spiritual government of Christ in his Church, our early Friends withdrew from those communities to which they had belonged. Many of them had felt the insufficiency of those forms and observances to which they had been habituated, to satisfy the wants of an immortal soul. They met together to wait upon the Lord, and to worship Him in solemn silence; and He owned them in their coming together to their spiritual comfort and strength.

George Whitehead, in the early part of his biography, entitled "Christian Progress," bears testimony to the value of the meetings for Worship, held in those days of the infant Church amongst us. In the first chapter of the "Life of Christopher Story" is a very interesting account of the early settlement of a meeting in Cumberland, which he attended. Robert Barclay, in the eleventh chapter of his "Apology," when writing on worship, gives some striking particulars of the Meetings for Worship among Friends of that day; Isaac Pennington and William Penn bear ample testimony to the value of reverent waiting in stillness before the Lord in meetings held for the worship of God. These views of the character of assemblies held for this solemn purpose became the accepted profession of the body of Friends. They have been maintained in great simplicity and singleness of purpose from that day to this. The observance of the great Christian duty of the public worship of God has been long a prominent feature of the counsel conveyed in the Epistles of our Yearly Meeting. More especially has it been consolingly and instructively set forth in these salutations of later years.

Honoring the steadfastness of our early Friends, and their testimony to that worship of God in spirit and in truth which is enjoined under the new covenant, may we, in the simplicity of faith and with true sincerity of heart, adhere to those views and practices of unitedly presenting ourselves before the Lord by which Friends have ever been distinguished. It is one of the many advantages of coming together for the worship of our Heavenly Father, that, as all seek to draw

nigh unto Him, an evidence is at times granted that He draws nigh unto us; a solemnity prevails in the assembly, even when no words are uttered.

How clear and full are the words of the Apostle James: "Draw nigh to God and He will draw nigh to you." Another Apostle says, "Through Him who is our peace, we, both those who are afar off, and those who are nigh, have access unto God." These and many other Scripture passages bear ample testimony to the prominent character of the Gospel, that it is spiritual in its essence, that such is the economy of grace under which it is our privilege to live. The declaration of our Lord to his immediate followers, "Where two or three are gathered together in my name, there am I in the midst of them," is an experience not at our command. But it has been realized by multitudes who have gone before us; and many of the present day have been consoled by such an experiance. They have known what united spiritual worship is; they would feel it ingratitude to our Father in heaven to deny that He has granted them at times an evidence of His love, and that their coming together has been to the renewal of their strength.

It is true that all who attend our religious meetings are not converted men. But, as those who have tasted that the Lord is gracious wait in reverence and in true humiliation of soul upon the Lord, the exercise of their spirits is at times blessed to the more worldly-minded in the congregation; from whom the awakening conviction of the Holy Spirit is not altogether withheld. The influences of the love of God have, I believe, been so granted, as that even some of these have felt that they have not always met in vain. Such have also been in the way of hearing at times that awakening ministry of the word which has been uttered under the constraining influence of the love of Christ, and it has been blessed to their souls.

I know that, sometimes, our meetings for the worship of God are held from one week to another, and some even from month to month, without any voice being heard in them. No one will, I hope, venture to deny that, in these assemblies, spiritual worship has been performed to the refreshing of the souls of many who have thus met. At the same time I am free to acknowledge my belief that it is contrary to the design of our merciful Heavenly Father, that the disciple of Christ should be indifferent to the eternal interest of his fellow-men.

"It is out of the abundance of the heart that the mouth speaketh." Can it then be right when we have tasted of "the bread of life and of the water of life," that we come together for the worship of our Heavenly Father, without sometimes manifesting a Christian interest for the growth in grace of those we meet with—without telling unto others what the Lord hath done for our souls? This is not to be done in a superficial manner. It may be in a few simple words; but, coming from the heart, it reaches the heart of a brother or a sister. It is not necessarily of the character of preaching the word, for every one is not called to the ministry of the Gospel, nor need it always be *in the* assembly. Such an intercourse strengthens the bond of Christian love and fellowship. May it increasingly prevail amongst us.

The words of the prophet apply with peculiar force to meetings for the worship of our Father in heaven: "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his ways, and we will walk in his paths." Whatever may be the discouragements of any who are members of small meetings held in silence, and there are cases in which these feelings will not be small, I can sympathize with them. In my early life I was for several years a member of a meeting of this description.

On a view of the varied circumstances of my friends, I invite all, in the love of a brother, not to withdraw from the regular attendance of their meetings for worship. What instruction and comfort are contained in the following passages: "They that wait upon the Lord shall renew their strength." "My soul, wait thou only upon God, my expectation is from Him." "If thine eye be single, thy whole body shall be full of light." "He that drinketh of the water that I shall give him, shall never thirst. It shall be in him a well of water, springing up unto everlasting life."

The reading of the Bible in our meetings for worship has been occasionally pleaded for in the course of the present century. Highly have I long valued the possession of Holy Scripture; increasingly do I feel my debt of gratitude to the Author of all our blessings, for free access to these invaluable writings, in private, as well as on numberless other occasions. I am incapable adequately to set forth the blessedness of these records in the great work of the soul's salvation, when applied to the wants of man by the power of the Holy Spirit. What sublime, what consoling truths are conveyed to us in those words, handed down to us by the prophet, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool. . . . To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." How true it is that the words of the Lord Jesus have been felt to be spirit and life, when inwardly applied, while met with our

fellow professors for the public worship of God.

I fear, nevertheless, that the stated introduction of these writings, into our assemblies held for the worship of our great Creator, would be the lowering of our profession of a simple dependence upon the immediate presence of Christ among his believing disciples. Its direct tendency, in my apprehension, would be eventually to lead away from the heart-searching work of the Spirit, from that confession of sins unto our Father in heaven, from that sense of the all-sufficiency of God, which man is more especially called upon to exercise when he thus presents himself before the Lord.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Come unto me all ye that labor and are heavy laden, and I will give you rest." With such heavenly promises, why need we attempt to provide stated arrangements, however well intended, to fix the thoughts on God. Would it not in many hearts become an interference with that work of the Spirit which is especially adapted to the true worship of God?

Meditating upon "that work of faith, and labor of love, and patience of hope" in the Lord Jesus Christ, to which it is my heart's desire that you, my dear friends, may every one of you be brought, I afresh remember that in the wisdom of our Heavenly Father it is his design that man should be helpful to his fellow-men in the things of religion. It was, as I have already remarked, the experience of our early Friends when met for the worship of God, not only that their souls were refreshed by a sense of the presence of their Lord, when sitting together in silence before Him; but through the goodness of Him in whom they trusted, men and women amongst them were constrained to tell unto others what He had done for their souls. Ministers were raised up from their midst who diligently labored to strengthen their brethren, and to turn men from darkness to light, and from the power of Satan unto God. At no period of the existence of the Society has it been without ministers of the Gospel. I do not undertake to say either that all who have been so recognized have been called of the Lord to the work, or that those who have been rightly called have always spoken in the authority of Christ. Such are the infirmities of our nature which clings to us in our best estate, that it would be very unsafe to make such an assertion. Nor would I say that all the blessed truths of the Gospel have on all occasions had their right place assigned to them. And I further believe that some humble, sincere followers of our Lord, accepted of Him in the sincerity of their hearts, may not at all times have seen with equal clearness the full force of the whole plan of Christian redemption, salvation, and sanctification. But in this I take comfort, and that with a thankful heart, that, in a loving spirit, a watchful care has been and still is exercised against the introduction amongst us of unsound ministry or unsound principles.

"Instrumental ministry in the life and power of the Gospel is a great favor to the church."* It is to the strengthening of my faith and to the rejoicing of my heart that there are amongst us at this day, as I believe, of the Lord's preparing, by the immediate working of his Spirit, beloved brothers and sisters who are enabled to preach Christ crucified, calling sinners to repentance, comforting the afflicted, and inviting all to come unto Him, who, in his own emphatic language, is "The way, the truth, and the life." More than a few have, of later days, believed that it has been committed to their trust to testify to the glorious Gospel of the blessed God. What patience and Christian feeling should those exercise who sit as hearers. In some they may rejoice; of others they may have their fears and doubts; whilst all are to be tenderly judged of.

It is my warm desire that, whilst faithfully using the gifts bestowed, all who are thus engaged may be kept from entangling themselves with the affairs of this life. Whilst all the believers in Christ may enjoy the privilege described by our Holy Redeemer, "When He putteth forth his own sheep He goeth before them, and the sheep follow Him, for they know his voice," it is especially important that those who feel it to be their duty to testify to the unsearchable riches of Christ should be earnest to be of quick understanding in the fear of the Lord. If it be so in preaching, it is no less their duty when offering prayer on behalf of the assembled company. May they approach the throne of grace in simple petitions, rather than in the declaration of sacred truths, however excellent. It does not often happen that congregations, even if earnest to unite in prayer, are in a condition to adopt long prayers. How edifying has unpremeditated prayer often been felt to be when uttered in an assembly for worship under the constraining love of Christ! How often has it been blessed to the congregation!

May our dear friends who are ministers of the Gospel, walking in humility, in all lowliness and meekness, not exceed the measure of their gift in delivering the message. May they all be concerned so to be preachers of righteousness that they may adorn in life and conversation the doctrines which they declare, seeking to be clear and concise in what they may feel called upon to impart. Waiting

* Yearly Meeting's Epistle, 1806.

for renewed qualifications from on high, to testify to the Gospel of the grace of God, may they commit all their labors of love to Him who is rich in mercy, and who blesses, as He seeth meet, the work of faith of his confiding, dependent children. Great is the peace, blessed is the privilege of those who in the obedience of faith surrender themselves to the guidance of the Heavenly Shepherd.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 28, 1869.

OUR TWENTY-THIRD VOLUME.—The reason which prompted the establishment of this periodical, the motive for conducting it for these two and twenty years, and for now entering upon a twenty-third volume, may be given in a few words of the Apostle Paul—*because we love the brethren.* The object steadily aimed at can be stated in other words of the same eminent disciple: "Endeavoring to keep the unity of the Spirit in the bond of peace." "By this *bond of peace,*" says Adam Clarke, "we are to understand a peace or union where the interests of all parties are concentrated, cemented and sealed: the Spirit of God being the seal upon this knot." In view of this "consummation so devoutly to be wished," and full of desire that unto God might be "glory in the Church of Christ Jesus throughout all ages," the apostle poured out his expanded, regenerated heart to the brethren, in earnest tenderness of beseeching "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love."

Established from such motive and with such object, there has been no variation in design, though human imperfection in carrying it out could have been safely predicted, and will by candid minds be amiably pardoned.

It has appeared a desirable thing to interest, so far as is practicable, the members of our religious Society all over the land at the same time, in the same contributions of Christian literature, in the same items of intelligence of especial denominational bearing, and in the same hints with regard to the snares, the hopes, the prospects and the duties of the day. With this view we would wish, if practicable, like Moses, to speak "in the audience of all the people;" and to find access as a recognized visitor in every family, side by side with contemporary publications.

It is attempted to sustain the *Review* as a journal of elevated tone. The habits and the principles of Friends alike tend to make them a thinking people; and a community who could read appreciatingly and with delight the works of Penington and Penn, of Barclay, Story, Woolman, Gurney, and Dymond, requires and deserves a periodical devoted to its objects, that shall aim above sectarian gossip, political strife, the pursuit of money, and mere material for small talk. We are gladly conscious that we have a class of readers to whom "the light of pure and lofty science is the quickening impulse and the genial nutriment." We have practical men, earning their daily bread by the sweat of their brow, who, though they never entered college or aspired to rank among the literati, have higher interests and purer aims than the masses of those not more educated than themselves, and who require a style of reading such as we endeavor to place before them. And it is a gratifying consideration that we have a vast army of teachers, and a large number of cultivated minds, for the benefit and pleasure of whom the more scientific contributions of the *Review* are adapted.

It is our pleasure, therefore, weekly to spread an intellectual repast adapted to the varied tastes and requirements of the several classes of subscribers, always seeking the edification of all, not without a prayerful solicitude that something may be found in every number that shall minister grace to the reader.

Of the religious platform of the Review it can scarcely be needful to say more than that it is that of the New Testament, as spiritually understood and practically illustrated by the Society of Friends. We repel with honest warmth any insinuation that we would place any sectarian dogma above the teachings of the Holy Scriptures; and holding no man as authority from whose ipse dixit or whose example there must be no appeal, we conduct our paper in the interests of that religious Society which we regard as the most scriptural of all, believing that it has been Providen-

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 29, 1868.

tially raised up as an important portion of the Church, and that to it have been assigned services not be neglected and not to be spared, and principles precious and pure. We wage no aggression upon other Christian bodies, nor question that they have their place and services assigned to them by the Spirit of the Lord. We rejoice when through their instrumentality repentance unto life is granted to any awakened souls. Those organizations have their representative publications. Our province is to watch in love, to represent and cherish that Christian body to which Charles H. Spurgeon addressed the words: "It would be a great calamity for your Society to cease to be, until its great fundamental principle is accepted by the whole Church. . . . I am sure, Friends, that if God shall multiply you greatly with truly godly converts, there are thousands of the Lord's people who will be thankful for it, and will only feel that an increase to your numbers will be an indication of the advance of true spiritual religion."

Occupying the humble position of a watchman, walking about the walls, telling the towers, giving, if need be, the signal of alarm, the *Review* will aim to encourage whatever shall tend to the healthful growth and increase in pure vitality of the religious Society of Friends. Trusting that our object and plan are generally appreciated, we desire the sympathy of all true-hearted Friends.

Letters to Friends in Great Britain, Ireland and America, by Josiah Forster.—We are indebted for a copy of this book to the beloved and venerable writer, who, with the evening shadows closing peacefully upon him, calls to mind Jacob's words: "The God who fed me all my life long unto this day,"—and in thanksgiving to our Father in heaven breathes a prayer for blessings and protection to be extended to the class to whom these pages are addressed. They are a simple presentment of religious views, the writer speaking of things which he knows and which his hands have handled. There can be few if any in our Society better entitled to a candid hearing than this dear Friend, who has been so long and so disinterestedly a faithful servant of the Church. Those who are perhaps more impulsive in the warmth of youthful zeal, may well bend respectfully to listen to the counsel of years and garnered experience, assured that it will be sincere and safe, and that it comes from one whose loving heart very fervently prays for the peace of Jerusalem. The sixth letter will be found in the present number.

North Carolina.—Towards this commonwealth we always turn with love and with a memory of the noble stand which has been made within its borders for the testimony of Truth against oppression and the bloodshed resulting therefrom. We do not fear to weary our readers in bringing its affairs to their notice, for the whole Society of Friends has an invested interest which no one, we think, will ignore, in the work which has been so efficiently undertaken in North Carolina. It is vitally connected with the well-being of our brethren there, and with the spread of sound religious and moral truth in the South. In the thirteen Southern States, with a population of eleven millions, we have only the Yearly Meeting of North Carolina (embracing part of Tennessee) and the small but lively one of Baltimore upon the northern boundary. An intelligent Friend from that section writing to us respecting the South generally, says: "The abolition of slavery is making a radical change, but the nature and extent thereof is yet to be determined. *Now is the time to work and shape the future.*" This sentence may furnish a text for every Christian philanthropist in our Society to ponder.

The subject is brought to our present notice by the letter from our much valued friend Francis T. King, which will be found in the department of Correspondence, and for which highly interesting paper we bespeak the attention of all who see the *Review*. Jos. Moore, the first *Superintendent of Education* in North Carolina, was present on the interesting occasion described in the letter, and had the gratification to witness the establishment of the work which he inaugurated and to which he devoted so much time.

We earnestly hope that Friends in each Yearly Meeting will continue their truly Christian and enlightened labors on behalf of the freedmen and the *free-born*, and that they will feel bound to sustain with energy the Baltimore Association in its well-directed labors for the uplifting of a community so long

depressed by cruel surroundings, especially in its efforts to educate the thirteen hundred children in membership with Friends in North Carolina and Tennessee. If these are cared for through this transition state, who can estimate the probable blessed results?

We need to have in the heart of the South a lively intelligent body of Christian Friends who will steadily display a right banner because of the Truth—who will uphold sound religious and moral principle—sympathize with and wisely aid the freedmen after the special Governmental protection shall be withdrawn, and when these people shall have come directly under State and local legislation, as is already the case in Maryland, Kentucky and Delaware.

The mission of Friends as a people has never been merely to fold around themselves a cloak of isolation, leaving the rest of mankind to find for themselves the dove-like wings with which they might soar from earthly to heavenly things. It is their duty to constitute a portion of the salt of the earth, and if true to their inspiration they will be "as a dew from the Lord in the midst of many people." And they have always been called upon to bear an expensive testimony to truth and right. In their own days of persecution they bore the spoiling of their goods and the confiscation of their estates by writs of premunire; and by this costly subscription to the needs of their day, they purchased civil and religious liberty for untold thousands. To-day, it is required of them for the testimony's sake to make voluntary distraints upon themselves to speed the Lord's work upon the earth—and let them not do it sparingly; let it not be said of them that they need the persecutor's heavy hand to levy upon their perishable riches for the carrying forward of works of mercy.

The subjoined Agricultural notice must be regarded as an interesting and satisfactory evidence of progress.

NOTICE TO NORTH CAROLINA FRIENDS.

The Baltimore Association has purchased thirty tons pure Peruvian Guano, and will be prepared by Ninth month 1st to sell it at High Point *at cost and expenses, for cash only, upon delivery.* The great success of the shipment of last year has led to this one; and as we have had to borrow the money to do it, we hope Friends will be prompt in their purchases. No other shipment will be made this year.

Camp Meetings—The Jewel Consistency.—Religious meetings in the open air have been held, upon occasion, during human history. Bryant commences one of his finest bursts of poetry with the words:

"The groves were God's first temples."

The one held by Geo. Fox under the Flushing Oaks is historic, and dates back considerably before the days of Wesley. In the forests of Guilford Co., N. C., and in various parts of the Western States, there are great worshipping assemblies of our people, for whom the blue arch is the only canopy.

For seventy years the Camp Meeting has been considered by the Methodists a favorite means of grace, immense gatherings having been held at the close of the last and beginning of the present century in our Southern States, at one in Kentucky at least twenty thousand being present. Lorenzo Dow introduced them into England, but in 1807 the Wesleyan Conference issued a declaration, which has never been revoked, disclaiming connection with them. This was owing to alleged irregularities, and prominent ministers were expelled from the connection, owing to their persistence in holding them. They are sanctioned in England by the *Primitive Methodists*, organized in 1810. (See *McClintock and Strong's Cyclopædia.*)

The Methodist, published in New York, has a strongly-written editorial protest against the holding of Camp Meetings on the first day of the week, as involving the inordinate pursuit upon that day of secular bnsiness.

"At our camp meetings which are held on the Sabbath, the butcher brings his meat, the baker brings his bread, the boarding-tent keepers cook large numbers of meals which they sell for a stipulated sum,—selling the food and receiving the money the same as on any other day, only working a great deal harder and handling a great deal more money. Sometimes the refreshment stands are opened and their wares publicly offered for sale; often railway trains and steamboats make excursion trips; good people hire carriages at livery-stables, and make long journeys to reach the ground; the roads for miles in every direction are crowded with vehicles of every description, these vehicles filled with the profane as well as the pious. All this labor, trafficking, riding and confusion are occasioned by the Sunday Camp Meeting: no one pretends that they would exist if the camp were closed." . . . "Imagine a Methodist butcher or baker selling meat or bread on the Sabbath at his place of business, a Methodist restaurant-keeper with his establishment in full blast on that day; or Methodist people at home marketing and trading on Sunday."

The hint appears seasonable. Let worldly business upon the day set apart for worship and rest be limited to works of mercy or necessity. Poor human nature is liable to inconsistencies, and needs frequent reminders.

In all kindness we call the notice of the same class of Christian professors to another point. Subject, in common with their neighbors, to sickness upon the first day of the week, it often happens that they send to the Pharmacist for physic, but, for want of looking at both sides of the question, many invariably defer payment, and this on the ground of mistaken conscientiousness. Mistaken, we say, for if the chemist as an act of mercy accommodates them with medicine, why should he be compelled (to save his "Sabbatarian" customer from the worldliness of handling money) to keep his books upon that day? They argue that they would remember and pay another day—but they would not.

It is an axiom in law and an adage in common sense, that "what a man does by another he does by himself." If there be any transgression in entering the charge in the blotter, it is done as their agent and the transgression is theirs. Whatever running accounts are kept on other days, let those who purchase on the First-day pay the cash and be done with it.

To the Chemists we would say, limit your sales upon that day to claims of necessity, and if practicable establish hours for keeping open, and close during time of public service. This plan works admirably. The apothecary cannot any better afford than the rest of the community to have the Sabbath dropped out of his week.

CANADA YEARLY MEETING.—Of the opening of this body on the 25th of Sixth month, an account was published. Although we had further accounts in our correspondence, we waited for the printed minutes, which have been unusually delayed. A brief concluding notice must now suffice.

A satisfactory paper of Christian counsel was received from the Yearly Meeting of Ministers and Elders. The following paragraphs, embodying the exercise attendant upon answering the Queries, were adopted in the form of an address to subordinate meetings:

"While the state of our Society was under consideration, much tender counsel was imparted by concerned Friends. The neglect of attending religious meetings was felt to be a loss, and when indulged, a decline in religious life will be apparent, the result of coldness and want of love to God. Other things will enter and occupy the heart. A fear was expressed that it was increasingly becoming the besetment of the present day, from the fact that mid-week meetings are so much neglected—an evidence that the love of the world is prevailing over the love of God with not a few amongst us. Let the inquiry be instituted in every heart, whether the love of the world or of the Father have the ascendancy. May we remember our accountability to God, not only that we are bought with a price, but that without His blessing our efforts to provide for our temporal wants will be unavailing, for He can blast a great deal, or bless little. We were reminded that He is a care-taker, and a covenant-keeping God, and that many of our small meetings held in the middle of the week are seasons of Divine favor, but sadness and loneliness was felt by reason of the absent brethren. If the faithful in this particular witness gain by an increase of spiritual strength, the unfaithful must sustain a great loss. The promise to the 'two or three' is as new and valid as ever. Gathered from the world in the name of Jesus, His love filling and animating our hearts, is to us evidence of His sure promise, 'There am I in the midst.' Such meetings will be lively, and all drowsiness will be expelled. These blessings are made available to every one of us by the rich mercies of God in Christ Jesus our Lord, and as we wish to be clothed with His Spirit, the legacy of peace will be ours that the world cannot give or take away. Let those who mourn in Zion because few come to her solemn feasts, be faithful in the discharge of Christian duties towards the more unfaithful ones. The path of duty is the path of safety. If we accept Jesus as our Counsellor and our Guide, we shall be directed in right paths, and the Comforter will make these paths pleasant.

"Love is of God, and 'is the fulfilling of the law;' 'he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.' We are as prone to sin in this direction as in any other, for we are 'by nature children of wrath, even as others,' from which we need redemption and Divine preservation. The overcoming of this we may accept with all thankfulness, as the fruit of the Spirit, as an evidence that 'we have passed from death unto life,' and that we love the Saviour. 'If a man love me he will keep my words,' and He has commanded us to love one another. 'Blessed are they that do his commandments, that they may have right to the tree of life.' May all be concerned to labor for these precious attainments, and pray to be preserved therein.

"A desire was expressed that we might be established on the only sure foundation, having the law of the Lord in our hearts; and not only that the pure mind should be stirred in us, but that we should diligently teach our children right principles, and train them for heaven. As our stay here is but short, and we shall soon have to appear before that tribunal whence there is no appeal, and as the new birth is essential to salvation, may we exercise an earnest care that our children may be prepared for the solemn event; and may we, by example and precept, be faithful in pointing them to Jesus, and in directing their minds to the teachings of saving Grace, inculcating the principles of the Christian religion, as professed by us, and, in

practical detail, give to them the reason why we may not indulge, in conformity to the world, in vain sports, games of chance, in music, the theatre, and similar practices, that alienate the mind from the love of God. We should bear in mind that our children have a fallen nature, and have need to be protected from the evil influences that surround them.

"The salutary restraint imposed by our Discipline in reference to a consistent plainness of speech, apparel and demeanor, with the tender care of religious parents, have been the means of preserving many of our youths from hurtful practices and associations. We believe that in Divine wisdom this hedge was early established in our religious Society, and the beneficial results from the right maintenance thereof, not only to Friends but to the world, for the space of two hundred years, cannot be questioned, and none of those testimonies which have been transmitted to us can be spared now. The follies and vices of the world, the tendency to ritualism in the church, and the temptations that surround us, demand a close adherence to our principles and faithfulness to Divine guidance, and may our example be the beacon to our children and to others to follow us as we have followed Christ. The offence of the cross has not ceased, and a fear was expressed that not a few are shrinking from it to their own loss, and their consequent lack of usefulness in the church.

"The importance of right connections in marriage was brought to view; being a Divine institution, designed to promote the happiness and usefulness of mankind, may our young Friends seek for right direction in these important engagements, so that their peace and happiness may not be marred.

"And may all of every class consider our high calling and be faithful to every duty."

The report upon First-day schools showed 13 such schools, 68 teachers and 454 scholars.

A satisfactory report from the Book and Tract Committee showed a considerable distribution of Tracts, Bibles and other books, and a purchase of fifty copies of the useful compilation, "Day by Day."

The Boarding-School question claimed attention, and progress was made towards the establishment of the Institution.

The following paragraph, expressive of sympathy with Friends of the United States relative to the Indian interests, was appended to all the Epistles to American Yearly Meetings:

"We have been introduced into a feeling of tender sympathy with our brethren of other Yearly Meetings, who have assumed the highly responsible position of having an official care of a portion of the Indian tribes of America. Our prayers are to the Ruler of the universe—the Father of mercies—that He would grant to our beloved Friends, who are engaged in the good work, wisdom to guide in the service, and strength to perform the work, according to His will, and that He would be pleased so to influence the hearts of the rulers and of the people, that the great object in view may be crowned with complete success, to the glory of His great name."

The statistical reports show 492 families, 1523 members and 319 children—one Monthly Meeting making no report.

At the request of Yonge Street Quarterly Meeting, the Quarterly Meeting now held at Pickering in the Ninth month is to be held at the usual time at Mariposa, where it is to convene next month.

A committee was appointed to visit in Christian love the meetings and families composing the Yearly Meeting.

The adjourning minute thankfully acknowledges the holy help which graciously enabled them to conduct the business of the church in harmony and love.

THE DESCRIPTION OF THE ECLIPSE by S. J. Gummere cannot fail to gratify our readers. A pleasing paper upon the same subject, by D. Satterthwaite, appeared in *The Herald of Peace* of 15th inst.

PALE INK and *faint writing* tax an Editor's eyes severely. The contents of an article thus written ought to possess extraordinary merit to compensate for the pain inflicted upon the over-strained optic nerve.

DIED.

BRACKETT.—In Berwick, Maine, on the 8th of Seventh month, 1869, Joseph Brackett, an esteemed member of Berwick Monthly Meeting. Through his suffering the traits of the Christian were manifest, and his end was peace.

COPELAND.—Near Rich Square, N. C., on the 5th of Seventh month, 1869, Sarah Carter, wife of Henry Copeland, Jr., aged 27 years; a member of Rich Square Monthly Meeting. Whilst yet in unimpaired health, she was of exemplary Christian deportment. In the last family Scripture reading in which she participated, she addressed her friends, quoting the text, "Let us run with patience the race that is set before us, looking unto Jesus," &c., in the course of her remarks saying that *her* race was nearly run. She was then apparently well. To her bereaved husband and family the sweetest consolation remains, in the assurance of her perfect peace.

HANSON.—In Farmington, N. H., on the 18th of Fourth month, 1869, Anna Hanson, a member of Dover Monthly Meeting, in her 96th year. [*Age misprinted in former notice.*]

MENDENHALL.—On the 1st of Third mo., 1869, Bettie Mendenhall, aged 63 yrs, 4 mos. and 16 days; an elder and member of Cedar Creek Monthly Meeting, Ohio. In the death of this dear parent we deeply feel our loss. She was from early life a regular attender of religious meetings, and was deeply concerned for the welfare of the Church. She was a friend to all, ready at any time to contribute to the poor. Although her last sickness was of short duration, we have not a shadow of doubt that her end was peace.

PEASLEE.—On the 29th of Sixth month, 1869, Elizabeth A., daughter of Jacob and Abigail Peaslee, in her 31st year; a member of Seabrook Monthly Meeting, N. H.

SHIELDS.—On the 4th of Seventh month, 1869, Hannah, widow of Wm. Shields; a member of Dover Monthly Meeting, Ohio. Enabled through Divine grace to take up her cross in early life and follow her Lord, she pursued the even tenor of her way with Christian consistency. Whilst health permitted she was observant of the reasonable service of presenting her body a living sacrifice, in the worshipping assemblies of her people, and in her home was often heard in prayer for patience to wait the Lord's time.

OHIO YEARLY MEETING.

Ohio Yearly Meeting, held this year at Mount Pleasant, Jefferson Co., Ohio, commences on First-day, the 5th of Ninth month, 1869. Select Meeting at 10 A. M., and Meeting for Sufferings at 3 P. M., the day previous.

Friends coming to attend the Yearly Meeting will find conveyances awaiting them at Portland Station, on the river division of the Cleveland and Pittsburg Railroad, on the arrival of the trains on Sixth and Seventh days, the 3d and 4th prox., at 10 A.M. and 6 P.M. 2t

DELIRIUM TREMENS IN THE NEW YORK HOSPITAL.

Dr. Roosa contributes to *Putnam's Magazine* a pleasant historical sketch of the New York Hospital, in which several incidents of practice in that venerable institution are narrated. The following passages describe the scenes in one ward:

"The ward devoted to sufferers from mania potu, or delirium tremens—the 'del. trem.' ward, as the nurses and house doctors were apt to call it—would alone furnish scenes for the pencil of the artist which might surpass those of Hogarth or Holbein, so frightful is the demoniac appearance of man when the victim of his passions, and overcome with awful dread at the horrid shapes which his diseased brain has pictured. The visitor to such a ward, when it is well filled, would almost imagine that he had entered one of the portals of the regions of the lost.

One poor victim lies muttering to himself, and constantly picking his bed-clothes, now and then rising up and fixedly staring, with horror delineated in every feature, on some fancied demon emerging from a crevice or corner. Another is hurling back, with awful blasphemy, the taunts and jeers with which his imaginary enemy is tormenting him, while in the grated room of the main ward, reserved for the most violent cases, a poor fellow is rushing madly about, fighting a mortal combat with what seems to him a real enemy. The straight jacket and well-padded walls, however, protect him from doing himself any harm, while the *strong men chosen as nurses* for these patients cow them down with a steady look, and preserve a Satanic order in this pandemonium. Occasionally, however, a sufferer from the effects of strong drink, instead of fearful shapes and imagination, sees gentle spirits and dreams delightful dreams. A smile is constantly playing on such lips, and he seems like a child dreaming of angels. I well remember a poor artist who had often suffered from delirium tremens, who told me that in his hours of insanity he saw images that Raphael or Angelo might have traced, and that visions of artistic beauty floated before him which he could never execute in his sober hours, and yet the period of remorse and intense physical suffering came to him all the same.

It is said that one patient has been in the hospital more than a dozen times; but, as a rule, two or three attacks finish a career. The writer once heard an eminent Professor of Medicine say that he had no hopes whatever of the reform of a man who had once had delirium tremens. But this was before the days of inebriate asylums."

A TESTIMONY *of* YORK QUARTERLY MEETING, *concerning* JAMES BACKHOUSE, *a Minister, deceased.*

In recording the decease of our late dear friend, James Backhouse, we wish to express our sense of the loss the Church has sustained in the removal of a diligent and faithful minister of Christ.

Our beloved friend was the son of James and Mary Backhouse, of Darlington, and was born there on the 8th of the Seventh Month, 1794. He feared the Lord from his childhood, and was early called to the public preaching of the Gospel. He first spoke as a minister at Norwich, when about twenty years of age. He removed to York in 1816, and was recorded a minister by York Monthly Meeting in 1824. In the same year, he obtained a minute for visiting the families of Friends within its limits. Thirty-nine times between the years 1824 and 1865, he received the sanction of his Monthly Meeting for varied engagements in the service of his Lord.

His most extensive mission,—one that occupied nine years of James Backhouse's meridian life,—was the visit he paid to Australia, the Mauritius and the Cape Colony, in company with his friend George Washington Walker. They visited the various convict stations, laboring not only amongst the members of their own religious Society, but also amongst the prisoners and the general population of these distant colonies. James Backhouse returned to England in 1841.

Whilst careful diligently to exercise his gift in his own particular meetings, both in ministry and discipline, he often felt called upon to resume his missionary labors: visiting many of the meetings of Friends in England, paying several general visits to Friends and others in Scotland, and in 1843 attending the Yearly Meeting in Dublin. In 1853, and

again in 1860, he paid an extensive Gospel visit to Norway. In his many journeys he was a constant tract distributor, judicious in selecting, and often accompanying the tract with kind words of Christian counsel or sympathy. His intercourse with men in many climes, and in varied positions in life, furnished him with a large store of anecdotes; many of them he put forth in instructive little tracts, illustrative of Christian doctrine and practice.

The cause of Temperance had in James Backhouse an earnest and consistent advocate wherever he labored. Early convinced of the misery and the sin resulting from intemperance, he entirely abandoned the use of alcoholic drinks.

The last time he obtained a minute from his Monthly Meeting, was in the Ninth Month, 1865, for "Service in some parts of Great Britain." In returning this minute by a letter to the Monthly Meeting in the Sixth Month, 1867, and thus withdrawing from the field, he wrote as follows:—"I greatly rejoice that the preaching of the Gospel devolves on many others. I earnestly desire their encouragement, and that they also may be enabled to do their day's work in the day time, and at its close, be favored with a like peaceful release from the field of labor, to that which our good Lord and Master has mercifully granted me, feeling, as I also do, that I am an unprofitable servant, and that wherein I have failed to do my Lord's will, it is of his unmerited mercy that I have forgiveness, and that wherein his will has been done it has been by the help of his grace, and that therefore to him alone belongs the glory."

In attempting briefly to depict the inner life of our dear friend, and the spirit in which he labored in the Gospel of Christ, we adopt some of his own characteristic reminiscences, as well as his peaceful and happy experience, in the near prospect of death. Referring to his youthful days, he made the grateful acknowledgment, "In early life I was permitted to hear the Spirit and the Bride say, Come, and I was enabled to yield a willing obedience, which has been fraught with blessings." This early turning of the heart to the Lord was followed by continuous inward growth, manifest through a long life. The simplicity of childlike faith which marked his reception of Christ as his Saviour, characterized his ministry, and especially qualified him for the service before mentioned among the poor outcasts, and the down-trodden in Australia and South Africa. To this part of his work he thus referred:—"When George Walker and I were in Australia, frequently going out in the early morning, and passing along from one party of road-convicts to another, the sense of the Divine presence with us was most remarkable, enabling us to enter into sympathy with them, and not unfrequently to rejoice in hope." This sense of the Divine presence was a marked characteristic of our dear friend's daily life. James Backhouse's simplicity of faith, his unquestioning reception of Gospel Truth, combined with great mental activity, and a naturally hopeful temperament, enabled him to manifest, from youth to old age, the chastened joyousness of the Christian. To him the service of his Lord was no painfully exacted task, it was willingly and cheerfully rendered. Referring to the discouragements under which some labor, in the work of the ministry, he said, "My own course has been very different, I have labored in the fulness of joy."

In his last illness, he frequently quoted and dwelt upon those glorious words of Gospel Truth, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish but have eternal life."

His occupation as a nurseryman ministered to his admiration of the works of creative wisdom and power. "The Great Creator," he said, "pronounced them all good, and I have found them to be so. The study of them has been, not only a source of great pleasure, but of profit also."

In the early part of his illness he described himself as "dwelling in the land of Beulah, under a canopy of peace;" and this was his dwelling-place and his covering, till called to cross the river.

One day, as the end seemed to be drawing very near, he said, "I feel like a man about to set off on a very pleasant journey;" and again, "I have nothing to ask for now; thankfulness and peace are the covering of my spirit."

He died on the 20th of First Month, 1869: aged seventy-four and a half years.

RIFT IN THE CLOUD.

"So dreary and dark," were our words that day,
Again and again repeated;
As the hours wore on, and the tall old clock
Told them, and their duties completed.
"Such a dismal day"—for the clouds were dark,
And the rain, in its wearisome falling,
Dripped an answer in tears to the desolate cry
Of the blast through the roof-trees calling.
Not a glimpse of blue—not a gleam of gold
In the arch above us bending;
Only the clouds in their drapings of gray,
Sad with grief that seemed unending.
So the day crept on, and we talked of the night
In darkness upon us stealing,
And wondered if brightness would come with the dawn,
Much of beauty, now cloud-veiled, revealing.
"There's a rift in the cloud," called a gladsome voice,
And the words had a setting of sweetness,

again in 1860, he paid an extensive Gospel visit to Norway. In his many journeys he was a constant tract distributor, judicious in selecting, and often accompanying the tract with kind words of Christian counsel or sympathy. His intercourse with men in many climes, and in varied positions in life, furnished him with a large store of anecdotes; many of them he put forth in instructive little tracts, illustrative of Christian doctrine and practice.

The cause of Temperance had in James Backhouse an earnest and consistent advocate wherever he labored. Early convinced of the misery and the sin resulting from intemperance, he entirely abandoned the use of alcoholic drinks.

The last time he obtained a minute from his Monthly Meeting, was in the Sixth Month, 1850, for "Service in some parts of Great Britain." In returning this minute by a letter to the Monthly Meeting in the Sixth Month, 1857, and thus withdrawing from the field, he wrote as follows:—"I greatly rejoice that the preaching of the Gospel devolves on many others. I earnestly desire their encouragement, and that they also may be enabled to do their day's work in the day time, and also, be favored with a little peaceful repose from the field of labor, to that which good Lord and Master has provided for them. Only, as I also do, that I am an unprofitable servant, and that whereas I have talked to so many Lord's will, it is of his unmerited mercy that I have forgiveness, and that wherein he will has been done it has been by the help of his grace, and that therefore to him alone belongs the glory."

In attempting briefly to depict the inner life of our dear friend, and the spirit in which he labored in the Gospel of Christ, we adopt some of his own characteristic reminiscences, as well as his personal and happy experience, in the near prospect of death. Referring to his youthful days, he made the grateful acknowledgment, "In early life I was permitted to hear the Spirit and the Bride say, Come, and I was enabled to yield a willing obedience, which has been fought with blessings." This early turning of the heart to the Lord was followed by continuous inward growth, manifest through a long life. The simplicity of childlike faith which marked his reception of Christ as his Saviour, characterized his ministry, and especially qualified him for the service to which he was called among the poor outcasts, and the down-trodden in Australia and South Africa. In this part of his work he thus refers:—"When [illegible] Walker and I were in Australia, frequently going out in the early morning, and passing along from one party or rood-cuttin[illegible]

That rounded the jubilant tidings she spake
To the fullest grace of completeness.
"A rift in the cloud"—and it spread as we gazed,
Till the west was a marvel of glory,
Where the broken clouds in the sunlight gleamed,
Pauses bright in the golden-writ story.
"A rift in the cloud"—the words crept back
Through many an after-time thinking,
And a sweeter meaning lent them grace,
Its truth to their loveliness linking.
And I thought when hours were dark with fears,
Or draped with a mantle of sorrow,
How a word of cheer is "a rift in the clouds,"
Fair type of a bright to-morrow.
A whisper of love—a smile that is sweet—
A deed that is sympathy's token—
Little aids that give to our weakness strength,
So the power of temptation is broken;
These are "rifts in the clouds," and they come to our lives
Amid woes and stern lessons of duty;
Amid wearisome labors and hopes that are vain,
As perfected glimpses of beauty.

—*Christian Register.*

NOT KNOWING.

I know not what shall befall me, God hangs a mist o'er my eyes,
And so each step in my onward path He makes new scenes to rise,
And every joy He sends me, comes as a strange and sweet surprise.

I see not a step before me, as I tread on another year,
But the past is still in God's keeping, the future His mercy shall clear,
And what looks dark in the distance, may brighten as I draw near—

For perhaps the dreaded future has less bitter than I think,
The Lord may sweeten the waters before I stoop to drink,
Or if Marah must be Marah, He will stand beside its brink.

It may be He has waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips shall only tremble with the thanks they cannot speak.

O restful, blissful ignorance! 'Tis blessed not to know,
It keeps me so still in those arms which will not let me go,
And hushes my soul to rest in the bosom that loves me so!

So I go on not knowing; I would not if I might;
I would rather walk in the dark with God, than go alone in the light,
I would rather walk with Him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose,
So I send the coming tears back with the whispered word "*He* knows."

—*Congregationalist.*

THE GREAT TELESCOPE AT CHICAGO.

The University of Chicago possesses one of the largest telescopes in the world—perhaps the largest.

The destined work of this wonderful telescope is to make, in connection with the nine chief observatories of Europe and America, an entirely new catalogue of 250,000 stars, determining the right ascension and declination of each particular star; so that by observing its position, astronomers may, in far-off ages, be able to pronounce authoritatively on its motion, and to declare in what direction it has proceeded through the illimitable voids. At this moment it is slowly and silently performing its sublime work, and furnishing those far-off astronomers the data upon which to base their calculations respecting that mighty problem, the direct motion of the sun through space. When this is solved, data will also be abundant for locating the position of the great central sun, around which millions upon millions of other suns, popularly denominated stars, do in all probability revolve. The great work being divided among the ten principal observatories of the world, will make the share of it falling to the Chicago Observatory 25,000 stars, upon each one of which the most careful observations will be made and recorded. It will require about ten years to accomplish this stupendous work, and when it is done we may expect some most important astronomical discoveries.

Youth's Department.

SAVING THE FRAGMENTS.

I remember a busy man, who had very little time for reading or study, but whose mind was a perfect storehouse of information on almost every subject.

"How does it happen that you know so much more than the rest of us?" I asked him one day.

"O," said he, "I never had time to lay in a regular stock of learning, so I *save all the bits* that come in my way, and they count up a good deal in the course of a year."

The other day I heard a little boy explaining the meaning of several geographical terms to his brother.

"Where did you learn that?" I asked in surprise.

"O, Miss Wells teached it to the big jography class, and I fought I'd 'member it, too," said he.

I knew a man who could tell every wild bird by its note, and tell you where it built its nest, and what color its eggs were; who knew every tree of the forest by its leaf and its wood; and could tell the name of almost every flower that blossomed from April to October, and just when its time for blooming came. And yet he was a busy man, too, and all these things were as foreign as possible from the work that kept his hands constantly occupied. His knowledge was all gained by

The destined work of this wonderful telescope is to unite, in connection with the principal observatories of Europe and America, in entirely new catalogue of 300,000 stars, determining the right ascension and declination of each particular star; so that by observing its position, astronomers may, in future ages, be able to pronounce authoritatively on its motion, and to declare in what direction it has proceeded through the illimitable voids. At this moment it is slowly and silently performing its sublime work, and furnishing those far-off astronomers the data upon which to base their calculations respecting many mighty problems, the direct motion of the sun through space. When this is solved, data will also be abundant for locating the position of the great central sun, around which millions upon millions of other suns popularly denominated stars, do in all probability revolve. The great work being divided among the ten principal observatories of the world, will make the share of each to the Chicago Observatory 30,000 stars, each one of which will be mapped and recorded. It will require about ten years to accomplish the stupendous work, and when it is done by any one of the most important astronomical observatories

making the most of fragments that came in his way.

Save up the fragments, boys and girls; don't let anything worth knowing escape your eyes and ears. These little floating seeds of thought that go sailing past you like thistle down, may prove as valuable as the great fields that are more carefully sown.

—*Exchange.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 23d inst. have been received.

GREAT BRITAIN.—Reports from all parts of England in relation to the crops have been published. With the exception of wheat they are thought to be at least as good as the average.

IRELAND.—The municipal council of Dublin has adopted an address congratulating Ministers and the country on the passage of the Irish Church bill. The Conservative members absented themselves when the vote was taken.

FRANCE.—Gen. Le Bœuf has been appointed Minister of War, to succeed Marshal Niel, deceased.

The council of Ministers and the committee of the Senate have come to an understanding on all the points of the proposed *senatus consultum* or decree, and the discussion upon it in the Senate is to commence on the 30th inst. The article relating to the responsibility of Ministers has not been altered by the committee.

SPAIN.—Some of the bishops have obeyed the Regent's decree requiring them to warn their clergy against insurrection, but others still remain silent. The Bishop of Jaen denies the jurisdiction of the present government, and has appealed to the Pope. The government is taking extraordinary precautions to prevent the assembling of the Carlists in La Mancha, though it is still asserted that the movement is believed to be ended, and that most of the Carlist bands have dispersed. The Cortes have been summoned to meet 5th mo. 15th, on account of the urgency of affairs. The French authorities have arrested several Carlist leaders, who were attempting to cross the frontier into Spain.

AUSTRIA.—At a cabinet council at which the Emperor presided, it was resolved that the present military organization on the frontiers shall be gradually abolished. Some important towns are to be placed under civil governors directly.

GERMANY.—It is reported that the North and South German States have agreed on common action with respect to the coming Ecumenical Council at Rome, if the resolutions adopted by that body on the question of the temporal power of the Pope should threaten the peace of Europe.

A remarkable address has been presented by the Roman Catholic laity of the diocese of Treves to their Bishop, expressing an earnest desire that the approaching Council should leave no doubt of having renounced all desire to revive the theocratic governmental forms of the middle ages. "The chief cause," they say, "of the alienation of men's minds from the Church at this day, is the fear of a return to those times when the power of the State enforced, by coercive measures, the teachings and laws of a religion based on a supernatural revelation, when the conscience was consequently bound, and the dignity of religion itself, which cannot exist without the voluntary devotion of the faithful, free from all legislative restraint, was gravely compromised." They recognize the existence of the State as having a religious foundation, in so far as the social order and magisterial power rest on the recognition of God, and of the moral law implanted by Him in the soul; but they are convinced that the sphere of the State extends only to those intellectual opinions and moral principles which the natural mental powers of man may grasp; and that State is the most Christian which scrupulously respects those limits, and while assuring to the different confessions complete freedom of action and the protection of their rights, avails itself, so far as it can be done without violating the principle of equality before the law, of the religious sentiments of its people to understand better the law of nature, and to embody it more clearly in its statutes.

TURKEY.—A complete reconciliation, it is announced, has been effected between the Sultan and the Viceroy of Egypt.

CHINA.—A terrible flood has occurred on the Yangtse river, covering the country with water for miles back of the usual channel of the river, and causing great destruction both of property and life.

JAPAN.—Intelligence to the 29th ult. has been received. The civil war, it is stated, was entirely ended. Prince Satsuma had been appointed treasurer of the government, Prince Choisiu to the command of the army, and Prince Losa to that of the navy. They had issued a manifesto requiring all the Daimios to disarm immediately, and several had left Yeddo in consequence. The Admiral, Ennomato, and other leaders are to be tried and punished. It was reported that Slotsbashi, the late Tycoon, would accept a position under the government of the Mikado.

SOUTH AMERICA.—The 47th anniversary of the independence of Peru, the 20th ult., was celebrated at Lima by the opening of the first exhibition of Peruvian products and manufactures. There were 400 exhibitors, and many applications were refused for want of space. A grant has been made of the privilege of laying a submarine telegraph from Callao to Panama. Slight earthquakes were frequent in the region of Cuzco and Arequipa, and considerable anxiety prevailed generally on account of the publication of a prediction by a German Professor, Falb, who has propounded a new theory of earthquakes, that severe shocks would occur about the 10th or 11th inst., the forerunners of more destructive ones about the end of 9th month. Many families were leaving Callao and Lima for the interior. Gen. McMahon, U. S. Minister to Paraguay, having been recalled, arrived at Buenos Ayres on the 17th ult. on his way home. In taking leave of President Lopez, very friendly sentiments were expressed on both sides, and the reports which have been circulated of his ill-treatment and forcible detention by the Paraguayan President are now shown to have been incorrect. At the latest advices, Lopez continued at Ascurra, strongly intrenched in the mountains, where it was said the Brazilian cavalry could not act. The provisional government has been formed by the Allies at Asuncion. A bill changing the capital of the Argentine Republic to Rosario to take effect 1st mo. 1st, 1873, had passed both Chambers, but had not received the Executive sanction at the latest accounts. In Uruguay, an attempt at revolution has been defeated, and peace restored.

CANADA.—Prince Arthur, the third son of the Queen of England, arrived at Halifax, N. S., on the 22d inst. in the steamer City of Paris, which made the passage from Queenstown in 6 days, 11½ hours, being 7½ hours less than any voyage previously made. The Prince is expected to remain some months in the country. He is 19 years of age, and is an officer in the army.

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ON REDEMPTION THROUGH CHRIST.

BY JOSIAH FORSTER.

In what full and comprehensive language did the Lord Jesus, "when God had raised Him up, having loosed the pains of death, because it was not possible that He should be holden of it," address his Apostles when He said unto them, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me" —when He opened their understandings that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." It may be sufficient not to add more, on the present occasion, as descriptive of the promised Messiah, than to adduce the solemn truths uttered by the prophet Isaiah in the name of the Most High. I quote them in some fresh sense of the blessedness of their import: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we, like sheep, have gone astray: we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

What further confirmations of these heart-cheering Gospel truths are presented to us in the Epistles of the New Testament! The Apostle Paul writes, "He was delivered for our offences, and raised again for our justification." "We have redemption through His blood, the forgiveness of sins according to the riches of His grace." The Apostle Peter uses these memorable words, "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed." Again he says, "For Christ also hath suffered, the just for the unjust, that He might bring us unto God." In the Epistle of the beloved disciple we meet with these precious declarations, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin:" "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

How precious, how unutterably precious, is it to the truly awakened sinner that in every conflict, in every humiliation, in every confession of his iniquities, he may turn unto his gracious Omnipotent Saviour, who is one with the Father, whom the Father heareth always—that he may, through Him, his ever-blessed Mediator, have access unto the Father of mercies, helped by the Holy Spirit, and pour out his soul before Him, and know the Spirit of Truth to guide him into all the truth; and as he continues steadfast in his allegiance unto his Holy Redeemer, that he may, at the end of his day upon earth, through the infinite mercy of Him who died for us, be forever with his Lord in His kingdom. May this be the blessed inheritance of *us all!*

For Friends' Review.

LIVE, LET LIVE AND ENJOY.

From multitudinous voices comes the instinctive cry of "Crush me not." It is but a spontaneous outbreak from nature asking of nature, according to her law of right, for that sympathy and protection which is due to all things animate. What a sad mistake is made when people lose sight of the beneficence of the Creator, and undertake to control evil by opposing it with a force equal only to itself. In the religion of Jesus Christ there is ample space to live and enjoy good according as that religion teaches. "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that makest thy boast of the law, through breaking the law, dishonorest thou God?" Alas! that it should not be remembered that the best way to overcome evil is with good. Touching this matter, how fitting the words of Jesus, "Follow thou me!" In a circumspect walk the Christian is found observing the law of right, which now, as anciently, teaches in this wise: "Keep thee far from a false matter; and the innocent and righteous slay thou not." To misjudge or misrepresent, as well as to accuse, may harm some one, without ill intent. "To err is human." Therefore humanity should seek to become humane—rich in benevolence of feeling toward all, giving space where scope is required, and prescribing limit when restraint is needed. A beautiful illustration of this mode of working is given in the instance of Abraham, who said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." The result of this proved, that for each family a blessing attended the attempt to avoid strife in the pursuit of things that make for peace. Admitting that Abraham and Lot, with their large and inharmonious retinues, might by dwelling apart find the peace they desired, difficulties often arise between individuals, which nought but the balmy oil of righteous condescension and the untiring virtue of endurance can remedy. Thousands there are who may be viewed as creatures of circumstance. These need the help of Christians, such as, having the mind of Christ in doing his will, in all things obey the Divine precept, "Whatsoever ye would that men should do to you, do ye even so to them."

Man being of finite and limited capacity, has no power to create. If he kills, he cannot make alive. Therefore he should ever bear in mind that when he covets power he covets a position of danger, wherein unfitness to exercise authority is often proved to the injury both of the oppressor and the oppressed.

The Christian longs for the establishment of the peaceable kingdom of Christ, when the prophecy shall be fulfilled, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

P. R. G.

A SIGN OF THE TIMES.

BY WILLIAM BALL.

Although Ritualism, on the one hand, makes such large demands upon faith, yet now, also, on the other, freedom of thought is let loose, even in the things of God. There is movement in the air; not from the unfurling of the banner of faith, but from the fluttering of the flag of liberty.

Certain symptoms give me to fear that this Sign of the Times may be seen, in degree, on our own Society. I had hoped that the obvious *relaxation* of our later day, under which even the young take their own lines of action, as well as of thought, would have been found consistent with unswerving allegiance to Christ himself, and to his doctrine according to the Scriptures that testify of Him. I had supposed that the devising of new plans of usefulness, and the exertion of independent action in new spheres of service, were but the exercise of a healthful freedom. Some circumstances, and especially some discussions in our Yearly Meeting, has given rise, however, to the apprehension, that the strike for liberty has gone beyond what was imagined; and may extend to matters of faith as well of practice. For the mind that has escaped restriction will be apt to delight in a freedom that rejects limitation; and may even come to sympathize with universal license of opinion and belief. Under these conditions, disappointment may be in store for those who had relied, should defection in Christian doctrine appear among us, that the "children of our people" in this day would have been as decided, as earnest, and as faithful in their manifestations against it, as were the same class in our Yearly Meeting sixty years ago. Then, *their* public testimony came loyally "to the help of the Lord against the mighty;" and the absence of it, in days considered to be more doctrinally enlightened, should the occasion arise, could hardly be followed by a blessing.

With the popular ideal of freedom of thought (free-thinking) there is also a popular ideal of charity; both alike spurious.

When the terms of union in a Christian Church are broken by overt acts against Christian doctrine, the union is already virtually dissolved: "charity is no fool," and sees it to be so. So it has been deemed, within my recollection, when *our* distinguishing views have been publicly impugned; and the discipline has been put in motion by the Yearly Meeting itself through its own committee, over the head of subordinate meetings and committees. Let us hope the day will never come when our terms of union shall ignore Christianity, and when any who impugn that whereon it rests—the authority of Holy Scripture—shall possess an immunity denied to the opposers of our own special principles.

How far the wide range of reading, by the present educated generation, may tend to land in that unlimited license of thought, the influence of which is thus apprehended, becomes a serious question. It is a perilous license, pervading the literature of the day. Not merely the "verifying principle" of Colenso, which subjects Holy Scripture to the test of our ideas of fitness; and the scarcely disguised materialism of Huxley; but the "breadth" of Stanley; and the theories of Bunsen as to "reconciling Christianity with the thought of the age," are current among us; and, awakening a keen interest, may leave their mark. There can hardly be a more enriching and fruitful treasure (I believe it to be a gift from heaven, never refused to humble prayer,) than the mind that is sensible of a prompt and decisive recoil, on the first presentation of sentiments that would sap the foundations of its Christian faith. In the childlike, who love their Saviour, there is, by this holy instinct, a quickness of understanding in their Lord's fear, whereby they perceive and reject the insidious germ of unbelief.

Between Christians, and those who attack the foundations of Christian hope, there can be no compromise. Is it the part of animosity to tell the truth? The Apostle answered that question long ago. They who know that the gulf cannot be bridged by palliatives, by resorting to conciliation, and temporizing as with admissible diversity, may be deemed harsh and narrow; but they think it no true kindness to conceal the peril of the malady, and can pray for those against whom they are bound to testify.

I have often thought, in such cases of open defection in the doctrine of Christ coming before a Christian Church which has a discipline provided for them, that no little perplexity might be spared to those who have to act for the Church, and who really hardly know how to act, if they were to give full consideration to what must be involved in the teaching of our Lord, as to the direct effect of his coming and of the introduction of his doctrine. The operation is, in its nature, in the wisdom of God, to create division. We must not be stumbled, if such be the working of a faithful upholding of sound doctrine to the present hour. "Think not that I am come to send peace on earth; I came not to send peace but a sword: for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household."—Matt. x. 34–36. It is clearly undeniable that He whose thoughts and ways are higher than ours as the heaven is high above the earth, who himself is emphatically Love, accounted the setting up and support of his doctrine paramount to the consideration of all consequences, nay to the certainty that the result would be the destruction of peace, even in the tender relations of family life. And it is to be seriously observed that this remarkable utterance of the lip of Truth and Love, is introduced by language which associates with it the obligation of personal allegiance to Christ,—"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. x. 32, 33. Not less striking is the declaration with which the same remarkable utterance of our Lord closes, evidently designed to enforce his own claims, as paramount to all others, upon his followers, whatever might be the painful extremities, even in private and social life, into which the *separating* nature of his doctrine might bring them,—"He that loveth father or mother more than me, is not worthy of me: and that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me; he that findeth his life shall lose it, and he that loseth his life for my sake shall find it."—Matt. x. 37–39.

Thus briefly, and inadequately, has a Sign of the Times, and of our Times, been brought into view; with a glance at what may be its tendencies, and possible influence upon the character of our own Church; more especially as respects the uncompromising support and vindication of its Christian doctrine. And though it is easier to go with than against the stream, yet, if a phase of opinion or feeling overtake even religious society, whereof evil results, however unsuspected, can be predicated, it might not be right to suppress a cautionary hint.

There is comfort in the assured conviction, as respects any who, if members of a Christian Church, publicly place themselves in a false position, that (whatever may be the duty of that Church in their case,) whenever the

time shall come of their reduction to the child-like state which only is receptive of the truth of God,—whether by further experience, providential dispensation, or the immediate work of the Spirit, so that the true cry for Divine assistance is raised in the contrite heart,—that cry will ever be answered by "help to unbelief."—*Friend's Quarterly Examiner.*

"BE STILL."

How much is contained in these two little words! Have you ever realized their meaning and learned what it is to "be still?" Then you are indeed blessed, my Christian friend. You have that sweet, enduring peace which the worldling knows not, and never can know, and which is worth all, more than all it has cost you. Cost? yes, for it was not learned in the sunny hours, in the days of prosperity. You thought you knew your own heart; you had given yourself to God, had committed all that you held dear to a kind Father's keeping, and now, with resignation, with patience, you could say, happen what might, "Thy will, not mine, be done." You thought your faith very strong, but, when God laid the heavy hand of chastisement upon you, it was sorely tried; you found it difficult to "be still," for stillness is more than a mere submission because we cannot help ourselves; is more than acquiescence in His dealings, because He is the author of them. We may be very still under calamity and humiliation, and yet very rebellious in our hearts against God; may utter no complaints in the hearing of man, while our hearts are swelling, oh! almost breaking, with bitter, bitter thoughts; and God, who in mercy and love has sent upon us the trial, knows and hears the lightest whisperings of our hearts. To "be still," is to believe that our affairs are in wiser and better hands than our own, and, while we look on in wonder and amazement, not to doubt, but to see and understand that "He maketh all things to work together for good to them that love Him." How sweet the thought, "All things for good!" All God's chosen ones have suffered. All whom He ever loved He chastened. Many of His most glorious saints perished by violence. God's ways are not as our ways. He knoweth our hearts and what is best for us. Though we cannot understand his dealings, though we may never while on earth know why we are so sorely afflicted, yet let us never despair. In the midst of the storm, though the waves ride mountain high, threatening to overwhelm, let us pray to our Father in heaven that we may "be still" and know that He is God. And then when the stillness of heart comes, when the spirit, quieted and soothed by the presence of the Holy Dove, sees God's love in all that has disturbed it, and mingles with its submission a patient waiting upon the Lord for the manifestation of His goodness and wisdom, we shall fully realize what that peace is which passeth all understanding.—*E. F. S. in Advocate and Guardian.*

A NEW THEORY OF EARTHQUAKES AND VOLCANOES.

Blackwood's Magazine has a paper with this caption, too long for the columns of the *Review.* The ideas of the writer, although they claim only the character of theory, are plausible. He rejects, and gives philosophical reasons for rejecting, the opinion of Humboldt and others "which ascribes earthquakes to the action of a central mass of fire in the earth—in which molten mass the action of the moon and sun occasions tides and such like variations just as it does in the waters of the ocean." He also combats the hypothesis that volcanoes (which have been styled developed earthquakes) are occasioned by "an inburst or infiltration of the waters of the sea into the burning caverns of the earth, generating immense volumes of gas and aqueous vapor, which force their way in explosions to the surface." For dissenting from the latter notion, he instances inland volcanoes, in the very heart of Central Asia, more than a thousand miles from the ocean.

Our writer, after devoting some pages to atmospheric and electrical phenomena, proceeds to explain his theory, of which the following passages may afford an insight:

Now let us come to the cause of Earthquakes. We have removed from the question the central sea of fire or molten matter; we have replaced it by a zone of electric action, close to the surface, and wholly independent of the internal condition of our planet, whatever that may be. This is alike more probable from a cosmical point of view, and also the action of this electric zone (as we shall show,) as the cause of earthquakes, is far more reasonable and intelligible than the supposed tidal movements or other changes in the imagined central sea of fire. Earthquakes are results of the grander electrical disturbances which from time to time take place in the zone of rocks immediately subjacent to earth's surface. And in accordance with the parallel which we establish between the electrical phenomena in earth and in the atmosphere, *we may aptly describe earthquakes as thunderstorms in the earth.*

In ordinary times and circumstances, the

electric currents which regularly circulate in earth's crust—in that outer vein of our globe specially affected by solar and planetary action—ebb and flow quietly and noiselessly, as the similar currents usually do in the atmosphere. Indeed, in the earth their movements are in ordinary times much more silent and steady than in the atmosphere: partly because in the former case they act in or through matter much less mobile and disturbable, and also because rocks are better conductors of electricity than air is,—so that the fluid (so to call it) is less liable to insulation and local accumulation, and therefore flows more steadily and quietly. But ever and anon, when electric action to an unusual extent takes place in the earth's crust, this steady flow of the currents is broken, and then violent concussions necessarily follow. Just as a quiet-flowing river, when inundated, encounters more impediments than usual,—the bridges, for example, being too small to permit the passage of its waters so readily as usual,—whereupon the waters accumulate at the point of resistance until they acquire sufficient power to sweep away the obstacle by a mighty rush; even so, when, owing to unusual solar or planetary action, electricity is developed to an excessive degree in the crust of the earth, the conductive power of the rocks becomes inadequate to pass the currents with sufficient rapidity to maintain the electric equilibrium. In the mobile elements of the atmosphere we see some parts, usually in the form of distinct clouds, become overcharged with electricity, and regain their equilibrium by lightning-flashes, sharp electrical discharges. The same thing takes place (though for reasons above stated, less frequently) in the solid earth. The electricity, not being transmitted in sufficient quantity through the adjoining rocks, accumulates at such places until it acquires the power or tension requisite to overcome the resistance; and thereupon it forces a passage explosively, or by a grand discharge,—more terrible by far than if the whole artillery of the world were discharged in a concentrated volley. What is the result? A vast heat is generated (electricity fuses everything—it is the grandest heat-developer in nature;) the rocks are expanded, rent, in some cases actually fused: the subterranean lakes and rivers—the reservoirs of water which exist everywhere below the surface, and which in Genesis are called the fountains of the great deep—are vaporized, instantaneously converted into steam: and the result of this great expansion, or explosion, in the ground beneath us, is a concussion or rupture of the subjacent rocky strata, the effects of which reach the surface, producing the various phenomena of the earthquake.

Sometimes these subterranean convulsions manifest themselves on the surface only by noises—generally dull rumbling sounds, but occasionally in a succession of abrupt detonations, like subterranean thunder-peals. In other cases the ground perceptibly shakes in harmless vibrations. But in severe shocks these vibrations swell into waves of commotion, shaking down whole cities in ruins; while the solid ground cracks and opens under their influence into chasms, which (usually) instantaneously close again, engulfing both men and buildings. In other cases the subterranean convulsion is still more powerfully manifested on the surface by an actual explosive movement,—a phenomenon remarkably manifested in the earthquake which destroyed the town of Riobamba (in 1797,) when the bodies of some of the inhabitants were found to have been hurled into the air to the height of several hundred feet. Sometimes the ground itself is upheaved to a great height, in the form of volcanic cones or mountains, which give an outlet for the subjacent disturbance. In this way the volcano of Jorullo, in a single day, was thrown up to the height of 1700 feet above the surrounding plain; and the immense conical volcano of Fusi-yama, 11,000 feet high, is said by the Japanese to have been thrown up during a single night!—nearly three times as high as any mountain in the British islands! How stupendous the force to produce such an upheaval! But there is yet another form of these subterranean convulsions. Instead either of direct upheaval or of waves of commotion extending on the surface in concentric curves around the centre of the disturbance, the earthquake sometimes manifests itself by a rotary motion (as in the terrible earthquake in Calabria in 1783) —a circling storm in the earth, exactly parallel to the cyclones or rotary storms in the atmosphere. And like the cyclones this is the most destructive form of the earthquake. Humboldt says, "The circling rotary commotions are the most uncommon, but at the same time the most dangerous." Such earthquakes we hold to be identical in nature with the rotary electric phenomena in the atmosphere,—which rise in intensity from the tiny swirls on our arid roads to the great "dust-storms" of India, the water spouts in the ocean, the sand-pillars of the desert, and the cyclones of the tropics. . . . .

The First Friends.—They were at a word in dealing, nor could their customers with many words tempt them from it, having more regard for truth than custom, to example than gain.—*W. Penn.*

Hume, in his History of England, describing a Friend, says: "He never asked more for his wares than the precise sum he was determined to accept. This maxim is laudable,

and continues still to be religiously observed by that sect."

For Friends' Review.

FIRST-DAY SCHOOLS IN ENGLAND.

It will cheer their colaborers in this land to learn that our English Friends continue their First-day School work with faithful diligence and many consequent blessings. The following information is condensed from the twenty-second annual report presented to the Annual Meeting of the Association, held at Ackworth the 30th of Sixth month, 1869. The report is signed by Joseph Storrs Fry, of Bristol, Secretary of the Central Committee.

The statistical tables show a total of eighty-five schools in sixty-nine places, with 1120 teachers and 13,387 scholars. "The Committee think that their friends will consider the steady maintenance of the number of teachers, and the increase which has taken place in the number of scholars, to be satisfactory and indicative of a general sound and healthy condition of the schools: especially so as the year just elapsed has not been marked by many circumstances tending to arouse fresh interest in the cause."

The report does not include the varied and extensive mission-work among the poor in which many Friends are now engaged, and the Committee believe that the tables present an under rather than an over-statement of the school-work proper. The Committee observe with satisfaction that the number of women Friends engaged as teachers shows some increase;—and they especially call the attention of these to the girls employed in mills, factories and warehouses, as a very large and probably increasing class greatly in need of their loving Christian care. They find no cause for surprise in some of the schools being carried on under feelings of discouragement. "Who is there, indeed, that has not experienced these feelings himself? Scholars are inattentive—those of whom we had hoped better things turn away from the holy commandment—our fellow teachers leave us or grow cold in the work—and we ourselves may feel less capable of successful teaching than once we were—the deep-seated corruption of our own hearts may be afresh shown us, and our own exceeding need of instruction very keenly realized. Dear fellow-teachers, let none of these things move you. They are the common lot of those who in various ways engage in the Lord's service. You may be ready to say,

> "Lord, in Thy field I work all day,
> I read, I teach, I warn, I pray,
> And yet these wilful, wandering sheep
> Within Thy fold I cannot keep."

No, you cannot keep them, nor keep yourselves; but the Lord is able and ready to keep them and you, to strengthen you in your weakness, to comfort you in your trials, and to show you in the end that you have not labored in vain."

In several of the adult schools visits are paid by a committee of the scholars themselves to such of their number as are absent for two consecutive weeks.

The Bedford Institute (London) publishes its own report, giving a complete account of the agencies in connection with it, including the First-day schools. The laborers in the great metropolis appear to be abundantly blessed and strengthened. Earnest efforts are made to promote temperance principles among the scholars, by encouraging "bands of hope," by the delivery of lectures, and by the formation of temperance libraries.

The Committee desire to express their cordial sympathy with their American brethren.

The report fitly closes with a brief tribute to the memory of another beloved Friend gone to his eternal home. "The long familiar and honored presence of John Pease is no longer with us. Resting in the evening of his life from the distant and arduous services to which he had largely devoted the prime of his days, he took a fatherly interest in the home work of his younger friends, and especially in the First-day schools of his own meeting. He was also a frequent attender of these annual gatherings. Thus the Lord is removing his servants from earth to the higher services of heaven, and calling on those who remain to follow their faith, and to consider the end of their conversation."

THE CONVERTED ROBBER.

It is an old story, which may be true or not, that when St. John was returning from Patmos to Ephesus, after the death of Domitian, he was surrounded and stopped by a party of theives. Their captain was a young man, and to him the disciple addressed himself with words full of earnest admonition and counsel. So faithfully did he preach Christ, praying also for the Holy Spirit's aid, that the astonished thief was brought to repentance, and received Christ as his Saviour. Then in turn he went to the members of his band and confessed the evils of his past life, urging them to renounce it as he had done, and seek and find the same Saviour. So powerful was the influence of this confession, that there was a wonderful revival among the banditti.

A confession of sin, and a decided purpose to turn from it, is one of the most powerful sermons to the unconverted. Those who are sincere in their purpose to serve the Lord will not find it hard to make such confessions. When a great skeptic had been led to bow at the foot of the cross his first desire was to seek

out some hundred or more associates, whom he had helped to harden their hearts in unbelief. So faithful were his labors for their conversion, that many were led to rejoice with him.

No one is better fitted to labor among the hardened and profligate than those who have been snatched from their ranks, as brands from the fire. A former associate can realize the peculiar temptations, and know how to meet the objections such people offer to those who seek their salvation.

Perhaps nowhere else is the duty more binding to "confess your faults one to another."

Sunday School Times.

HISTORY OF A COTTAGE MEETING.

It was in the winter of 1866-7, that owing to peculiar circumstances, some Friends found themselves located, for a few months, in the very isolated and bleak village of Middleton-one-Row. While there, a poor woman solicited their laundry work, and in talking to her, a tract was offered, with a few serious remarks. The woman appeared touched, and after some further talk, not only asked for a tract for a neighbor, but begged these Friends to go over to Oak Tree (two miles distant), where she lived, saying she believed "any of the people would lend them a cottage, where they could read to them altogether on Sunday afternoons;" she also gave a slight sketch of the neglected state of the people there. Some were too infirm to walk to a place of worship, the nearest being more than a mile distant, others had young children whom they could neither leave nor take, and probably *few* had a *desire* to attend public worship.

These Friends thought much of the poor woman's request, but from illness and other causes, no way opened for them to go for some time; still week after week the poor woman spoke of the want, and received very gratefully the tracts offered. The clergyman of the parish and some others were spoken to about this place, but their reply was to the effect, that the Oak Tree people were "such wretched beggars, and so dirty, nothing could be done with them."

At length, one First-day afternoon, our Friends felt they could go, and greatly were they shocked at their first visit to this neglected place, where the people seemed truly to be living in forgetfulness of God. The men and boys were playing in the road before the houses; the women, as dirty and unkempt as could be, washing clothes, making bread, &c.; the children were past description, they and the dogs were treated alike. The Sabbath was apparently entirely ignored. They called at some of the houses; and sat down, and read a chapter in the New Testament to one family; and returned home feeling something *must* be done for these outcasts.

The next First-day afternoon they again went, having previously arranged with the washerwoman to invite as many of her neighbors as liked, to come to her cottage. Those who have engaged in similar work, will readily understand the feelings of our Friends at this time—their own utter *nothingness*, and the need for entire dependence on *Him* who *alone* can help; and earnest were their prayers that God would be with them to guide them, and that He would graciously bless the work. Only a few were present that afternoon, but they sat very still while listening to the chapter that was read from the New Testament, and all kaelt while prayer was offered to their "Father in Heaven."

From that time to this, the meeting has been held, without exception, every First-day afternoon; a few Friends having very kindly entered into the work with them, so helping one another. Their place of meeting has varied; for some time they met in any of the cottages, whichever the people liked to prepare, and it was an interesting sight to see the poor people gathering to the room, bringing chairs, stools, babies, as the case might be. Now, a small cottage is rented, and roughly furnished with benches, to accommodate the increasing numbers of the congregation. The poor people, once so miserable-looking, make quite a respectable appearance now, and speak with pleasure of their nice chapel. Several persons who live in the neighborhood also attend, some coming the distance of a mile and a half to two miles.

Oak Tree consists of about nine or ten cottages. Many are the *outward* improvements in the place. The Sabbath day is observed, the people and their cottages are cleaner in every way; and may we not reverently and thankfully believe that some spiritual good has also been graciously permitted to follow this effort, however feeble, to bring souls to Christ? Some of the poor people have been removed by death to their last home, and good hope is entertained, that to some of them, the change has indeed been a glorious one. To God be all the glory!

The mode of holding the meetings is very simple, our Friends have not even introduced hymn-singing. All sit down in silence; frequently prayer soon follows, then after another pause a portion of the Scriptures is read, and the people are addressed, as ability is given, and again silence is observed for a few minutes; sometimes prayer is offered near the close. As the people leave the meeting, tracts, &c. are generally distributed, and gratefully received. At one time, our Friends read a tract, or a portion of the "Sinner's Friend," as well as the Bible, but they have given that up now. The meetings are remarkably quiet, notwithstanding the number of children who

are present. The numbers attending vary from 30 to 50; there have been as many as 60 or 70 occasionally. Some recorded Ministers of Darlington Monthly Meeting and elsewhere, have visited Oak Tree, and had good service there.—*The Monthly Record.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 4, 1869.

THE WEATHER.—There are few occasions in life more calculated to illustrate the dependence of man upon the bounty of Divine Providence than when, in the words of Moses, "the windows of heaven are stopped, and the rain from heaven is restrained." At such times the Christian believer can trust in the promise: "I will give you rain in due season, and the land shall yield her increase." Paul, in addressing the disputers at Athens, quoted the rain from heaven and fruitful seasons not only as the gifts, but also as the witnesses of God. So infinite is His goodness and His wisdom, that whatever the atmospheric dispensation, or however apparently grievous, we may be absolutely certain that it is ordered aright and for "*the greatest good of the greatest number.*" Is there any presumptuous person so over-weening in his self-estimate as to think that, were he permitted to control the weather, he could change it to advantage? We may be well assured that it is right as it is. It is in the ordering of One whose care is perfect over all His works—who neglects nothing, forgets nothing, slights nothing. Heat and cold, sunshine and cloud, hail, snow, rain, vapor and stormy winds, all fulfil His word, are all ordered according to an unerring balance of relations, and all merit the thankful exclamation so often raised by the Psalmist: "Praise ye the Lord." The drouth which has held the inhabitants of this city ("a place of broad rivers and streams" as it certainly is), in some approach to terror, lest a sudden conflagration should sweep with destruction from the mere lack of water to arrest and quench the spreading flames, is, we may be certain, a wise and good Providence ordered in love. It may not be ours to interpret the design, but be it ours to trust perfectly, knowing that His ways are true and righteous altogether. It is for even our material good, as the results will prove. And there is much value in this lesson of patient submission and entire trustfulness.

> "What is this creation, less
> Than a capacious reservoir of *means*
> Formed for his use, and ready at his will?"

For all the phenomena of the weather we may render adoring thanks. Their tendency is always for the greatest good, even though individuals and communities may repine and be restive. Perhaps ere these lines are placed in circulation, the Psalmist's words may be applicable: "Thou, O God! didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary."

Meanwhile our counsel to the reader is—never repine at the weather, or think that thou couldst make profitable suggestions to Him who "looketh to the ends of the earth and seeth under the whole heaven, to make the weight for the winds; and He weigheth the waters by measure; when He made a decree for the rain, and a way for the lightning of the thunder."

The teachings of nature are ever applicable to spiritual instruction. As we earnestly watch the gathering clouds, and look for them to "pour down rain according to the vapor thereof," to renew the water springs and to fill the wasted brooks, to swell the rivers and to revive the hopes of the husbandman, so should thirsty souls be raised God-ward with the language: "All our springs are in Thee!"

> "Man's weakness waiting upon God
> Its end can never miss,
> For men on earth no work can do
> More angel-like than this."

Let it ever be remembered that there is in the Saviour's gift water that can assuage forever the soul's thirst, and which shall be, in the recipient, "a well of water springing up unto everlasting life." And as we learn that God placed the rainbow in the clouds for a pledge of the continuance to man of the outward blessings attendant upon rain, so let us gratefully dwell upon the glorious iris formed of the "exceeding great and precious promises" which pervade the inspired Scriptures, and let us love to think of our glorified Redeemer, as depicted *Rev.* x. i, with "a rainbow upon his head," and of the "rainbow round about the throne" which the Evangelist saw when the first voice called to him, "Come

up hither." To the showers promised by such prisms as these, we can apply the explanation of John, "This spake He of the Spirit which they that believe on Him should receive." "The river of God is full of water." "Thy mercy, O Lord, is in the heavens; thy faithfulness reacheth unto the clouds. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shall make them drink of the river of thy pleasures; for with thee is the fountain of life, in thy light shall we see light."

National Educational Convention.—Evidence of a prevalent and wide-awake interest in the cultivation and elevation of the American mind was given in the Educational Convention which opened in Trenton, N. J., Eighth month 16th, continuing to hold three sittings a day through the week. Twenty-five years ago from that city went forth over the land the memorable words: "The Public School is *common* not as inferior, but as the light and air are common." The animus of that noble address seemed to have become pervading as the atmosphere, as the throngs of large-minded men, State superintendents, professors, teachers, legislators, &c., flowed from all parts of the Union and took possession of our neighboring capital. "Such a convention," said the N. Y. Tribune, "*means business*, and if the first day's proceedings are a fair sample, the forty-eight columns of the Tribune would scarcely contain a full report of its daily doings." Where so much is to be said, we will only attempt to show that earnest workers, with a strong and well-directed will, have taken hold of a subject of vast importance, and that an influence is certain to be felt throughout the land. May that influence be so guided by principle pure and high, that it shall prove altogether for good.

On the fourth day of the Convention, Gen. O. O. Howard spoke at length with excellent effect upon Education in the South, particularly among the colored people. He gave an impressive history of the work, and bore this tribute to the teachers sent from the North: "I have watched them with great interest, and I have never seen exemplified any where else such Christian constancy and fortitude. They have demonstrated by their work what their principles are." He had been instrumental in obtaining the appointment of a School Superintendent in each of the Southern States, the results of which had been most beneficial. "I have been told since I came here," he said, "that the present Legislature of Tennessee is pledged to repeal their school law, and that the Superintendent of Education elected there is an ignorant man. If I could reach the Legislature of Tennessee today, I would say to them, *Consider your responsibility to God, and break that infamous pledge.*"

We make place for the concluding words of Gen. Howard:

"Increase our educational advantages, and you will increase our material prosperity in proportion. But we must not subordinate man to his uses. It seems to me, sometimes, that I hear nothing but *Practical—practical—practical!* But education is truly practical only when it gives a man life-power, and a man will make a better blacksmith who knows something else besides blacksmithing. A true man must be a little, at least, above and beyond the work in which he is engaged. You are all teachers, employed in a noble work, and going forth to exert a vast influenee. Is the ultimate object of education confined to this life? No, my dear friends, it looks higher—it looks beyond. It is not *religiousness* that we want, but Christian education. The teachers who have gone South with infidel principles or demoralizing habits have utterly failed and been repudiated by the people. Remember always, as you teach, your individual responsibility to God, and that you are to live with Him throughout the ages of a never-ending Eternity."

As might be reasonably expected, the Convention included many Friends, among whom may be named Barnabas C. Hobbs, State Superintendent of Indiana, Jos. Moore, President of Earlham College, and Francis T. King. From the days of Geo. Fox and those of Murray and Lancaster to the present date, education has been a part of our Society's mission. It is trusted that in this we shall not be outstripped by the age.

The address of O. O. Howard above quoted was given before an audience of over two thousand persons. Our friend F. T. King was then introduced as President of the Friends' Association for the Advancement of Education in the South, and spoke with much ability in reference to the work among the whites in that section. It was a useful presentation of the subject, and we are glad that he was there to give it. The operations de-

scribed by him are familiar to the readers of the *Review*. When he told of the extension of educational labors by Friends beyond their own membership, much satisfaction was shown by the Convention.

Among the resolutions adopted were the following, which were offered by our Friend Barnabas C. Hobbs:

"*Whereas*, Many of the Southern States have, during the late Rebellion, lost in various degrees their public school funds; and *whereas*, the happiness, prosperity, peace and permanence of our nation depend on the *scientific, literary and moral instruction of the whole people;* and *whereas*, the children of the Southern States who have thus been deprived of the means provided by the fraternal bounty and wisdom of the nation for their education, are in common with those of other States objects of national solicitude and hope; therefore,

"*Resolved*, That this Association requests Congress to take such action as they may deem best calculated to give substantial aid, by grants of land, or otherwise, to the educational interests of those States, in order that systems of popular education may be put into efficient operation as speedily as possible.

"*Resolved*, That a Committee of three be appointed to present this expression of the sentiment of this Association to the Senate and House of Representatives of the United States."

The following was also adopted on the motion of the same Friend:

"*Resolved*, That sacred literature is entitled to a place in the curriculum of study for the academy, the college and the university, and that the Bible should not only be studied, venerated and honored, as a classic for all ages, peoples and languages in these institutions, but devotionally read and its precepts inculcated in all the common schools in our land."

A fact much to be regretted was developed before the Convention, that the educational laws adopted by the Southern States are nearly all of them inoperative for want of funds. The general well-being of the Nation seems to require the Governmental aid which is proposed.

The proceedings when officially printed will include valuable papers upon various branches, prepared and read by some of the ablest men.

DIED.

BAILEY.—On the 18th of Sixth month, 1869, aged 67 years, Lydia, wife of Dr. Jesse Bailey, and daughter of Joseph and Sina Townsend, (deceased,) a member of Flushing Monthly Meeting, Ohio. She was a meek though active Christian, earnestly desiring the promotion of the religion of Jesus and the advancement of His kingdom. So unobtrusive was her zeal, so humble her estimate of her own ability and influence, so careful her watch over her daily walk, so close her communings with her Heavenly Guide, that it seems peculiarly fitting to say of her that her "life was hid with Christ in God." In her is lost a noble woman, a faithful wife, a most tender and careful mother, and a sincere friend: but she left to those who mourn her loss the consoling assurance that her "sins were forgiven through *the one Atonement*," and expressed her confidence that all would be well, whether it should please God to restore her to health, or to take her to Himself, saying sweetly, "He knows best—altogether best."

BUTLER.—On the 14th of Sixth month, 1869, Emeline, daughter of Mahlon and Eunice Butler, in the 19th year of her age; a member of Sugar River Monthly Meeting, Ind. This dear young Friend was for some years nearly deprived of her sight, but was an example of patient aad complete submission to the Divine will, often expressing thankfulness that the spiritual eye was not blinded.

HUNT.—At Monrovia, Ind., on the 24th of Sixth month, 1869, of pulmonary consumption, in the 42d year of her age, Mary Jane, wife of Dr. Wm. Hunt. The resignation and patience with which she was enabled to bear her sufferings gave a remarkable verification of the Scripture, "My grace is sufficient for thee." Being aware of the near approach of her dissolution, she at various times had her family and relatives gathered around her, and gave them much edifying counsel, committing them in prayer to her blessed Saviour. Her last hours were calm and peaceful, and her latest words were, "Come, Lord Jesus, I am ready."

STOKES.—On the 16th of Seventh month, 1869, Lydia W., wife of Carleton P. Stokes, in the 63d year of her age; a member of Woodbury (N. J.) Monthly and Particular Meetings. She was a bright example in the attendance of religious meetings, and in upholding and supporting the doctrines and principles of our religious Society. In the removal of this dear Friend, her family and friends, the poor and afflicted, experience a great bereavement. But an abiding belief is felt that, having done her day's work in the day time, she has been permitted, by the mercy of God in Christ Jesus our Lord, to enter into everlasting rest and peace.

TEACHER WANTED,
For Friends' School, at Somerton, near Suffolk, Va. For particulars apply to Francis T. King, Baltimore.

CORRESPONDENCE.

A Day with the Monks of St. Bernard.

Written for Friends' Review by Prof. A. R. Leeds.

Martigny, 7th mo. 10, 1869.—A lay brother descended the steps of the Hospice, and, unburdening me of my knapsack, led me through a stone passage into a large hall. Then, in answer to the summons of a great bell, a monk descended and received me in the most cordial manner. His appearance was striking and well worthy of description. He was clad in a black cloth coat, buttoned tight up in front and reaching almost to his feet. It was relieved by a narrow linen band, coming out from beneath the collar at the back and disappearing again beneath a fold of the coat at the waist. His cap was made of black cloth also, rising straight at the sides for about four inches and gathered square in by a button at the top. His face was remarkably

handsome. His chin large and square, dipping into a deep groove, and then rising into the full but sharply-cut lips. His nose was straight and massive, and intercepted at a sharp angle the broad overhanging forehead. His physiognomy strongly reminded me of Canova's classic bust of Napoleon. Picking up a couple of candles, he conducted me directly to my chamber. It was a tiny dormitory, furnished with a couple of chairs, a wash-table, secretary, and a bed covered with a big down pillow in the German fashion. It was lined on all sides and ceiling with deal, and had a little double-sashed window looking out upon the lake.

After a few minutes' unpacking—I had no change of clothing, and my room was icy cold—I descended to the salle-à-manger. It was a large, comfortable-looking apartment, with a dining-table capable seemingly of seating about fifty guests, and with its walls hung around with engravings—the gifts of voyagers who had enjoyed the succor and welcome of the hospice. Shivering with cold, I cowered down on the floor before the ashes of the hearth, and tried to warm my stiff fingers into life. The same monk who had received me, and who appeared to be deputed by his brethren to fill the office of entertainer-in-chief—not knowing his name, I shall in future designate him as brother Napoleon—hastened to heap some blocks of wood upon the andirons, and with a bellows speedily blew the smouldering ashes into a bright blaze.

After a while I sat down to supper, along with an English gentleman, his wife and daughter, whose acquaintance I had accidentally made previously, brother Napoleon, for form's sake, taking a dish of tea with us. The conversation, which was carried on in French, turned upon the history of the monastery, its revenues, the perils of travellers in the winter season, the habits, real and reputed, of the St. Bernard dogs, and speedily became very animated and interesting.

I slept that night very soundly, and rose thoroughly refreshed to the sound of the bell calling the monks to a six o'clock mass. It was conducted in the large chapel which constitutes the east end of the hospice, by the superior, clad in the rich vestments of his office, the monks in long white stoles assisting. Some of them had rich, strong voices, and the chanting at times was beautiful. But leaving them presently, I tried to warm myself by taking a run down the side of the pretty little lake which occupies the summit-level of the pass. Along its sheltered banks the grass was very bright and green, and there was such a profusion of wild violets (the *Viola Calcarata*) as I have never seen elsewhere. In a few moments I had plucked my hands full of them, for a morning gift to my English acquaintances. Then I sat myself down on a pile of rocks at the water's edge, designing to sketch the monastery, but I relinquished the idea. The morning sun beat full in my sore and blistered face, and the hospice, despite all the associations which cluster about it, is of itself a very commonplace building. So I returned in time to join the three other guests and brother Napoleon to a frugal breakfast of coffee, bread and butter and honey.

Afterwards N. led me up stairs into the library. It contains about 12,000 volumes. The bulk of them treat upon religion, but I noticed that they were not by any means confined to the publications of the Romish Church, and included many of the principal works of dissenting theologians. There was besides a great number of books of travels, philosophy, history, mathematics and the natural sciences, botany especially. There were also some choice romances, the tragedies of Corneille, the poems of the English classical authors, and likewise a few such miscellaneous writings as the Thoughts of a Country Parson, etc. The politeness of the monks had probably placed these books here for the amusement of their transient guests.

There was also a very interesting collection of copper and silver coins, which had mostly been found in the little lake, and commencing with the Consular era, extended far down into the time of the Roman emperors. Among them are some of Celtic origin, and they are especially interesting because Livy mentions that the tribe of Veragres had a temple on St. Bernard. In the itinerary of Antoninus, moreover, reference is made to a Roman camp in this defile.

When I had finished examining the books and coins and a small entomological collection, brother Napoleon gave me a table which I might use as a place for work, and then revealed to me a secret catch in the lock, by which he might safely leave the key in the door, and by the knowledge of which I might go out and in the library whenever I chose. Then after giving me the keys of the mineral collection, he left me alone in the library and went to resume his meditations in his cell. I was disappointed in the minerals, for beyond some fine specimens of Pennite, Chalybite, Axinite and Dufreynosite, the remainder, in number about 1200, were quite ordinary and common.

Afterwards one of the monks, who was more particularly interested in botany, took me to his nicely warmed and comfortable cell. First he helped me to label, pack up and seal the Alpine plants which I had previously collected and pressed for my botanically-disposed brother at home. Then he

took down book after book of his herbarium, and gave me several hundred specimens of the rare Alpine plants which adorn the rich flora of the Grand St. Bernard. Finally he made out for me a collection as large as two great folio volumes. I had had no other thought than to pay fifty or sixty francs for the superb treasure I was getting, but great was my dismay and astonishment when he refused to accept a single centime, adding that it was a pleasure to give them all to me.

Then the Superior of the monastery took me to his room, which is also a meteorological observatory, and after putting conveniences for writing and the observations which I was about to make at my disposal, left me alone and went out to take a walk. I had with me a hypsomometer, which I had purchased of the Society of Geneva for the Construction of Philosophical Apparatus, and which had been made under the personal supervision of Prof. Thury, the director of this most praiseworthy society. The tube of the thermometer, used in the instrument, was carefully calibrated throughout. It has two scales, agreeing between themselves, but both arbitrary of course, each commencing at zero, and the space between them occupied by a reservoir for receiving the unnecessary mercury. The graduation was effected in the following interesting manner. On the 28th of Sixth month, 1868, Prof. Thury, at the Observatory in Geneva, placed this thermometer in the tube above the boiler and carefully scratched on the glass the point to which the mercury rose when the water in the boiler below was in a state of regular ebullition. The barometer, reduced to zero, gave 731.00 m.m. at the time. He then carried the apparatus to the observatory on the Grand St. Bernard, and noted the point, several inches lower of course, which the mercury attained when the water at this place was boiling. The barometer here at the same time stood at 567.35 m.m. Now the number of degrees of temperature which correspond to this difference of atmospheric pressure of 731.00 m.m. and 567.35 m.m. or 163.65 m.m. can be calculated with the greatest accuracy. Hence all that was necessary was to divide the space between these two fixed points into the number of degrees corresponding to the calculated difference of temperature. The zero point was afterward determined by plunging the thermometer into melting ice. When the graduation was effected, it stood at 30°.00 on the lower scale. A year afterwards, through the kindness of Prof. Plantamour, the director of the Geneva Observatory, I repeated these observations at Geneva, and found the freezing point had shifted and then stood at 31°.20. As will be understood at once, this shifting does not at all impair the correctness of the instrument, and it is a slow change to which the best of thermometers are subject. It is only necessary to allow for the shifting in every subsequent determination of the boiling point.

I had used the hypsomometer to determine the altitude of a number of points in the valley of Chamounix, the Bagne and of the Rhone, and had been delighted with its accuracy. The hundredth part of a degree Fahrenheit can be read off easily upon it, and a difference in altitude of a few feet determined with certainty. It was no small pleasure with this instrument, which had been brought to St. Bernard in the process of manufacture, to determine the height of the same place as a test of its reliability. I have not as yet reduced my observations, but they stand thus: as the mean of four observations in Sixth mo., 1868, the boiling point at St. Bernard was 18°.26, the barometer reduced to 0°C., 567.35 m.m. On the 8th of Seventh mo., 1869, the boiling point at the same place was 18°.80, the barometer at 19°.6 C. standing at 575.6 m.m.

According to the calculations of Prof. Plantamour, the Hospice of St. Bernard stands at 2473 metres, or something over 7500 feet above the level of the sea. This altitude does not of itself alone explain the general rigor of the climate of St. Bernard. According to a resumé of the meteorological observations from 1836 to 1846, made by Plantamour, and which I have converted into ordinary degrees of Fahrenheit, the mean temperature of the entire year at St. Bernard is 29°.73. That of winter is 17°.17, of the First mo. 12°.74, of spring 27°.66, and of summer 42°.94. The range between the mean temperature of winter and summer is not very great therefore, being only about 25°–30°. It is curious to imagine living at such a place, where, in sight of vine, olive, fig and pomegrante, the average temperature during the summer is only ten degrees above the freezing point. The greatest cold experienced during these ten years was—17°, and the greatest heat 19° C. or 66° Fahrenheit. I think that this latter number must be a misprint, for at the very day on which I was at St. Bernard, the thermometer in the observatory stood at 19°.6 C. or 68° F. It will be noticed that these extremes are by no means as great as those we have even in Philadelphia, for, during my own recollection, we have had summers when the thermometer indicated 97°, and winters when it registered 10° below zero. But the passage of the St. Bernard runs N. E. and S. W., a direction common to the great valleys of Savoy and Valais, and as the wind takes a course parallel with great mountain chains, it results that the icy blasts often sweep through this pas-

sage with terrific violence, and hurl down whirlwinds of snow upon the affrighted traveller.

The sun was already half-way down the western sky before I had finished examining all that was of interest at St. Bernard, and I was determined to reach Martigny, 25 miles away, and a large part of the distance on foot, that night. So I dropped all my money, except a trifle sufficient to carry me to Martigny, into the alms-box of the church, and putting my knapsack, now swollen into twice its former dimensions, on my back, my tin box under my arm, hammer into my belt, Alpine stock in my hand, and bidding an affectionate farewell to brother Napoleon, rapidly descended along the roaring torrent of the Dranse towards Martigny and the Rhone.

GUILFORD Co., N. C., 8th mo. 26.—I have been sent out on an appointment to visit our scattered members, which has caused me to traverse many miles of country. I do not think I have ever seen a gloomier prospect for corn in our land than at present,—though, with a better wheat crop than usual, I hope none will starve. . . . W. B. HOCKETT.

FRIENDSVILLE, EAST TENN., *8th mo.* 20, 1869.

Dear friend Wm. J. Allinson,—A few Friends have secured the *refusal* of a very valuable farm and water-power. It contains between six and seven hundred acres of the best of land, some of it at least unsurpassed for fertility in the United States. It is situated on the Holston River: the large and spacious brick dwelling is about three miles from Newberry Monthly Meeting house. There is about from three to four hundred acres in cultivation, two mill streams running through it into the Holston River. About one mile of it borders on that river. It had been worked by slave labor until the close of the war, when the owners left for the South. It is now all offered for $18,000, and is considered very cheap. Upon it are two fruit orchards, and at least four excellent springs of pure water. It will divide conveniently into four or five farms, if desired, affording plenty of timber and water on each. There are, it is said, no doubt moneyed men here who will buy it when it comes into market at that price. Hence Friends have got the refusal, hoping it will suit some Friends to buy and settle on it. I much desire to see Friends come in and possess this goodly land. The interest in our Society still increases. Our Quarterly Meeting last week at Lost Creek was largely attended by the public. There is much need of skilful, earnest lahor; the harvest is plenteous, the laborers indeed few. May not the language apply with full force, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest"? Several of our new members attended Quarterly Meeting. Some of them at least appear to be deepening in the divine life. None that I can discover are decreasing in their interest in our Society, though there is need of skilful nursing.

The article on Revivals, in the 49th No. of the Review, is as a cordial to my feelings. The wind bloweth where it listeth. Let none attempt to dictate for the Spirit, but let all obey Him in love, and the work of the Lord will prosper among us. He will then revive His work in the midst of the years.

Thy attached friend, JER. A. GRINNELL.

The wheat crop was good here, but the continued drouth forbids the prospect for much corn. Vegetables fail from the same cause.

J. A. G.

FERRISBURG, VERMONT, *8th mo.* 9, 1869.—Our dear Friends Rebecca Collins and Jane W. Ferris have been acceptably within the limits of this Quarterly Meeting. They have attended the two indulged meetings at *Creek* and *Lincoln*. Several meetings appointed for the public have been crowded, and eminently favored. When R. C.'s brother-in-law, Stephen Grellet, many years ago was here, he visited Joseph Hoag and his wife in their log cabin, and in a family sitting told the parents that if they were faithful, all their children would become prophets of the Lord. I must not omit to mention the attendance of R. C. and J. W. F. at the indulged meeting at Montreal, held in a building of Walter Marriage's. The congregation consisted of twenty-three persons, one of whom was "tent pitcher" for Samuel Capper during his remarkable *tent meetings* in England, Ireland, &c. Of this meeting I am free to say that I believe it was held in the Lord's power. At East Farnham they had a blessed meeting. At Lincoln a large company flocked to a public meeting, in which Christ was exalted as Head over all, to the glory of God the Father. The Methodist minister who usually officiates referred to former service of R. C. on the farm of Gov. Wise, five years ago, and expressed his thankfulness that the Lord had led her feet to this place to preach the gospel to his flock. Let the servants ever be faithful, and let all the honor be given to the Master who employs and qualifies them.

Friends of Ferrisburg Quarterly Meeting will not soon forget the occurrence of the Eclipse on the day of their Summer Quarterly Meeting in 1869, and the interesting picture presented by groups of Friends of all ages standing on the grass, and gazing through smoked glass at a phenomenon of which they had read the accurate pre-descriptions by the President of Haverford College in *Friends' Review*. A mysterious charm was added to our lake and mountain scenery.

New York, 8th mo. 23.

Ed. Friends' Review: Respected friend,—In looking over a file of recent numbers of the Friends' Review, I was particularly struck with the appropriateness of the remarks of Henry Dickenson at the London Yearly Meeting, as to the danger attending young Friends who emigrate to this country without any certificate of membership.

Perhaps the majority of those who settle here come out with that intention, and their certificates are sent over after their arrival; it is not to these I would refer. There are, however, numbers who arrive in the United States without any such fixed purpose: they come hoping for remunerative employment or a successful business;—they cannot decide at once to sever the ties of home and country; and so they remain five or ten years without any certificate being forwarded.

I need not particularize the dangers which beset a young man so circumstanced; he is without the oversight of any body of Christians; and may, probably will, entirely neglect his religious duties.

Permit me to suggest a plan which would cause an oversight of such young Friends, and prevent many from going astray:

Let a Committee or Board of Immigration be established in New York or Philadelphia, to whom such certificates shall at once be sent, and who shall forward such information to any town where said young Friend shall take up his temporary residence. Friends in Great Britain might be reminded of the necessity of a prompt attention to the case of those Friends who leave for a residence (it may be of uncertain duration) in the United States. Thine sincerely, E. B.

[The above remarks may be profitably suggestive.—*Ed. Review.*]

Letter from Dr. Test.— . . . . I have been looking through "*Day by Day*" with much interest. The list of writers, ranging over the whole period of the existence of the Society, and the appropriate and characteristic extracts by which each is represented, are well calculated to attract the profitable perusal, not only of members of the same household of faith, but also of fellow Christians of all denominations, who, by this introduction, may be led to cultivate a more extended acquaintance with the various writers here presented.

A BEAUTIFUL INCIDENT.

A naval officer being at sea in a dreadful storm, his wife, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised with his composure and serenity, that she cried out,

"My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair, lashed to the deck, supporting himself by a pillar of the bed-place, drew his sword, and pointing it at the breast of his wife, exclaimed;

"Are you afraid of that sword?"

She instantly answered, "No."

"Why?" said the officer.

"Because," rejoined the lady, "I know that it is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "remember, I know in whom I believe, and that he holds the winds in his fists and the water in the hollow of his hands."

A FAITHFUL CLERGYMAN.

One of the most trenchant things we have lately seen on the liquor question is the fearless funeral sermon lately delivered by Dr. Ward, of Genesee, at the burial of one of his dear friends who died of drunkenness. The sermon boldly and at length arraigns the liquor-sellers of the town as accomplices in this man's death by alcoholic poison. Dr. Ward says, "Were I asked for the proximate cause of this man's death, my reply would be, the imbibing of a poisonous liquid, sold or given to him when in a state of impotence of will, and that by persons in this village, who might have known what use would be made of the same, with its certain and direful effects, and who had no other motive than pecuniary gain of the most trifling amount." It would be hard to pack an indictment against the diabolical crime of dealing out death by measure for paltry pence into fewer words than the above sentence. But what about the men who license the drinking saloons?—*T. L. Cuyler.*

A PRAYER.

BY MATTHEW ARNOLD.

Thou, who dost dwell alone;
Thou, who dost know thine own;
Thou, to whom all are known,
From the cradle to the grave—
Save, O save!
From the world's temptations,
From tribulations,
From that fierce anguish
Wherein we languish,
From that torpor deep,
Wherein we lie asleep,
Heavy as death, cold as the grave—
Save, O save!
When the soul, growing clearer,
Sees God no nearer;
When the soul, mounting higher,
To God comes no nigher;
But the arch-fiend Pride
Mounts at her side,
Foiling her high emprise,
Sealing her eagle-eyes,
And when she fain would soar,
Makes idols to adore;

Changing the pure emotion
Of her high devotion
To a skin-deep sense
Of her own eloquence;
Strong to deceive, strong to enslave—
Save, O save!
From the ingrained fashion
Of this earthly nature,
That mars thy creature;
From grief, that is but passion;
From mirth, that is but feigning;
From tears, that bring no healing;
From wild and weak complaining;
Thine old strength revealing—
Save, O save!
From doubt, where all is double,
Where wise men are not strong,
Where comfort turns to trouble,
Where just men suffer wrong,
Where sorrow treads on joy,
Where sweet things soonest cloy,
Where faiths are built on dust,
Where love is half mistrust,
Hungry, and barren, and sharp as the sea—
O set us free!
O let the false dream fly,
Where our sick souls do lie
Tossing continually.
O where Thy voice doth come,
Let all doubts be dumb;
Let all words be mild,
All strifes reconciled,
All pains beguiled.
Light brings no blindness,
Love no unkindness,
Knowledge no ruin;
Fear no undoing—
From the cradle to the grave,
Save, O save!

Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet Will.

Faber.

For Friends' Review.

PARAPHRASE, PSALM lxxxiv. 1–4.

How blessed, O my God, is Thine abode!
How sweet the comfort that Thy worship brings!
My fainting heart cries out for Thee, O God,
My soul aspires to Thee on joyful wing!

A longing Thou alone canst satisfy
Thrills through my being as I hear Thy voice,
Speaking in gentlest accents, "Here am I,
Come, seek my presence, worship and rejoice."

The little fluttering sparrow, wearied long,
Hath found a pillow for her panting breast;
Circling through stormy air on pinions strong,
The swallow for her young finds place of rest.

And more than these, O Lord, my soul is glad,
That 'neath the covert of Thine altar pure,
Thou hast for her a glorious refuge made—
A place of safety that shall e'er endure!

O. A. R.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,

Faber.

Youth's Department.

THE TRUE LADDIE.

BY JULIA M. THAYER.

Here's a laddie, bright and fair,
And his heart is free from care;
Will he ever, do you think,
Learn to smoke, and chew, and drink?
Make a furnace of his throat,
And a "chimney of his nose,"
In his pocket not a groat,
Elbows out and ragged toes?

Here's a laddie, full of glee,
And his step is light and free;
Will he ever, do you think,
Mad with thirst, and crazed with drink,
Stagger wildly down the street;
Wallow in the mire and sleet;
Hug the lamp post, and declare
Snakes are writhing in his hair?

Not an ill this laddie knows,
And his breath is like the rose;
Will he ever, do you think,
Poisoned by the cursed drink,
Fever burning in his veins,
Soul and body racked with pains,
Sink into a drunkard's grave,
Few to pity—none to save?

No; this laddie, honor bright,
Vows to love the true and right;
Keep his body pure and sweet,
For the Spirit's dwelling meet;
Never, never will he sup
Horrors from the drunkard's cup;
Never in the "flowing bowl"
Will he drown his priceless soul.

HAVE COURAGE TO SAY "NO."

You're starting to-day on life's journey,
Along on the highway of life;
You'll meet with a thousand temptations,
Each city with evil is rife.
This world is a stage of excitement,
There's danger wherever you go;
But if you are tempted in weakness,
Have courage, my boy, to say NO.

The siren's sweet song may allure you;
Beware of her cunning and art;
Whenever you see her approaching,
Be guarded, and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show;
You may be invited to enter;
Have courage, my boy, to say NO.

The bright ruby wine may be offer'd:
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The gambling halls are before you,
Their lights, how they dance to and fro!
If you should be tempted to enter,
Think twice, even thrice, ere you GO.

In courage alone lies your safety,
When you the long journey begin,
And trust in a heavenly Father
Will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow,
But if you are true to your manhood,
Have courage, my boy, to say NO.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 30th ult.

GREAT BRITAIN.—An editorial in the London *Times* of the 25th, on the prospects of the prices for grain, said that a year of sufficiency, if not of abundance, may be looked for. The harvest is within 13 per cent. of an average, and a continuance of favorable weather may still further improve it. All the crops except wheat are luxuriant, and, with imported grain selling at a moderate price, the deficiency of wheat is compensated by plentiful food for stock and better pastures.

A new telegraphic cable is said to be projected from Ireland to America.

FRANCE.—The report of the committee on the *senatus consultum* has been read in the Senate, and the discussion on it was to commence on the 1st inst. Among the modifications made by it is one that the Senate may reject a law without giving reasons.

The official journal states that the recent amnesty granted by the Emperor does not extend to those who have been convicted of attempts to take the life of the Emperor or of any other political person.

The Emperor has been ill, it is said not seriously so, but considerable uneasiness was manifested in monetary circles on account of contradictory statements on the subject. The latest accounts reported an improvement in his condition.

The Empress and her son left Paris on the 23d ult. for a visit to Constantinople and probably some other points in the East. It was reported that they had intended visiting Jerusalem, but that the plan was given up. They embarked at Toulon on the 27th.

The Chinese Embassy is to leave Paris for St. Petersburg, on the 12th inst.

SPAIN.—It is reported that 6000 additional troops are to be speedily sent to reinforce the Spanish army in Cuba. Gen. Carbo has been appointed Lieutenant Governor of that island.

Several Carlist prisoners have been condemned to death, but the government, yielding to solicitations from all parties, has commuted the sentence of some clergymen among them, and there will probably be no more executions. Six bishops have returned unsatisfactory and defiant answers to the recent decree of the government.

PORTUGAL.—The session of the Cortes closed on the 26th ult. The King's speech declared that the government was making every effort to restore a financial equilibrium and revive the public credit, and that they would consider how to augment the revenues from imports, and diminish the expenditures.

PRUSSIA.—A meeting of 20,000 persons was held in Berlin on the 28th, to consider a series of resolutions favoring the suppression of convents and the expulsion of the Jesuits. After a long debate, the resolutions were finally adopted, but a protest was made by the minority. The resolutions were not directed particularly against any confession of faith.

TURKEY AND EGYPT.—The reply of the Viceroy to the Sultan's note was received at Constantinople on the 14th. It was conciliatory and even humble in tone, gave strong assurances of loyalty, and expressed a hope that the frank explanations given might remove any unfavorable impressions, and that his appeals to the Sultan's generosity would be heard and answered.

CHINA.—A late dispatch from Hong Kong, published in London, asserted that the Chinese government had refused to ratify the treaty concluded by the Burlingame embassy with the United States; but J. Ross Browne, late U. S. Minister to Pekin, who has very recently arrived at San Francisco in his return, contradicts the statement, saying that the ratification is only deferred till the return of the embassy.

A dispatch dated the 5th ult. from Hong Kong, said that the reports of the massacre of Christian missionaries in the province of Seehuen, in the western part of China, were confirmed, and that 20 were known to have been killed by the populace. The Chinese government had instituted inquiries concerning the outrages.

SOUTH AMERICA.—At the latest advices received via London, both the land and naval forces of the Allies were in motion, designing an attack on Villa Rica. No attempt appears to have been made on the position of Lopez, in the mountains.

CUBA.—The accounts continue vague and contradictory. The official paper of Havana, recently, in its monthly review for the steamer to Spain, expressed regret for its inability to send flattering notices regarding the suppression of the insurrection, but reiterated its assertion that the Spaniards had the ascendency in seven jurisdictions of the Eastern and Central Deparments. The forces on both sides have undoubtedly suffered much from disease, this being the sickly season.

HAYTI.—The government of President Salnave is involved in difficulties. Salnave himself, with his troops, is besieging Aux Cayes, which is occupied by rebels, and in consequence of serious disturbances at Port au Prince in his absence, the city has been placed under strict martial law. Financial matters also are embarrassed, and the government has become involved in disputes with the clergy, so that the President's tenure of office appears exceedingly uncertain.

DOMESTIC.—Two miles of snow sheds on the Central Pacific railroad, between Cisco and the summit of the Sierra Nevada, were burned on the night of the 24th ult. The track was also injured by the burning of many of the ties, and the bending of the rails. The temporary interruption was soon repaired.

The Governor of Florida has recently issued a proclamation for an election in the western counties of that State, to decide whether they shall be united to Alabama or remain as now a part of Florida. The election is ordered for 11th mo. 2, and if the decision be for a change, within 60 days after approval by Congress, all that portion of Florida lying west of the Apalachicola and Chattahoochee rivers will be transferred to Alabama, the latter paying therefor $1,000,000 in bonds bearing 8 per cent. interest, and payable in 30 years.

The official returns of the election in Virginia, held 7th mo. 6, have been published, and show as the whole number of voters registered, whites 149,781, colored, 129,120; votes cast, whites 125,144, colored 97,205. The votes for the Constitution were 210,585, against, 9,136, a majority of 201,449. The majority against the clause disfranchising those who as officers had taken an oath to support the Constitution and had afterwards engaged in rebellion, was 39,050; and against that requiring State officers to take an oath that they had not aided the rebellion, 40,902.

Charles D. Cleveland, the compiler of the well-known works, the Compendiums of English, American and Classical Literature, and for many years a distinguished and successful teacher, died in this city on the 18th ult.

FRIENDS' REVIEW.

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A TESTIMONY *of the* NORTH DIVISION OF SOMERSET MONTHLY MEETING, *concerning* MARY TANNER, *a Minister, deceased.*

Mary Tanner was the only daughter of the late Edward and Mary Gregory, of Yatton, and was born on the 28th day of Third Month, 1792. Her mother did not long survive her birth, and her early life at home was passed under the care of her valued relative the late Mary Mullett, and subsequently under that of her worthy stepmother Elizabeth Gregory. In the Sixth Month, 1814, she was united in marriage to the late Arthur Thomas Tanner, of Sidcot, where she resided up to the time of her death, a period of nearly fifty-five years.

But little is known of the work of Divine grace in her heart in the early years of her life; but the work *was* in progress, and a very gradual preparation for service was going on. Under the date 9th of Sixth Month, 1816, she writes, "Oh! for increasing strength to press forward while the day lasts:" and a month later, in a time of trouble, she alludes to the purpose of her Heavenly Father, "moulding" her "into some new form, for fresh service, to which," she says, "my nature stands opposed." "May I experience entire submission, and may his most holy will be done."

For fourteen years the prospect of service, here hinted at, rested with more or less clearness on her mind; but the care of a young family devolved upon her, and for a season her work for her Saviour was chiefly confined to the limited but highly important sphere of the family circle. Earnest were her desires "faithfully to discharge" her "duties to her beloved children," and "for their eternal redemption through Christ Jesus our Saviour." She writes, "Many are the fervent prayers that have been offered by their bedside, in visits to their chamber, when refreshing sleep has closed their eyelids for the night, while all that could feel within me bowed in reverent desire that these precious gifts may be kept from the evil, and live to the praise and glory of Him who created them."

This long period of abiding the appointed time drew to a close; before its termination a valued friend travelling on religious service intimated to her his belief "that the drops of heavenly dew which had already descended upon her head were but a prelude to the pouring out of the anointing oil." "Gratitude filled her heart," and her faith was further confirmed by an unexpected but very impressive visit from a pious person not in profession with us, though a frequent attender at our meetings, "who," she says, "while much a stranger to me, has been so impressed with a belief that it is required of me to express a few words in meeting, that he has given me a solemn caution not to resist, lest I should grieve and eventually quench the Holy Spirit, expressing his belief that it would be safest for me to close in with the opening, however small it might be, believing that faithfulness in the little would lead to my being entrusted with more. This has been to me a Gospel message, not to be disregarded."

Four days later, on the 14th of First Month, 1830, she records that, at their Monthly Meeting at Claverham, "The expression of a few

words in the Women's Meeting, which appeared to me to be a required duty, was succeeded by sweet peace." From this time her gift in the ministry was freely exercised, and in reference to the service to which she felt called she says, "Oh! that deep humiliation of soul and watchfulness of spirit may be my experience, that so I may be preserved from bringing the blessed cause of my adorable Redeemer in any way into disrepute; that I may alike in the heights and in the depths seek the shelter of Emanuel's wing as my place of safety, and that I may, through close attention to my spiritual Counsellor, know when to speak and when to be silent." Our friend was recorded a minister at the Monthly Meeting held at Chew Magna on the 11th of Fifth Month, 1831.

Next year, in company with her mother, Elizabeth Gregory, M. T. was engaged, with the concurrence of her friends, in holding meetings with the inhabitants of the mining villages of Rowborough and Shipham. Speaking of this little labor of love she says: "I think we had some evidence of being owned by Him who goes before his own when He puts them forth: it is a kind of service from which my nature much shrinks, but strength was made equal to the day, and peace, sweet peace, with which the stranger could not intermeddle, has been the result. How is it we do not more often, and more largely, partake of this soul-enriching peace? Surely it is because we do not pursue, with undivided hearts, the way in which it is to be found: we form our own plans and follow our own inclinations, and we eat the fruit of our own doings, which is often very bitter; whereas, were we found diligently running in the way of the Lord's requirings,—were our souls in a state of spiritual health, so that doing his will were our meat and drink, and if one act of dedication succeeded another, in the beautiful order of the waves of the sea,—then might we know our peace to flow like the noiseless passing away of a deep river."

For a long series of years, until the close of 1859, our dear friend was engaged in a succession of ministerial services, beyond those which devolved upon her in her own particular meeting. The records of our Monthly Meeting contain many notices of such service, especially within what may be called a "home district," comprising most of the hamlets and villages in the neighborhood of her residence. Besides the meetings for worship to which the public were invited, she felt it her place, on more than one occasion, to sit with the families of her neighbors in their own homes. From this latter service, she says, "I recoiled even more than from holding meetings, and earnestly did I desire a supply of that light, which alone can prepare me, to divide the word aright." At its conclusion she adds, "Instead of having paid to the full the debt of Gospel love, I am sensible that I owe more than before, especially to some of the poor of this world, to whom my spirit did seem to be knit in that love which binds together the followers of the Saviour; and the work from which I most desired to be excused,—the sitting down as a fool in the sight of some who were unacquainted with this mode of proceeding,—yielded the most solid peace in the retrospect, and is remembered with the most comfort."

In the spring of 1835 M. T. paid a visit to Friends of Dorsetshire and Hampshire and of the islands of Guernsey and Jersey, in the retrospect of which she had thankfully to acknowledge that, though she was permitted at times to get into very dark places,—having her way hedged up on every side,—help in the time of need was, in unmerited mercy, extended, and the light commanded to shine, so that her path was again and again made plain before her, where no way had for a time been seen. In the end a peaceful release from this field of labor was thankfully experienced. In the autumn of the same year she paid family visits to Friends of Bristol. No service in the Church demands larger faith, more constant watchfulness, or a closer following of the Heavenly Guide, than that of breaking spiritual bread from house to house. It was an arduous undertaking; but one who saw the labor of love testifies that "for days in succession she appeared wonderfully enabled to hand the spiritual food that was needed."

In 1842, accompanied by her husband, she visited Ireland, and attended the Yearly Meeting of Dublin. She paid a second visit to Ireland, of two months' duration, in company with her son William, in 1859. Besides holding large public meetings in the province of Ulster, they had social gatherings of young friends in Cork, Limerick and Dublin, and two meetings for worship with the younger members of our Society in the latter city. On returning from this service she records "a reverent thankful belief that, having gone out in the apprehension that I did so at the bidding of the Good Shepherd, He has, in infinite condescension, accepted the offering and owned the work."

It was the last time she was called to such a work. She felt it "a little evening sacrifice," and "trusting in her Saviour's all-sufficient grace," she had entered upon it with "strong desires that the remainder of her days might be spent in the seclusion of her own loved quiet home, without taking any conspicuous place in the service of the Church." Her desire was granted; but her work was not done. For a "little while" it was yet her's "to sow the seed" in hearts prepared,

we thankfully believe, to receive it. Her communications in her own meeting continued frequent, and were, as ever, strikingly adapted to the varied states of those around her, full of the ripened experience of the aged disciple, yet so simple that the child could understand, and so lively and varied as to secure unwavering attention. Who can over-estimate the value of the privilege of such a ministry in a meeting largely composed of the inmates of a public school? With gratitude to the Giver of every good and perfect gift, we record the well-founded belief that by her many a lamb has been availingly invited into the fold, and many a drooping plant refreshed with living water.

Nor was her interest in Sidcot School confined to the preaching of the Gospel: her sympathy was warmly called out for any in affliction, and for those about to leave the school and enter upon untried spheres of life: these she would invite to her house, and her counsel was often accompanied by some little token of her affectionate interest. In 1865 she writes, "Very earnest desires often clothe my spirit that all the arrangements in the school may be made under the direction of that wisdom which comes from above. A lively interest in that institution and this meeting, closely connected as the welfare of each is with the other, has been, I believe, deepening its roots in my heart for more than fifty years; . . . . and I cannot look forward to leaving it forever without a sense of tender solicitude for the future, and a fervent wish that I could see the vacant places of many who once stood as pillars here—and are now, I confidently trust, pillars in the House of our God, to go no more out—occupied by a large number of those, who, yielding to the forming hand of the Great Potter and to the sanctifying operations of the Holy Spirit, could give decided evidence of being under the preparing hand for service in the Lord's vineyard, and openly show themselves on his side."

Towards the close of 1867 the increasing weakness of age and nervous pain in the limbs confined our dear friend to the house. A slight attack of paralysis in the spring of 1868 still further prostrated her, and though she was favored to experience a partial recovery, she was left very feeble and liable to sudden paroxysms of severe pain.

Very grateful was she for the sympathy of her friends, and very refreshing was it to those who were at times privileged to see her, to mark the trusting confidence with which she was ever able to commit herself to Him in whom she had believed. "'The Eternal God is thy refuge, and underneath are the everlasting arms,' is a declaration that has arrested my attention, accompanied by an intense desire for ability to accept it as addressed to me; and a sense of trembling trust that it may be even so, through the merits and mediation of the pardoning grace of our Holy Redeemer, has at times filled my heart, with a joy with which no stranger could intermeddle: it is enough for the most timid and weakest child in the family to know that, whatever dangers await us, — whatever temptations may assail the traveller Zionwards,—the door of mercy is ever open into this hiding place, whereunto we may continually resort and find safety."

M. T. has left several volumes of memoranda, ranging from the year 1816, when she was twenty-four years of age, down to within a few weeks of her death. These strikingly evince a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ; and as years roll on they set forth, with increasing distinctness, her appreciation of his atoning sacrifice, as well as of the comforting and sanctfying work of the Holy Spirit. No less strikingly do they evince the earnestness and holy diligence with which, throughout life, she day by day sought for fresh supplies of the heavenly manna, literally rising "before the sun was up," in order "to make all other duties subservient to this." "In the freshness of the morning air, in the stillness of the house, I feel," she says, "alone with God;" and again refers to "the dear old roof which has sheltered me for more than half a century, and from which the daily and nightly tribute ascends to my Father in heaven for all his goodness and mercy, which have followed and still follow me." Here we believe she found the streams of living water that enabled her to maintain her fruitfulness in the field of offering and the holy Christian serenity that so peculiarly marked her.

The final illness was of short duration. A heavy cold, accompanied by symptoms of bronchitis, aroused the tender solicitude of her family circle. An accession of disease for the last twenty-four hours compelled her to take to her bed, and on the 15th of First Month, 1869, having, we thankfully believe, "served her generation, by the will of God," she fell asleep. Her remains were interred in the Friends' burial-ground at Sidcot, on the 22d of First Month, 1869.

"Hold thou me up and I shall be safe" are the words which most appropriately end her written record of the goodness and mercy that followed her all the days of her life. "Let us commit and commend one another to the care and keeping of the Good Shepherd, for time and for eternity," were among the last audible words of the tongue so often vocal with the praises of his redeeming love.

In commemorating the manifest tokens of a renewed and dedicated heart, in the life of

our beloved friend,—her simple, childlike faith in the Lord Jesus, and her unreserved obedience to that into which her faith led,—we desire to magnify the grace by which she was what she was. In the unutterable riches of that grace, she has, we reverently believe, been permitted to join the countless company who now surround the throne, ascribing glory and honor, salvation and strength, to the Lord God Omnipotent and to the Lamb.

ON THE HOLY SCRIPTURES.

BY JOSIAH FORSTER.

I wish to bear a testimony to the Divine authority of the Bible. Our Heavenly Father, in his infinite love to the children of men, has been pleased to grant us a revelation of his will in the books of the Old and New Testaments. The more these records are received in the simplicity of faith, and in prayer for the enlightening influence of the Holy Spirit, the more will their excellency and their appropriate application to the necessities of man in all the varied circumstances in which he is placed be accepted with heartfelt gratitude to God.

The early history of man, the continued narratives of the dealings of our Creator with his chosen people, the children of Israel, and the predictions of the coming of the Messiah, are interesting to the enlightened Christian beyond description. In the New Testament, the fulfilment of these prophecies, in the coming of the Lord Jesus, at the time and in the way appointed, as the Saviour of the human race, are facts of unspeakably solemn import to every one of us. I am conscious that the following is but a feeble and imperfect tribute to the invaluable contents of the New Testament.

How simple, how beautiful, and how excellent, are the truths presented to mankind by our Lord and Redeemer! What a summary of divine wisdom is presented to us in the fifth, sixth and seventh chapters of the Gospel written by the Evangelist Matthew! With what comprehensive beatitudes does "the Sermon on the Mount" commence! Some applying more especially to the duties of man in this life, others to that life which is to come; but all fraught with promises consolatory to the true followers of the Lord Jesus. How does He then proceed to correct and extend the precepts of the Mosaic Law, and to bring home to the conscience injunctions which, if faithfully carried out in practice, would change and beautify the whole character of civil society, producing pure morality, true devotedness and holiness of life, a resistance of the temptations of the devil, and an utter renunciation of that sin and wickedness to which the evil heart of man is continually prone.

The teachings, the miracles, the discourses, and the parables of our Lord, are indeed wondrous statements of heavenly truths. Our familiarity with them may be in danger of causing us to undervalue their excellency. Look at the spiritual character which so often marks the writings of the four Evangelists. More especially does this remark apply to the addresses of our Lord presented to us in the Gospel of John. How much in a few words is conveyed in the unspeakably important though brief narratives of the miraculous conception, the birth, the sufferings, the death, the resurrection and ascension of our blessed Lord, as recorded in the early and latter chapters of these four books!

In using the term *spiritual*, I wish to be understood as speaking of that which is in contradistinction to what is merely sensual, connected with the appetites, the passions, and the desires of the carnal, unregenerate mind, and even with the mere intellectual man. It is not that the reason and understanding are not to be exercised. These powers were bestowed by our gracious Creator, and are to be used in subservience to the guidance and government of the Holy Spirit.

I enjoy the Book of Acts. It is truly a precious record of the early spread of Christian truth and doctrine by the Apostles of our Lord.

What brief declarations of heavenly wisdom —what beautiful, tender, yet solemn and awakening, descriptions of Christian redemption—are presented to us in the Epistles of Peter, and of others of the Apostles! Often have I, to my instruction, dwelt upon the records of salvation and redemption to be found in the letters to the Churches, written by the Apostle Paul. After the strictest sect of his religion, he had lived a Pharisee, despising in the days of our Lord upon earth the heavenly truths which He had offered to the unbelieving Jews. Paul had been a blasphemer. After his miraculous conversion, to him was it more especially given of God to write and hand down to us those repeated and solemn, those full and comprehensive, declarations of the efficacy of the sufferings on the cross of our blessed Saviour when He offered himself a willing sacrifice for the sins of the whole human race. Meditate frequently, I entreat you, my dear friends, and that with reverent thansgiving and praise, upon this act of the Lord of the universe, who, in his perfect wisdom, in his unutterable love and mercy, gave his only begotten Son to redeem us from all iniquity, and to present us faultless before the presence of his glory with exceeding joy.

Nor would I omit bearing a strong testimony how comprehensive and how excellent are the brief Epistles to the Seven Churches of Asia, presented to us in some of the early

chapters of the Book of Revelations. In that book are recorded mysteries which are yet to be unfolded and fulfilled in the counsels of love, as the Most High seeth meet. At the same time it contains promises of unspeakable joy and happiness, which have in all ages yielded consolation and strength to the true followers of the Lamb in enduring the tribulations and the conflicts of life, and in looking towards a peaceful immortality.

Whilst I have been writing, the question has come again and again before me,—How are these glorious truths of Holy Scripture to be availingly received, and to be acted on? The simple answer is,—By the help of the Spirit of God. Though blessed with these invaluable records, man has no power to apply them to the necessities of his soul, unaided by this Almighty agency. He who created us, and has given us a revelation of his will and of his purposes, in the books of the Old and of the New Testament, offers to the children of men the enlightening influence of the Holy Spirit. In the infinite kindness of our gracious Heavenly Father, the rays of the Sun of Righteousness shine upon the dark heart of man; and that from the earliest dawn of reason. As the evils of our nature are resisted, quietness and love take the place of trouble and sorrow, a calming influence is granted in which peace and tranquillity are enjoyed, and the truths of Holy Scripture are often found to be unspeakably precious to the soul.

ON COMPLETENESS OF CHARACTER.

BY PROF H. HARTSHORNE, M. D.

Often persons of strong convictions, on matters of belief, trouble themselves because they cannot understand how others, of quite heterodox opinions, exhibit much beauty of character. But is there not such a thing as *character as a fine art?* The æsthetics of character remain to be written, as a system; but fragments thereupon have appeared from time to time, even from remote antiquity. There are those amongst philosophers who refer all our affections, desires and emotions to variations and manifestations of the one principle, self-love. That this cannot explain all, is plain; that it may originate much, far beyond the sphere of gross and palpable selfishness, is equally certain. Epicurus, who maintained that there is no evil except pain and fear, and that happiness is the one supreme good, enjoined, on that ground, the virtues of temperance, justice and benevolence. No wonder, then, that the elegant poet Horace, as well as the moderns, De La Rochefoucault, Fontenelle and Rousseau, found in his philosophy much to admire. "Know thyself," taught Socrates; for in that knowledge is the key not only to the best attainable happiness, but also to wisdom and duty. "Love thyself," said Epicurus; and, by prudence, wisdom and virtue, achieve the greatest happiness. Are not many, very many, of those who honestly bear the Christian name, standing, living, on no higher platform? Is not this, and this only, conveyed by the often current phrase, "self-respect," as a motive?

Very handsome things have been attained, sometimes, under the domination of the worldly code of "honor." No trifle, surely, is it, for a man who loves the pleasures of this life, to risk it, under and for that name. Yet it is only because he "feels a stain like a wound," and cannot bear life under disgrace. "*Noblesse oblige*,"—a fine phrase is that,—which has driven many men to do deeds having the flavor of patriotism, generosity, and self-sacrifice. It regards wholly the respect and valuation of self in this world. But Kingsley is certainly right in his witty transposition of meaning in the word "other-worldliness." Is the *far-looking* self-seeking, *less* selfish, when it stands alone as a motive? I think not; it is only more deliberate, less irrational. To do all that is done, for the sole purpose of reaching heaven, is as truly selfish as is the pursuit of riches, or fame, or power; but it is less unwise, at least in appearance. Even to labor, merely and solely for ourselves, to acquire for ourselves the qualities laid down in holy writ as fitting us for heaven, is only a grade better than Epicureanism, under a more imposing name. It is still a form, a mode, of selfishness. "One thing thou yet lackest," —though "*all those things* thou hast kept from thy youth up."

But, turning from these comparisons for a moment, let us consider what wisdom and capacity do lie in this self-culture;—this cherishing and self-elevation of character. Who does not know well the truth conveyed in the old line—

"To learn the *luxury* of doing good?"

The world is so ordered, and we are so made, that all noblest things are the happiest. "Fear not," said the ancients; "the gods always protect the brave."

It was a sweet old fable of those two,
Eros and Psyche; who, though parted oft,
Love ever, and at last their joys renew,
Being, by Hope, through all ills borne aloft.
E'en thus, to Virtue, Happiness is plighted;
And, to each other only, both belong.
So Virtue, lonely ofttimes and benighted,
Through darkest hours will suffer and grow strong,
Deaf to the revel-taunts of Pride and Wrong.
Wouldst thou win bliss? Then never seek thine own.
Coyest of all coquettes is Happiness,
Pursued, though madly, for herself alone;
But heaven is in her eyes, their hearts to bless,
Who, in full love unfeigned, are Virtue's own.

Short of this total devotion to Virtue, however, in doing and being what other men admire, and what we approve and gratulate

ourselves upon, there are luxuries, great and refined; almost enough so to tempt men to martyrdom. Was it not this that made Père Lacordaire, the saintly Roman Catholic priest, exclaim, "I could wish that my body were nailed upon a cross?" Must not the vestal have rejoiced in her virginity,—and the wife Penelope in her long-tried constancy, —as much at least as the mother of the noble Gracchi did in her wealth of sons? Therefore, we may conceive of men, and women, holding up to themselves an ideal of personal character, high, pure and noble, and devoting themselves to it with an enthusiasm as intense as that with which others pursue pleasure, wealth, fame, or the prizes of ambition. Truly it is the grandest object of them all:—if it *be* infirm, it is "the *least* infirmity of a noble mind."

Were one to try thus to place perfection or "completeness of character" as a goal for the mind's conception, it may be hard, in view of its *distance*, to say or know just what or where it is. Not everywhere is it regarded, among men, as the same. Examples are familiar, showing what different standards prevail. Thus, Darius once asked the Greeks what sum of money would induce them to eat the dead bodies of their parents? They replied that nothing would bribe them to it. He asked a barbarian tribe, with whom that was regarded as a duty, what would induce them to *burn* their dead? They shrank from this, with equal horror and repulsion.

Still, in our prized civilization and world-wide intercourse, men do agree upon many things; Christians, upon most of the elements of estimable character. The opposition between "the world's" ideal and the New Testament standard of manhood and womanhood is not, essentially, so great as Dr. Paley would have made it out. "*Piété, Charité,*" inscribed under the Empress's portrait at the Louvre, in Paris, are true Christian virtues. "*Honneur, Patrie,*" named under the Emperor's, are so also, though far from comprising *all* the Christian character. Were we all to be *as* complete as our *standards* are, it would be well.

What *makes* character? *This* must have much to do with its facts, and with its accountabilities. But it is a subtile, difficult question. No one answer will suffice. Inheritance, organization, education, companionship, and circumstances, all bear parts in it. *Conventionality*, custom, fashion, whose authority is often more potent than that of law or gospel, even among those who acknowledge both,—these are wonderfully capricious and unequal in their prescriptions and in their tolerations. By them it would seem to be determined what serious vices may be overlooked, what minor weaknesses tabooed, and what personal failures ostracized. To them, therefore, must be owing much of the incompleteness of character which prevails; simply because men and women are not always courageous. It requires, sometimes, more moral courage to judge others justly, against a prevailing conventional code, than even to act ourselves, rightly, in defiance of public opinion. We dread so much being thought to have too low a standard, that we flee from the ghosts of our own mercies.

But, over this problem we may ponder long without solving it. Where will we find completeness of character? Is it in those around us? Wait till their lives are ended; for the golden bowl is not rounded and finished till the potter's hand is ready to break,—and, in breaking, to transfigure it;—nor is the pitcher filled full at the fountain till the silver cord is loosed that lets it fall, and he who had thirsted is made to drink of the pure water of life forever. Believing in the *possibility* of human sinlessness, we also believe in its very great difficulty and rarity; and, moreover, if it *should* exist near us, our imperfect faculties might not appreciate it; especially before (as Whittier wrote of Joseph Sturge)

> "Death has moulded to a calm completeness
> The statue of his life."

Do we find completeness of human character in history? Remember only some of the "follies of the wise and weakness of the great." Moses, forbidden, for his error of impatience and presumption, to enter the Promised Land. David, most favored, and yet not found worthy to build a temple to his God. Solomon, with all his wisdom, falling a splendid victim to abounding luxury. Peter, with his most treacherous denial. Even Paul, groaning under the thorn in his flesh. Luther, escaped from Papal dogmatism, himself at times a violent dogmatist. Calvin, a persecutor. Where shall we stop? Truly there is none good;—perfect, no, not one. Hard must it be, surely, to find perfection under so lofty and pure a standard as the Christian;—as Paul, for example, set it forth. "Though I bestow all my goods upon the poor, and though I give my body to be burned, and *have not charity*, I am nothing." We understand by this charity the perfection of Christian, Godlike love.

There is, then, after all, but one channel into which our thoughts, upon this theme, must inevitably come to flow. We long for perfection. Not the fairest beauty of face or form, though conceived in the imagination and caught by the hand of a Raphael, will content us. Not the strength of Hercules, nor the majesty of presence of the Olympian Jove. We must have spiritual beauty,—that is all glorious within. Said even Byron,—

> "O that the desert were my dwelling-place,
> *With one fair spirit* for my minister."

Is there such beauty, then? Is it a vain cry that comes up from every land and from all the ages,—and most clearly and loudly always from the truest and the most refined, —"Give us something that is perfect,—without fault—divine?" No; it *has been* once given;—and it lives for us forever. *Christ* is that perfection. In Him the mind discovers the ideal of its purest imagination; the heart an object of endless adoration and love. We may be satisfied, even in this world, when we awake and behold His likeness. Nor is this all. His perfection is ever redundant and all-sufficient. Away with all false ideals; away also, in His sight, with all devious and self supported pursuits after the true. No more, in any narrow sense, of mere self-culture. Instead, *self-abnegation.* We say with George Herbert's hymn:

"Lord, mend, or rather make us; one creation
Will not suffice our turn;
Except thou make us daily, we shall spurn
Our own salvation."

Only looking, with daily, all-embracing, prayerful scrutiny, into our motives, trains of thought, habits and actions,—that "every thought may be brought under subjection to the obedience of Christ:" so that He, at last, may become alone *complete in us,*—as we are, even now, or may be, if we will, by hope and through faith, "*complete in Him.*"

THE SUEZ CANAL.

The oldest canals of which we have any record were those of Egypt. The mode of agriculture, by irrigation, no doubt first suggested the leading of the Nile waters away from the basin of that famous river. We have really little authentic knowledge of the occupations of the Egyptian thousands, though research, comparison and reasonable inference are supplying the gaps in knowledge caused by the neglect of historians to describe the lives of the common people. Among recent discoveries it is ascertained that the famous papyrus must have been a cultivated plant, and not a spontaneous growth of the Nile banks. And it must have grown in pools or trenches of stagnant water, since the Nile current would not have permitted its vegetation. This discovery, or inference, if correct, accounts for the disappearance of the plant which gave the name to paper, one of the prime necessaries of life, now furnished in quantities of which the Pharaohs never dreamed.

The early Egyptians were not a maritime people, and had, indeed, a horror of the sea, and an indisposition to seek foreign alliances and connections. But canals for irrigation were utilized as the routes of domestic intercourse; and they served the additional use of impeding the march of foreign armies across the country. It is common to speak of the present Suez canal as a restoration of the canal of Sesostris. But research places the old Suez canal at a date centuries later—say five to six hundred years before the Christian era. The project seems to have been entertained, but abandoned, for fear that the canal would open a highway for the ships of foreign "barbarians." It was not fully completed—to whatever stage of completion it may have reached—until the time of the Ptolemies. They, themselves foreigners, had none of the native fear of foreign incursions, but invited commerce with the world. Another "lion in the way" was the fear that the waters of the Red Sea, once let in, would drown the country. And this delusion has been perpetuated by writers, who, taking the impression for a fact, have imagined that the canal was in places literally built—being formed by embankments raised on either side of the bed of the waters. And this mode of construction was supposed to have accounted for so complete a disappearance of the old canal, that its very existence has been disputed. But the shifting sands of the desert, which have buried Egyptian pyramids and other structures, were quite sufficient to have obliterated the traces of a ditch.

The old canal did not connect the two seas, but the Nile with the Red Sea. It was not the work of the nations outside to make a route through Egypt, but a channel of domestic travel. Its western terminus was at Babaste on the Nile. And in all probability, the beginning of the work was in a canal from the Nile eastward to such a distance, for irrigation and transportation, that the after-idea occurred of constructing another canal from the Red Sea westward to meet it. And it is by no means certain that the two branches were connected. There was probably some land carriage in the middle of the route. It is worthy of notice that there was, at the time of the commencement of the present canal, a fresh water canal from the Nile, running eastward. This the French engineers have continued to a station on their works called Ismaila. It runs nearly at right angles with the Suez Canal, and by the erection of water works is made to distribute the water which, before the extension of this canal, it required three thousand camels and donkeys to transport for the sustenance of the laborers. An immense force is employed in the various departments of the present undertaking, which was commenced about ten years since. We do not hear of any extraordinary mortality among the laborers under the present contractors, but it is said that Necho, one of the Egyptian kings, "expended nearly one hundred and fifty thousand men in the work of

excavating the original canal." All the wonderful appliances of modern art and science are employed in this triumph of modern skill, an enterprise more remarkable than all the pyramids. One of the most simple, and at the same time most serviceable, is a steam dredging machine, which combines the office also of a steam gun. Our readers have noticed the work of dredging machines in the Delaware and Schuylkill. Let them imagine the earth, when brought from the bottom, instead of being "dumped," driven by steam through a long tube, any distance desired, within two hundred feet, and they will understand how the canal is protected. A ridge is thus formed on each side of the canal, compact and firm, and in some places full fifty feet high. And thus the work is sheltered both from the constant need of repairs caused by drifting sand, and from the obliteration which has followed the work which cost the lives of the old Egyptian thousands. We need not say that no place has been found where the surface of the ground will serve for the bottom of the canal.

The route of the present Suez Canal was surveyed in 1846, by a commission composed of Robert Stevenson, on the part of England, M. Talabet on the part of France, and Signor Nezretti on the part of Austria. Nothing further than the survey was attempted. Eight years later, M. Ferdinand de Lesseps interested Mohammed Said in the enterprise. In 1858 the present company was formed, and the completion of their work is expected in October next. The canal is a hundred miles long, has an average depth of twenty-four feet, is three hundred feet wide at the top, and about half as wide at the bottom. In its route it connects four natural lakes, and a channel through each has to be deepened. At Port Said, on the Mediterranean, and at Suez, on the Red Sea, immense docks have been formed by the running out of jetties or piers. Every mechanical appliance suitable has been employed, and not a few have been originated. M. Lesseps and his colaborers have left their impress on the famous land, "shadowing with wings" to more purpose than all the Pharaohs, and Hermes Trismegistus besides.

Mr. E. Hepple Hall has travelled over the route, and interests himself in making its particulars known to the American public. Appleton's Journal of July 31 contains an article from his pen, with engraved illustrations. We observe that it is proposed in New York to form a company, of which Mr. Hall will be a member, to charter a steamer to make the voyage from New York, visiting Great Britain and Ireland, thence up the Mediterranean, reaching the Suez Canal at the time of the formal opening. Through the canal, down the Red Sea, across the Indian and Pacific Oceans, and home via San Francisco and the Pacific Railroad, is the route indicated. Cleopatra could offer to Antony no such treat as this, though she dissolved pearls by the pint. A company has been organized in New York, under a charter from the Legislature of that State, to establish a line of steamers between Norfolk and the Mediterranean ports, the end of the voyage being Port Said. Another line is proposed to connect Suez with the Pacific steamers at Hong Kong, China. Other similar lines, either by corporate or individual enterprise, will also probably be undertaken.—*Public Ledger.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 11, 1869.

"Unbecoming Behaviour."—At a Quarterly Meeting held very recently within the limits of Phila. Yearly Meeting, an exception was made in the answer to the first Query, owing to an individual who omitted the customary token of unity and of reverence to the Supreme Being in time of prayer. It is not as a compliment to any Friend publicly engaged to address the throne of Grace on behalf of the people, that the congregation rise and uncover the head, but as a token of adoration to the Divine Majesty thus addressed. But to withhold this mark of respect on account of any dislike or prejudice towards the person vocally engaged, is a sorrowful yielding to feelings which are not fruits of the Spirit. The Apostle Paul declares that "Charity," (by which word he means LOVE, in its fullest significance, both to God and man), "doth not behave itself unseemly," and we are elsewhere told that "God is not the author of confusion." The Church has long placed its mark of disapproval upon anything that shall thus obstruct pure worship, and the semi-annual answering of the Query whether "unbecoming behaviour" is avoided in religious meetings, induces an honest investigation in every congregation, and should arrest every tendency to violate the beautiful order inculcated by "the peaceable Spirit and wisdom of Jesus."

The Yearly Meeting for "East Jersey, West Jersey and Pennsylvania," held at Burlington in Seventh month, 1704, sent down to its subordinate meetings the following clause of discipline, which, having never been repealed, remains in force:

"Concerning any ministering Friends, not disowned by Friends as such, wee advise that our ancient testimony be strictly kept to against any who shall take upon him publickly to oppose any such Friend in his preaching or exhortation, or to keep on his hatt, or to shew any other publick dislike against him in time of prayer, &c. And if any so do, that they speedily be dealt with as disorderly persons, and testifyed against, unless they as publickly condemn the same."

A minute of Phila. Yearly Meeting in 1719, incorporated in the present printed Discipline, embodies the same rule in different words, prefacing it with the appropriate sentiment,—

"As the occasion of our religious meetings is solemn, a care should ever be maintained to guard against anything that would tend to disorder or confusion therein."

A similar admonition is contained in the Discipline of other Yearly Meetings: that of New York says:

"None are to oppose in a religious meeting a Friend when publicly speaking, whether he be an acknowledged Minister or not, whilst in unity as a member; nor, in time of prayer, keep on the hat, nor show any marked disapprobation."

An individual may doubt the proper qualification of a person who engages in vocal prayer. Let him bear his burden for the body's sake, which is the Church, and forbear any restive or unseemly deportment which would disturb the devotions of others whose hearts may be really lifted in prayer, and rather keep under an awful sense of the greatness and holiness of the One to whom supplication is made. At such a time let the mind be emptied of self, and a desire cherished that He who is the Head may order the assemblies of the people according to the counsel of His will, and that forward spirits may be restrained and reclaimed. In pity and tenderness an occasion may be sought to express the uneasiness to the one who has caused it, or to mention it to the elders, and leave the concern to the consideration and action of those appointed to watch over the ministry.

In the well-ordering of Society at large, religious as well as civil, it is essential that the individual should yield to the community a portion of his private right of action. In civil society it is not allowable for a person to take the law into his own hands. This, which is popularly called *Lynch law*, leads to evil, and is subversive of the general weal. Nor is it less so in religious matters. "Obey them that have the rule over you," said Paul, "and submit yourselves, for they watch for your souls as they that must give an account." And Peter emphatically exhorts: "Yea, *all of you* be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace unto the humble. Humble yourselves, therefore, under the mighty power of God . . . casting all your care upon Him, for He careth for you."

The Yearly Meetings of Ohio and Iowa simultaneously opened on the 6th inst. Our dear friends Henry Binns and William Robinson, of England, who arrived in New York on the 24th ult., after a short tarriance in this city, proceeded to Oskaloosa, in Iowa. Our dear friends, Amos and Edith Griffith, have returned in safety from their foreign mission in time to be at their own Yearly Meeting. Trusting that both these annual assemblies, and those which are soon to follow them, may be held in the life, power and spirituality of the Gospel of Christ, and tend to the cementing of our fellow-professors as one united and harmonious people, we hope to be able to present our readers with a report of their proceedings.

An humble trust in the continued gracious presence and presidency of the Head of the Church in these gatherings of the people for the transaction of His work, is warranted by the experience of past years, when those who assembled in discouragement and fears, proved Him to be strength in weakness and a present help. And such help and strength we may humbly, yet confidently, look for, if a *practical* faith be observed in the great doctrine so precious to our religious Society, the influence of that Holy Spirit which our risen Saviour has given unto men. That Church will prosper in the Truth whose members dwell under this anointing, and all of whose expectation is from this Source. The language will apply to the Church and to the individual member: "To be spiritually minded is life." May such be the engagement and the experience of Friends everywhere. We look with intensity of interest toward the several approaching Yearly Meetings, at which many thousands of our members are expected to convene; fervently craving that they may be so gathered in the dear Redeemer's Name that His Pres-

ence in their midst, by His Spirit, may be a blessed certainty. Thus shall the promise be realized: "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

DROUTH AND FLOOD.—In the department of Correspondence will be found an affectiug statement, by E. Payson Hall, of the destitution caused in some parts of the South, by the failure of the corn crop, through drouth, and the great flood, by which an area of "about 12 by 27 miles" was devastated, at least one-third of the people of Rowan and Iredell counties being included among the sufferers—the injury by drouth being much more extensive, as indicated in the last No. of the *Review*. E. P. H. graphically depicts the blank dismay and almost despair of the freedmen. The claim upon a sympathy that shall be substantially evinced is clear and strong. We are permitted to state that contributions for the relief of the sufferers may be sent to Mary Ann Loyd, 1309 Filbert St., Philadelphia, or to Alice Lewis, 109 N. Tenth St.

THE WORKMAN THAT NEEDETH NOT TO BE ASHAMED.—Correspondents from various quarters express a warm approval of this instructive essay, which occupied some recent numbers of the *Review*. Others wish to be informed respecting the author. As we cannot reply personally to these several correspondents, we take this means of informing them that we know nothing about him,—not even his denominational belonging; but considering his treatise to be edifying, we advise those who have read it once to re-peruse it. Never mind who wrote it—ponder its truths.

MARRIED.

On the 4th of Third month, 1869, at Friends' Meeting-house, Damascus, Ohio, ROBERT T. CREW, of Short Creek, Ohio, to ANNA E. HOLE, of Damascus, Ohio.

DIED.

KELLY.—Of pulmonary consumption, on the 25th of Eighth mo., 1869, David C., son of Samuel and Mary Kelly, of Bloomingdale, Ind., in the 26th year of his age. He declared himself ready to depart, and his prospect was bright and glorious.

MICHENER.—On the 6th of Seventh month, 1869, after a lingering illness, Susannah P., wife of John Michener, and daughter of William and Catharine Pearson, aged nearly 52 years; a member of New Sharon Monthly Meeting. Her friends have the comforting trust that she was fully prepared for the change.

HORNER.—On the 25th of Fifth month, 1869, near Thorntown, Indiana, Joseph Horner, a member of Sugar Plain Monthly Meeting. This dear Friend moved from Warren Co., Ohio, to his late abode, when the country was quite new and society rude. He endured the hardships of the country, and settled a large family. He was upright and exemplary in all his dealings and intercourse with men. Later years found him concerned for himself and others, and though naturally of a modest and unassuming character, yet he often was constrained to speak a word in the name of Jesus. He experienced his last days to be his best days, and that he had his day's work done. As a shock fully ripe he was gathered into the heavenly garner.

CORRESPONDENCE.

From letters of Edward Payson Hall.

Salisbury, Rowan County, N. C., 6th mo. 16th, 1869.—"The most tremendous freshet that has passed over this country since the memorable flood of 1850, and in height equal to, while in extent of damage far surpassing that, is now bearing away indiscriminately the ripened wheat, the growing corn, and countless panels of fences, all along our numerous and sturdy water-courses. With blank dismay the freedman beholds his corn engulfed in wide waves, knowing alas! too well, that no more fence-rails or corn will be brought there till next spring. How many, very many sad souls this morning contemplate the ruin, would not be easy to estimate. It is to most of them as if they had not even planted or sowed, but had sat idle in their cabins for a whole twelvemonth. This is beyond dispute the direst calamity which has befallen our population since the war. No room is now left for doubt that more destitution and want will prevail next winter than ever before. And if such misfortunes did not fall more especially upon a class already unable to cope with their disadvantages, our regrets would be fewer and less prolonged.

"*7th mo. 24th.*—The flood carried away no dwellings; but it will hereafter render homeless many poor creatures whose employers otherwise might have permitted them to stay had they *succeeded* in making a crop. The *credit* of the freedmen is already so much injured by the ruin of the corn (which was his security for pay,) that the destitution is increasing rapidly. He cannot buy corn on credit now, as he could before. His horses are dying with hard fare, and sometimes entire starvation. His children are sick with the summer diseases incident to the climate, and the doctor is slow to ride for him when corn is washed away and drought prevails. He cannot work as he did—his heart sinks within him; and, worse than all, it is so hard to rouse him out of this lethargy of despair. But the ultimate and dreadful effect of the flood will be felt in the fall and winter. I

find the cry of want increasing all around me.

"*8th mo.* 16*th.*—It has not rained to wet the ground since the 15th of 6th month, the date of the flood. We are literally burning up. The corn-fields, already so much injured that the yield must, even in the event of rain, be sadly diminished, seem destined to be parched and dried up entirely.

"I know families of freedmen who, under the present aspect of things, seem to have no more chance for bread than if they were in the midst of a wide and actual desert. To be more definite, I will describe the case of my own renters, who are very fair specimens of the condition of the greater part of the freedmen in this and adjoining counties at the present time. They had a fine growth of corn on twenty acres of creek-bottom previous to the flood; this was swept away. They replanted three several times, and have utterly failed to get a stand on *all that twenty acres* with all their labor of rebuilding fences and planting over and again. I have no idea that unless rain comes soon, a single bushel of corn will be made. The young corn withered away on the hot sand, on which no drop of rain lately fell." In describing the dry uplands, E. P. Hall states: "They were scorched by the sun until not only the corn, the potatoes, the garden vegetables, grass and weeds died, but great hardy trees in the woods were struck dead one after another; in some places forming an autumn landscape in the midst of summer—and that without frost."

"Blank dismay is now the habitual expression of these poor renters' faces; though they toil on at anything they can do, without stopping to grumble or complain." After speaking of assisting them, E. P. Hall says: "Now if I were to send them away to-morrow, they could not get another place in the country; and were *my* resources to fail, they would inevitably starve. Cheated out of everything they made in 1865, 1866 and 1867, they came to me in 1868 destitute of clothing and provisions. A great part of their time last year was occupied in building, clearing and *fixing* to live; their crop was consequently small. This spring they were making fine progress toward independence when the flood came, succeeded by this terrible drought."

A letter from E. P. Hall, dated 8th mo. 21st, says: "The drought continues fierce, unabated, alarming. There will be no extenuating the cry of the poor now."

Kickapoo Agency, *8th mo.* 23*d.*—We had the very acceptable company of Thomas Wistar and Enoch Hoag last First-day. They attended an Indian meeting which was conducted with much gravity. Our friend T. Wistar spoke very feelingly to them through an interpreter. The presence of "the Great Spirit" was realized to bless. On Second-day morning we called a council of the chiefs. Our Friends laid before them our object in coming among them.

J. D. Miles.

For Friends' Review.

THE TOTAL ECLIPSE.

BY CHARLES WILLIAMS.

A total eclipse of the sun is so rare an event for any given portion of the earth, and a phenomenon of so impressive a character, that whenever it occurs in any civilized country, the path of the central shadow is thronged with thousands of eager observers. They come from the ranks of scholars, from the lovers of nature's finer features, and from all the more intelligent classes of society. Curiosity and love of the wonderful often prompt them to travel hundreds of miles, to see what few persons are ever permitted to witness more than once in a lifetime, and the great majority of the human race—perhaps ninety-nine hundredths—can never see.

The 7th of last month was a day that will live in the memory of this generation, of that portion of it at least which inhabits a belt of our country 140 miles in width, embracing the great bulk of Iowa, and extending from thence to the Atlantic coast; including large portions of Illinois, Indiana, Kentucky and the Carolinas. Over this broad belt of our thickly-peopled land swept the dark shadow of the moon in its rapid flight of forty-four miles in a single minute of time. The duration of total darkness, during which the body of the sun was covered, was very brief, in no place amounting to quite three and one-half minutes, and varying from that to a little over two minutes, along the central line of the eclipse.

Yet that brief period has given to thousands upon thousands of all classes of our population, from the highest to the lowest, a new experience of life, a new demonstration of the mysterious powers that lie locked up in nature's inscrutable arcana. It has left upon their minds impressions which, like the touch of Destiny in the old mythologies, can never be erased. It has touched them with emotions and feelings unknown before, and has opened up to them new fields of beauty and sublimity in nature's wonderful economy.

Partaking as I did of a full share of the curiosity that prompted so many of the lovers of nature to leave their homes and witness the great phenomenon, I joined the countless throng that poured from all our northern and eastern lands, and hasted to throw themselves on the destined path of the dark shadow, as the eventful day approached so long foretold in the prophetic annals of

science. They declared that at a definite moment of that day, fixed with all the precision of mathematics, with all the certainty of an event already past, the moon should appear as a dark spot on the western edge of the sun, and, creeping slowly and gradually over its disk, should at a certain moment totally hide it from view, blotting it out from the heavens, and involving the whole visible face of nature in the shadow of a night that knew no parallel in the memory of any living observer:—a transient night, not of blackness and darkness, not for the repose of the weary or the reviving of exhausted nature, but a night of more than usual gloom, of fearful and awful obscurity, of sombre shadows, and of ill-defined and aimless terror:—to be quickly succeeded by the dawn of another transient day that should chase away the fancies and fears which that mysterious night had engendered, and restore to the landscape once more the full glory and beauty of that blessed light, for so brief a space withdrawn.

I have seen large eclipses before. I have seen the light of day fade and wane, as the blank body of the moon crept like a dark curtain over the sun, and let fall its ominous shadow, like the sadness of melancholy, over the fair face of nature. I have seen the landscape draped in the sombre hues of mourning as this wonderful veil fell on mountain and valley, on city and plain, but I can now declare that the general countenance of even a very large eclipse bears no more comparison to the night of the total shadow than does the twilight gloom of our quiet parlors to the darkness and terror of an approaching thunder-storm.

Having long cherished an intense desire to see the grandeur of a total eclipse, I could no more have consented to remain at home on that memorable day than I could to have lounged away the holy hour in that glorious evening when, a few short months ago, the Aurora was flashing from pole to pole, throwing up streamers that flew to the very zenith, to be there interwoven in a crown of surpassing glory;—flinging out its banners of crimson and purple, and anon of snowy fleecy white, that went floating away as the magnetic powers directed; and surging up its waves of ethereal light, that flashed and foamed to the upper heavens, and were lost in the deep expanse of night's unfathomable sky, like the waves on the ocean of human life, that roll in ceaseless succession and break in silence and gloom on the viewless shores of eternity:—no more than I could have lolled on my couch during that other night, even more impressive, when the meteors were flashing athwart the heavens, like sparkling fragments of brighter creations thickly strewn by the hand of God,—His fireworks for our pleasure and instruction, glowing with celestial beauty and radiant with unbounded glory. No: it seemed that the very necessities of my nature impelled me to that narrow strip of earth doomed to be swept, as science told me, by that dark cone of the Shadow of Death, that ever swings through space, blank, terrible and chill, behind the pale-faced moon.

When the sun goes out in dim eclipse,

"and, from behind the moon,
Disastrous twilight sheds on half the nations,"

if it really, as the poet says,

"with fear of change
Perplexes *monarchs*;"

well may the *common* mind be pardoned for indulging in the deep emotions which those great events inspire, and that, too, without adopting the courtly dogma, that the monarch's mind is of necessity the finest or the strongest of its class.

In company with an intimate friend, I went to Louisville for the purpose of choosing a favorable place for viewing the eclipse, as near as circumstances would permit to the centre of the line of total darkness. After looking over several different localities, and balancing their advantages and defects, we selected a hill which overlooks the cities of New Albany, Ind., and Louisville, Ky., together with a large expanse of the valley of the Ohio river. A range of lofty hills shoots out from the river a few miles below the former city, and stretches far away to the north, bordering a beautiful plain that expands into a wide horizon almost at the limit of vision. Two spurs spring out from the parent range, and, projecting far into the plain, terminate in rather abrupt promontories perhaps two miles from New Albany.

On one of these high points a committee of a scientific society of the latter place had chosen their position. They cordially invited us to join them, and share the advantage of their instruments, and assist in their observations. A promiscuous crowd, however, was gathering around the enclosure, the company itself was large, and we preferred a lonely and retired place, where we could enjoy the solemnity of the hour, and observe the approach and progress of the eclipse without restraint, and be at liberty to note every feature that arrested our attention, untrammelled by any obligation to confine our notice to certain features. We accordingly retired to the corresponding point of the other hill, and found a situation that far exceeded our expectations. Indeed we came to the comfortable conclusion that no better could be found.

From our lofty position the two cities lay in full view to the east, respectively two and five miles distant, divided by the sparkling

waters of the Ohio as they rolled and tumbled over the rapids which here drive navigation into the canal; the range of hills which bordered our view to the west became a lofty wall fringed with green curtains, and was lost in the northwestern horizon, and the wide plain lay between it and the river, where the hand of cultivation had strewn the choicest gems of the artist's skill,—beautiful homes interwoven with gardens and orchards, and fields of grain ripe for the harvest, or already cut and waiting to be garnered. Our horizon, from the west to the east, thus embraced a circuit of perhaps fifty miles, and within that space we commanded a view that combined in a peculiar manner the beauties of art and of nature, of city and of country, the rugged features of an upland region and the softened tone of the cultured plain.

Our chief object was to get a position where we could see the approach of the dark shadow as the moment of total darkness arrived, and its retreat when the first gleam of daylight peeped from behind the moon. This has been described as most impressively sublime,—as the chief feature in the grandeur of a total eclipse; and, like every other thing really great in itself, has been exaggerated by the buoyant fancy and swelling language of those who have witnessed whereof they speak. When seen from lofty points commanding extensive eastern and western views, it is said to appear like a general wreck of nature, those portions of the landscape successively involved in its sombre pall seeming to be falling away into chaos, and breaking down as the shadow rushes forward, as if "the besom of destruction" were indeed sweeping over the earth; and when the shadow strikes the observer, it is as if the chill of annihilation had instantly arrested the course of his emotions, and he stands in blank and speechless terror.

(To be concluded.)

WHAT I SAW OF INDIAN ZOOLOGY.

I read with interest, in the "Leisure Hour" of last year, a series of papers on the Familiar Natural History of India. Being written by a naturalist, these papers contain much useful and curious information. It occurs to me, however, that some readers would like to hear the experience, not of a scientific observer, but of an ordinary resident.

I went out to India with the idea that it was the land of wild beasts. I well remember, when travelling up to Raneegunj from Calcutta by the railway, which at that time went no farther, how I kept looking out of the carriage window, expecting to see at least a few wolves, if not a tiger or boa-constrictor. As the day was cloudy, I think I *did* succeed in discovering one or two jackals, looking, as they ran away from the train, very like the almost-homely fox. But when I asked my fellow-travellers if I might hope to see the expected objects of terror, they only laughed at my ignorance, and told me how one might live for years in India without ever seeing anything of the kind. They said that they had, in fact, seen more of them in England by visiting the various zoological gardens.

After a long residence in all parts of North India as a missionary, I found this to be quite true. Once or twice, when out in tents, I have heard the distant cry of the wolf; I cannot remember ever to have seen one; and as for the other animals, I only heard of them from gentlemen who had gone up to a particular district, the Terai, or hill jungle, near the Himalaya, where, after some search, they had succeeded in disturbing and shooting a tiger or a bear. These two wild animals are well known by the natives; but I have seldom met any native who had ever heard of such a thing as a lion.

In the same way, when I have told them of the very large serpents whose stuffed skins I had seen in museums at home, the majority could hardly believe that such things existed in any part of the world, much less in India, while a few had heard of them under the Persian name of "dragon."

It is well, then, that people in England should know what their friends in North India are exposed to. In addition to the fearful heat and the dazzling glare of the burning sun, they have annoyances much more diminutive but not less real than the tiger or the boa-constrictor.

First, there is the scorpion, whose sting, as bad, perhaps, as that of ten hornets, is followed by the most agonizing pain for about twenty-four hours, and which sometimes causes the injured part to mortify if not properly treated. These repulsive-looking insects come into our houses chiefly during the rains, and nestle themselves under the rugs and mats, and run over our bath-rooms in a manner which makes it quite dangerous to move about. As for walking in stocking-feet in our bedrooms, we dare not think of it. Some of them take it into their heads to climb up on our doors, from which, when suddenly shut or opened, they sometimes fall off. I remember once a horrid creature fell in this way on my neck. The effort to keep my hand from rising to brush it off was most painful. The itching sensation and the dread of an immediate sting made my blood run cold. However, I fortunately had presence of mind enough to leave it alone till I had beckoned to a servant, who most cleverly, with one quick sweep of the hand, knocked it on to the ground, and then stamped it with his shoe.

Another scorpion found its way into the in-

side of my wife's soft sponge, leaving nothing but its sting exposed. During her short stay in India she had not happened to see one of these dreaded insects. What, then, was my horror when, coming into our room, I found her, after washing her face with the sponge, feeling at something which she described to me as "so hard and so sharp." I went over to look, and there was her finger on the very sting itself, which just then began slowly to move, for the creature was quite alive. But, as the native servants said, God gave her power over the scorpion that it could not hurt her. I took the sponge, saying it was some nasty insect, and, going outside the house, shook out the deadly, creeping thing, and killed it with a stick. It was about two inches long. Two hours after I told my wife what an escape she had had, and to this day we keep the sponge as a token of God's goodness to us on that occasion.

The scorpions are numerous in our gardens, and it is most wonderful how the poor native gardeners escape. They are constantly thrusting their hands into rat-holes and other places where such things are lying concealed. One day my native groom stooped down to fill up a hole in the earth which I had observed, and directed his attention to. He instantly started up with a bitter cry. He had been stung by a large black scorpion; while the gardener, who was near, told me that for thirty years he had been constantly putting his hand into such holes, and had never once been stung.

But this reminds me, as I walk about our pretty fruit-garden, I hear a little bird making an unnatural, gurgling noise. Looking round, I see it fluttering about three feet over the ground, and in a state of great excitement. I know at once by the well-known sound, that it is being fascinated by a snake. Calling aloud ("Koi-hai," or "Qui-hye") for my dark-colored and ever-watchful servants, I run with my stick, and with one blow just on the neck, disable a serpent about seven feet long. It is of the largest kind I have ever seen in their natural state. These are not poisonous; they sometimes, however, give a very severe blow with their tail. The dangerous kind are much smaller, from six inches to three feet long, and are not so common as the larger kind. These reptiles also at times come uninvited into our houses.

One morning, after a night of heavy rain, I was walking up and down one of my rooms reading an important letter, and, wishing for more light, I turned suddenly to open a Venetian door, outside which some natives were sitting. The shock brought down a little snake about a foot and a half long, and very poisonous, which must have been on the top of the door. It fell on my arm, and gliding round to my hand, felt so cold that I dashed it off to the ground with great force. The natives outside shouted out first that I had been poisoned, for they saw by its spots what a venomous snake it was. When, however, I quietly walked over to them, they said that by the power of God I had shaken off the serpent. Many who have been long in India become so accustomed to keep their eyes on the ground, for fear of treading on a snake, that they could not possibly advance on foot with their gaze on any object above the earth. The attempt to do so is just like trying to keep the eye from blinking.

There is another most disagreeable nuisance, experienced only by those who go out in tents or sleep under trees. It is the black, hairy caterpillar, called by the natives "Kamla." This it so very poisonous that if it only falls on any one, or if even a single hair touches the body in any part, it produces a most irritating rash, which spreads rapidly over the whole body. I did not believe this latter fact about a single hair till I had myself experienced it in the following way. One day I saw a small insect of this kind creeping across my verandah. Knowing well how they ought to be avoided, I got a bit of stick to push it away. I had killed it and got it to the edge when the stick broke, so I gave it one touch with my slipper. Immediately after I wiped the slipper carefully on a mat and examined it, to see there were none of the hairs sticking to it. I could see nothing of the kind; but one at least must have remained, though perhaps invisible, for a few days afterwards, having occasion hastily to change my clothes, some part of them touched the slipper, and then was drawn along my leg, and as it touched, the poisonous rash arose on the skin, and for several days I was almost helpless, finding relief only from constant applications of butter. How this homœopathic dose of poison acts on the system I leave for cleverer heads to find out.

The centipede is another most annoying insect. It sometimes creeps over the face and hands of a person lying asleep, who wakes up in the morning with a most painful itching, which gradually rises into a dangerous rash. Should the sleeper awake at the time and attempt to pull the insect off, it fixes its poisonous claws all the more tightly into the skin, and will scarce let go when touched by a red-hot iron. I have myself escaped this torture, but have often witnessed the sufferings of my friends.

There is another very small persecutor, which gives annoyance chiefly to ladies—the flying bug. This little insect, something like a diminutive beetle, comes flying into our rooms, during the rains, as soon as the lamps are lit, and drops on our plates and dishes,

and even into our tumblers, leaving behind a very strong and disagreeable odor. It is sometimes almost amusing to observe the confusion caused by a few such little torturers at a dinner-party.

I was going to speak of mosquitoes and other minor zoological annoyances, but I have already said enough about what I may call the too familiar natural history of India. —*Leisure Hour.*

For Friends' Review.

CLOUDS.

BY CHARLES A. WALTERS.

PART I.

March had passed,—March, chill and dreary,—
With his blasts of snow and rain;
And the fairy feet of April
Lightly pressed the verdant plain;
Lightly, as a dancing wavelet,
On the surface of the sea;
While behind her, gladsome Nature
Tuned her harp strings merrily.
And the modest violets, springing
From beneath her gentle tread,
Hailed their morn of resurrection
From the regions of the dead.
Phœbus, in the azure heavens,
Sat enthroned in kingly might,
All the realm of space illuming
With a cheerful, mellow light.
Yet, anon, his brightness vanished,
While some slowly passing cloud,
Hanging round its sombre drapery,
Folded him, as in a shroud—
Till again, his face appearing,
Brought to earth her former smile,
And the songsters of the forest
Chanted forth their notes the while.
Here and there, like silvery network,
On the blue-arched vault above,
Other clouds, of varied colors,
Helped to fill the heart with love:
Other clouds, of golden brightness,
Coming full before the sight,
Seemed as footsteps of the angels,
Printed there in waves of light.
Such the gentle poet, Wordsworth,
Prized all other clouds above,
Reading in their silent faces,
Volumes of unbounded love.
Then we asked ourselves the question,
"What are clouds—for what designed?
Do they furnish aught of wisdom
For the ever-searching mind?"
They to earth the gayest shadows
And the grandest glories show;
Rolling in the dark'ning tempest,
Or at evening bowing low.
Is there not resplendent beauty
Ever present in the skies,
Which, without the clouds appearing,
We are ever slow to prize?
Take the darkest cloud of summer,
Moving quickly on its way;
Rolling up athwart the heavens,
Shutting out the light of day;
While the forkéd lightning flashes,
And the heavy thunder roars,
Shaking earth, and driving ocean
Far upon her trembling shores.
If 'tis true that blessings brighten,—
"Brighten as they take their flight,"—
How, when such a storm is over,
Will we hail again the light!—
How, by contrast, will the sunlight
Shed around a richer glow,
While the sky above will deepen
With a lovelier shade of blue!
Thus the clouds, though dark and gloomy,
Seeming messengers of wrath,
Leave a beam of beauty, floating
As a day-star in their path;
While the sky is rendered brighter
By the thickest-hanging cloud,
Earthward, too, a blessing hastens,
Guided by the hand of God.
Clouds are reservoirs of gladness,
Floating silent in the air,
And the earth, when parched and thirsty,
Oft receives a plenteous share,
Which the lowly shrubs inhaling,
And the lofty forest trees,
Open wide their folded leaflets
To the coolness of the breeze.
As the Israelites, when fainting,
To the serpent looked for aid,
And perceived the cure effectual
For the wounds which sin had made,—
So the plants, when dry and with'ring,
Seek the aid nought else can give
In the cloud above, which bids them
"Look with faith to it, and live."

(Conclusion next week)

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 6th inst. have been received.

GREAT BRITAIN.—The Marquis of Hartington, one of the Cabinet, in a recent speech at Sheffield, said that the task of the next session of Parliament would be the settlement of the Irish land question, and expressed a hope that it would be discussed with as little political feeling as possible, as it had never been made a party question, and statesmen of various opinions showed an honest disposition to grapple with the difficulties attending it.

The total amount to be paid by the government for the purchase of the telegraph lines will be nearly £7,000,000, (about $35,000,000), but the Post office officials estimate that the net income of the first year will pay 3½ per cent. on the cost, leaving some surplus; and the profit will probably increase in future. The principal immediate advantage, however, will be the additional facilities afforded for telegraphic communication with all parts of the country, as public accommodation, not profit, will be the main consideration. It is proposed at once to increase the number of places served by the telegraph from 1882 to 3376, with a greater proportional increase in the number of branch stations; furnishing an office for every 6000 of the population. The uniform rate of one shilling for 20 words for all distances, will be adopted at first, and this may probably be reduced hereafter.

IRELAND.—Cardinal Cullen, the head of the Romish hierarchy in Ireland, has issued a pastoral letter forbidding parents of that Church to send their children to National model schools, on pain of a deprivation of the "sacraments." The schools thus denounced are not sectarian, neither inculcating nor attacking the tenets of any particular denomination, and they furnish the only opportunity for literary instruction accessible to many of the Irish people. The Roman Catholic bishops have met in Dublin, and adopted resolutions demanding an exclusive Roman Catholic College endowment by the State, the division of the property of royal and en-

dowed schools, the alteration of Queen's Colleges to denominational institutions, and a general land bill for Ireland.

France.—The Empress has given up her eastern tour, and returned to Paris after proceeding only to Ajaccio in Corsica, where it was announced that she was indisposed. Public uneasiness continued to be felt respecting the Emperor's health, although he was said to be improving, an impression being prevalent that the truth was concealed; but so far as appears, no immediate danger was apprehended.

The discussion of the senatus consultum commenced in the Senate on the 1st inst. Prince Napoleon, (the Emperor's cousin, son of Jerome Bonaparte,) made a speech, in which he declared his devotion to the Emperor and the Prince Imperial, and gave his complete adherence to the proposed reforms, adding a hope that they were but a beginning for others. At a subsequent session, he made another very liberal speech, urging additional reforms, including greater Ministerial responsibility. The Minister of the Interior protested against these views, and declared that they would never govern the Council while the present Ministers should retain the Emperor's confidence; but it was reported that the Emperor had expressed his approval of the ideas advanced by the Prince. The Senate, on the 4th, rejected, by a vote of 113 to 9, an amendment to the senatus consultum proposing liberal reforms in the constitution of the Senate. A dispatch of the 6th inst., announced that the Senate had adopted the document by a vote of 134 to 3.

Spain.—Don Carlos is said to have embarked at Guipuscoa for England, and to have abandoned for the present the attempt to provoke a rising in Spain.

Proceedings are to be commenced directly against seven bishops who were apprehended for disobeying government orders.

Austria.—The celebration of the 500th anniversary of the birth of John Huss, commenced at Prague on the 5th inst. A large number of strangers collected in that city, including many Russian Sclaves. The character of the celebration was rather political than religious, seeming to have an anti-German tendency.

Turkey.—The Sultan is said to have replied to the Viceroy of Egypt, by expressing satisfaction with his assurances of loyalty, but commanding him to sell or transfer to the Turkish government the iron-clad vessels and the arms ordered in Europe, to keep his forces within prescribed limits, abate taxation, publish his annual budget, and abstain from negotiations with foreign governments He is also said to have required of the Viceroy, in a second letter, that the latter shall contract no European loan without his sanction. The Viceroy is reported to have assented to this, and also to be about to visit Constantinople.

Domestic.—Jno. A. Rawlins, Secretary of War, died at Washington on the 6th inst., in his 39th year. He was a native of Illinois, and had been closely associated with the President during the rebellion, as a member, and in the latter part of the time the chief of his staff.

Attorney General Hoar, at the request of the late Secretary of War, furnished an opinion on the question whether the members of the Legislature and State officers elected in Virginia under the new Constitution, are required, before entering on their duties, to take the oath disclaiming any participation in the rebellion, (popularly known as the iron-clad oath.) He says that the parts of the Constitution adopted by the popular vote, if they shall be approved by Congress, will be the Constitution of Virginia, under which its officers must act, and by which their qualifications as well as duties will be determined. After Congress shall have approved the Constitution and admitted the State to representation, thus fully restoring it to the Union, no requirements can be imposed upon its officers other than may be required of other States. He is of opinion, therefore, that the oath in question is not to be required of the officers and Legislature elected under the new Constitution; but it was not intended by the act that such Legislature should exist and act, until reconstruction was completed, except for the limited and qualified purposes requsite to reconstruction. He agrees with Gen. Canby, commanding in Virginia, that under the reconstruction acts no officer or legislator can exercise his functions in the State, except so far as those acts provide, without taking the oath. The act of 1869 requires the Legislature to meet at a specified time, and a previous act requires it to act upon the 15th amendment as a preliminary to admission to representation in Congress. It may meet, organize and act on that amendment, but until Congress shall have approved the Constitution and the action under it, and restored the State, the Legislature is not entitled to transact any legislative business, if the test oath has not been required of the members, nor can any State officer elected assume his office without taking that oath, while the military government continues.

The "Western Pacific Railroad," completed on the 6th inst., makes a railroad connection of the eastern shore of the Bay of San Francisco with Sacramento, and therefore with the Central and Union Pacific roads, so that cars may travel continuously from that point to Philadelphia, New York and Boston.

The statement of the public debt for the 1st inst. showed a total amount of $2,626,653,870.31; cash, sinking fund and purchased bonds in the Treasury, $150,691,368.81; leaving a surplus of debt of $2,475,962,501.81. Decrease during the past month $5,601, 234.79, and since the 1st of Third month, $49,500,758.51. The bonds issued to the Pacific railroads amounted, with accrued interest unpaid, to $61,463,331.25, and the interest paid by the United States and not yet repaid by transportation of mails, &c., to $3,409,856.77.

A dispatch from Mount Washington, N. H., on the 31st ult., reported a heavy storm there, when ice formed two inches thick on the telegraph wires, and in some places the thermometer fell to 28°. Unusually cool weather for the season prevailed generally about that time.

On the 6th inst. a fearful disaster occurred in a coal mine at Plymouth, a few miles from Wilkesbarre, Pa. A "strike" of the miners had existed for nearly three months, and work had been resumed only that morning. About 10 A. M. a fire broke out near the bottom of the shaft, 327 feet deep, which formed the entrance to the mine, and the flames rushing up the shaft, consumed the buildings which covered it, and the hoisting apparatus, and cut off the only avenue of escape for 200 men who were at work below. Some hours elapsed before the fire could be extinguished, and then it was found that the poisonous gases made it impossible to enter the mine. An engine and fan were prepared as soon as possible, by which air was forced down, but up to the evening of the 7th, it had only been possible to penetrate a short distance, and none of the miners had been reached. The general belief was that all must inevitably have been suffocated.

FRIENDS' REVIEW.

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For Friends' Review.

THE AMERICAN SCIENTIFIC ASSOCIATION.

BY PROF. H. HARTSHORNE, M.D.

Some information concerning the annual convention held at Salem, Mass., from the 18th to the 25th of last month, may interest the readers of the *Review*. The Association convened is a large one, numbering several hundred members; of whom more than two hundred, from almost all parts, not only of the United States, but of North America, assembled this year. Nor were their contributions confined in origin to this continent; as two observers reported results of personal explorations in South America, one of long travels in China, and two of visits to islands of the Pacific. Many veterans in science, as Joseph Henry, L. Agassiz and B. Pierce were there; but with them scores of younger men, ably and zealously engaged in original inquiry in the different departments of science. No less than 137 "papers" were received and approved for presentation; of many of which only abstracts could be read in the sections into which the association was divided. It was pleasant to see the names of two women as authors of communications so recorded; Grace Anna Lewis, the accomplished ornithologist of our own State, and the lady so well known as the author of "Lincoln's Botany." Maria Mitchell, of Vassar College, has long been a member of the Association; and was present on the day set apart, in one section, for the discussion of the eclipse. At the house of a friend at Lynn (whose generous hospitality is well-known to Friends) it was very interesting to hear M. Mitchell's account of her visit to the West to observe the eclipse, in company with nine of her pupils; some of whom could only afford the journey after denying themselves luxuries for a year or more in anticipation. What zeal for science must have been inspired, that would lead to such a sacrifice and a journey of more than a thousand miles for a *three minutes'* experience!

Upon the eclipse, reports were made by several astronomers of different parties. Prof. Hough, of the Coast Survey, described what are called "Bailey's beads" as being seen on the advancing edge of the moon, five seconds before totality. His conjecture is, that they are due to the projection of mountains from the moon's surface. But his own description made them out (as it seemed to the writer) too regular for that explanation. Before the eclipse began, Prof. Hough saw a single peak from the moon cut the margin of the sun. Venus was seen by him eight minutes before totality. The number of "protuberances" was stated by Prof. Murray of the same party to have been seven. They were seen for nearly six minutes; one of them must have been many thousands of miles in extent; and through this largest one, or in it, three black spots or marks were visible for some seconds. A *notch* in the disk of the moon to the left of the great protuberance was also mentioned; and this observation was confirmed by Professor Joseph Moore, of Earlham College, who sat during part of the discussion by the present writer's side, recalling his experience of the eclipse in North Carolina.

The "corona" was described by all very much as Prof. Gummere has already clearly placed it before the readers of the "Review."

Four long diverging "prongs" were said to pass out to a distance from it, one of them being curved. These were called by one observer "petals," from their resemblance to those parts of a flower.

Spectroscopic observation was found by C. A. Young, of the Nautical Almanac party, to afford the most accurate mode of anticipating precisely the moment of contact or beginning of the eclipse. Prof. Pierce, of Cambridge, regarded this as an important astronomical improvement. By the spectroscope, also, coincidence of the bright lines of the corona with those of the aurora borealis was ascertained. No dark lines were found by Prof. Young in the spectrum of the corona.* Possibly some readers may not be familiar with these terms; although much has been said lately of the spectroscope in various places. A *spectrum*, then, is an image thrown by light, after its passage through a prism of glass or other transparent and refracting material. The rainbow is a magnificent spectrum, made by cloud-drops in the sky. Close study of a spectrum made with sun-light shows that across it are numerous black lines. If gas-light, or that of a candle, or even the very brilliant lime-light, be made to give a spectrum in like manner, only bright lines and no dark ones are produced. It is considered that the dark ones result from the arrest or disappearance of some rays or waves of light, corresponding with the presence of certain substances in the medium through which the light passes from its source. Sun-light, either direct or reflected from moon or planets, always has them. Spectra of the planetary nebulæ, and of the tails of comets, have bright lines only. Fixed stars have bright and dark lines, differing from the sun and from each other, "for one star differeth from another star in glory."

Now, what is the nature of the corona, or irregular halo, around the sun's edge, when its face is quite concealed from us by the moon? Is it an emanation of light from the sun, always in existence, but commonly unseen in the brightness of its more direct radiation? Is it a circumambient solar "photosphere" or light-atmosphere? Or, is it something belonging to our atmosphere only? Or, again, is it *cosmic;* neither solar nor terrestrial merely, but under causation affecting the intermediate spaces as well? When astronomers disagree, who shall decide? It is dangerous for one not an expert even to conjecture upon so obscure (though luminous) a subject. Yet, as no reader will be misled when no authority is claimed, we may indulge our thoughts for a moment upon it.

Looking at a large photograph of the "totality" exhibited at the meeting of the Association, my mind was affected in a way I cannot better express than in the words of Professor Gummere; it produced "a strong impression of intensely energetic action about and beyond the dark body that hid the sun from sight."* T. Bassnett, of Ottawa, urges that, if the corona belonged to the sun, it ought to be regular in form, and to diminish gradually from its margin outwards, which is not at all the case. Prof. Pierce, of Cambridge, remarked that the similarity of the causation of the corona to that of the aurora borealis is as probable as any other theory. It is, however, far from a complete explanation; as, beyond the opinion that the aurora is an electric light, whose seat and source are not very remote from our globe, I believe (although therein perhaps not fully informed) that the aurora itself has not yet been entirely explained.

The absence of dark lines from the spectrum of the corona, while the sun's ordinary spectrum has them, suggests at once the idea of its originating from a self-luminous vaporous source. But this is not entirely a certain deduction; as spectroscopic observation is yet so recent, that many things remain to be learned about it. Upon a merely "common sense" view, at which physicists may smile, it would appear that when the reflecting convex surface of the moon, which,* commonly, shines upon our globe, throws instead all its rays from us, then some of its outshining reflected rays must meet and interfere with, or modify, those of the sun which strike most directly upon its (the moon's) margin. Might not this alter the spectroscopic results? Is it not possible, moreover, that something like *diffraction* of light may occur with the most divergent of the rays of the sun? Diffraction has been known since (or before) the time of Newton, to occur, not only when light is made to pass in concentration through a small opening, but, under some circumstances, also by the *bending* of rays of light upon or over an *edge*. It may not be absurd, even, to think of some such explanation for Bailey's beads; that is, some reference of these to diffraction and interference of light.

But we are lingering too long over conjectures. More than a supposition must now be considered the theory of the existence of an ethereal medium, pervading all space and penetrating all gross matter, whose vibrations reach from us to the farthest fixed stars, and give to our apprehension the phenomena of light, heat, electricity and magnetism. One of the members (S. D. Tillman) of the Scien-

* Janssen reported that, in the eclipse of 1868, the spectrum of the corona had no *bright* lines.—*Prof. Stokes' Address, Brit. Association*, 1869.

* See *Friends' Review*, 8th mo. 28th, p. 2.

† Or, rather, the opposite of which.

tific Association, proposes that, in view of the use of the word ether to designate a common liquid, some other term should be chosen for the more subtle, universal fluid; and he suggests the single syllable *eth* as convenient and suitable.

The far-off influences which reach our globe and affect its nature, and thus, no doubt, also our bodies and our minds, are being brought every day more and more within human knowledge. Pliny E. Chase illustrated this in a paper presented to the Association, upon the influence of the planets (as well as the moon) upon our rain-fall and variations of temperature.

Many geological papers of great interest were read. In two of them (G. L. Vose and W. P. Blake) facts were given to show the effects of great compression upon *solid* masses, small or large. It was asserted that under very great pressure, masses of rock may, even without high heat, be made to flow as liquids do. Another (N. T. True) from a close and laborious study of the surface geology of Maine, educed the conclusion, that it need not have required so many thousands of years as some geologists suppose, to allow of the accomplishment of all the changes which have occurred since the "quaternary" period. This corresponds with the post-tertiary period of Dana's system, and immediately precedes the age of Man.

O. C. Marsh adduced evidence, from the discovery of the bones of the horse among those of men in Central America, that this animal was in use there long before the colonization of our continent from Europe. There is little reason to doubt, however, that the custom, and the very existence of the animal, must have disappeared before the coming of Columbus.

A. S. Bickmore gave a very interesting discourse, with a map, upon the distribution of coal, iron and other metals in China. There appears to be a very large and widely-spread series of coal beds in that empire; some anthracite, but mostly of the bituminous kind. Iron, too, is abundant. Tin probably is, although the locality of its mines was not ascertained. Gold is also produced, and other precious metals; but the natives exercise great secrecy about their mining regions, and the imperial government claims forty per cent. of the proceeds. The methods of mining, unlike many other arts in China, continue to be very primitive and imperfect. Sometimes the government has for a considerable time prohibited altogether the working of certain mines, for the purpose of preventing the gross demoralization so often attending the greedy pursuit of wealth.

J. Baker Edwards, of Montreal, contributed some new information concerning the *trichina*,—the small parasitic worm which infests the flesh of ill-kept swine, and whose entrance with food into the human system may be fatal. This seems to depend, however, very much on the number of the parasites; as remains of some of them have been found in the flesh of two or three per cent. of those dying in hospitals of various diseases. L. Agassiz added the remark that not only pork, but all our meats, and most especially fish, abound in minute parasites. All are agreed, however, that there is no danger of injury from any of them, provided that meat is always thoroughly cooked, that is, cooked through; not merely browned upon the surface and raw within. B. Waterhouse Hawkins, the English artist and naturalist, joined in a protest against raw (called *rare*) beef; which some people, he understood, quite mistakenly imagine to be commonly eaten in England.

Some excellent remarks were also made by B. W. Hawkins on popular education; urging the early training of the perceptive and observing powers by the study of nature. To aid this, public museums should be established everywhere. But, he added, it should be a condition that no label or name should ever be attached to an object, without being clearly and fully *translated*. It is pleasant to see the prejudice among scientific men against *popularizing* science giving way. Surely it is not necessary that science should be inaccurate in order to be made intelligible; although it is true that the gifts of profundity and facility of expression are rarely combined in one person.

Lastly, allusion may be made to some very curious experiments, showing to the members of the Association a novel application of the telegraph; the transmission of the beats of a human heart, or of the pulse at the wrist, to a distance. At the Lyceum Hall in Salem we counted, for more than a minute at a time, the pulse-beats of patients and others at the Boston hospital, fourteen miles from us. This was done by a combination of exquisite machinery, making the movement of the pulse or heart both audible and visible at once.

In these brief and imperfect notes of some of the topics dwelt upon at the meeting of the Association, it has been possible only to give a fragmentary view of its proceedings; whose publication in the coming year in a large volume will represent fairly the present teeming activity of the American scientific mind. That much good results from such conventions, under favorable circumstances, is to be believed. Not only mutual aid, but mutual sympathy and friendship, as "iron sharpeneth iron," are promoted. Hasty and extreme opinions are thus prevented or modified, and narrow intolerance, rendered almost impossible. Many of the ablest and best

stored of living minds also evince, on these as on other occasions, their assurance that the "scientific spirit," whose aim is truth only, is altogether compatible with, and favorable to, that faith which listens, childlike, for those teachings which, hidden from the wise and prudent, are only "revealed unto babes."

From a Methodist Paper.

CONFORMING TO THE WORLD.

A professor of religion, whether male or female, following the fashions of the world, is a most pitiable object. Can we be transformed by the renewing of our minds and at the same time be conformed to the world? Can we seek the ornament of a meek and quiet spirit while we seek the outward adornings of ruffles and rings, curling the hair and costly apparel? Have we learned the art of being the disciples of Christ, without the pain of self-denial—without bearing the cross? Do not many congregations appear more like a flower garden than a Christian assembly? Do we not in conforming to the world seek the friendship of the world? And do we suppose that we can be the friends of the world, and not be the enemies of God?

But, in the finery and extravagance of dress, there is not only a sinful and deadly conformity to the world, but there is, of necessity, a shameful neglect of the most important Christian duties; for, while time and money are lavished in adorning the body, the hungry are not fed, the naked are not clothed, and the sick and prisoners are not visited. In the vain hope of pleasing the world, we gratify our pride, wound the cause of Christ, and excite the enemies of the cross to neglect and ridicule that religion, which, while it professes humility and meekness, presents little more than the garb of pride and ostentation.

Many are led astray by inquiring "What harm is there in this or that?" If you dress like the vain world, you must act like the world,—walk, talk and visit like the world. Is there no harm in all this? Rather inquire what good is there in this or that?

Is this the way to be holy? In this do I act like the disciple of Jesus Christ? Is this the way to be more crucified unto the world? In so doing do I walk in the path of self-denial,—in the way of the cross? The professors of religion should ever consider themselves under discipline for the kingdom of heaven, and should therefore do everything to the glory of God.

Simplicity should mark the followers of Christ and distinguish them from the world. The road of fashion may prove the way to death. Let us not be deceived; the world smiles, but it is only to betray. If we would be holy, if we would be Christians, we must be singular—we must be separate from sinners in our spirit, temper, words, actions and dress; we must not be conformed to the world: a marked distinction must be kept between them that love God and them that love Him not.

EXTRACTS FROM "A WEEK IN AN AQUARIUM."

By Malcolm Macéuen, in *Lippincott's Magazine.*

In combating that terrific vice, intemperance, which, worse than war orpestilence, threatens the destruction of our young generation, Dr. Parrish has wisely accepted the teaching of all experience, and starts with the fundamental principle that, as cures for inebriety, all cruelty, personal invective, physical violence, harsh treatment of whatever kind, are not only useless in themselves, but in the vast majority of cases they absolutely tend to increase and aggravate the very propensity they were intended to correct. He recognizes the much-ignored fact, that the only effective mentor to sermonize an inebriate should be found in the awakened conscience of that inebriate himself, roused to a sense of his own degradation and spurred by a determination to recover his own lost manliness; and that the only effective asylum for such an individual is one to which he comes voluntarily, seeking assistance to work out his own reformation. Now this is just exactly what Dr. Parrish's institution is intended for—to extend to fallen humanity a supporting crutch, not a belaboring cudgel. The doctor has gallantly developed this theory in the face of manifold opposition, with what success I leave the reader to determine.

"My establishment," he exclaimed, emphatically, "is no prison, no insane asylum: my young men are free to go where they please and when they please; nor do I wish them to feel under any restraint, except such as may be self-imposed by their own desire to benefit themselves and gratify me. If they wish to leave me, they are free to do so. I will not act the ignominious part of turnkey. While they stay with me I trust to their honor that they will not infringe any of my regulations." . . . . . .

During my residence at the Aquarium—or, to drop hyperbole and give the institution the title by which it is commonly known, the "Sanitarium"—I had full opportunity of seeing and judging the benefits resulting from the excellent system pursued there, until I wondered that men should ever have been so narrow-minded as to attempt the cure of intemperance by any other means, This institution is under the charge of an association of citizens chartered by the Legislature of Pennsylvania, so recently as 1866, to purchase lands and erect buildings for the cure of intemperance. It is pleasant to turn from the

long list of failures to effect the latter object that the records of so many other institutions furnish, to the cheering words of the president of the Citizens' Association, Dr. Joseph Parrish, embodied in his first annual report. Young as it is, the institution prospers already, for it is skilfully conducted, in accordance with that system which experience indicates as the only one offering a prospect of success.

"Men say,"—I quote the words of the report—"that drunkards are beyond hope, because they have tried everything within their reach and have been unsuccessful; but this does not prove that because a jail, an almshouse, an asylum for the insane, a change of residence or travel, has been unsuccessful, everything else will be. *It only proves that the means that were tried in the particular cases were not successful, and probably because they were not the best means.* If there is truth in humanity, in science, in religion, there is truth in the declaration that a large proportion of cases may be cured. We are an association for the purpose of strengthening a class who need strength, and of saving from additional shame those who are too often classed as criminals, by throwing around them the allurements of a domestic retreat and the refinements of elevated society, that they may be relieved from a condition for which they are not always directly responsible."

What cheering, hopeful, benevolent and sensible language is this! . . . . .

To exemplify the pleasant cordiality existing between the young men and the doctor, I should like to relate one or two occurrences that came under my own observation. On one occasion an ex-inebriate felt somewhat disposed to indulge his appetite for stimulants. It would have been no hard matter for him to have gone off quietly and found a place where he could gratify his desire: this, I must in candor admit, had been *sometimes* done, but very rarely—so rarely as to afford an additional argument in favor of the lenient system pursued at the Sanitarium. During my short stay there I saw or knew of no attempt at any such manœuvre. The young man went to the doctor and told him that he would like to have a drink, just as he would have gone to any other friend. Now, what did the doctor do? Or, rather, what did he not do? He did not want to refuse the young man's request, and yet did not deem it advisable to grant it. To have followed the old example of many people, and taken advantage of the opportunity to deliver a long-drawn lecture on the glory of total abstinence and the abomination of intoxication, would have been, under the circumstances, equally stupid and inexpedient: the young man would probably have gone off, irritated, to the nearest grog-shop he could find, to poison himself with the "kill-me-quick" generally dispensed at such places. The doctor, with that tact which eminently fits him for the position he holds, *made the young man refuse himself* and deliver to himself his own moral lecture. Drawing the key of the liquor-closet from his pocket, he put it on the table before the young man.

"There," said he, "is the key: you may take it and get a drink if you wish to; but before you do so, as I am granting you a favor, grant me one in return. I ask you to let that key remain on the table where it is for fifteen minutes. If, at the end of that time, after sober consideration, you think it would be beneficial to you to take a drink, go and get one."

The young man thought a moment, and went away without taking the drink, while the doctor returned the key to his pocket, having not only gained his point, but—what was of far more importance—having retained the young man's confidence and friendship. . . . . .

It should be borne in mind that in dealing with his guests the doctor had often not only to divert their desire to drink, thus insensibly, by cultivating a fondness for some harmless occupation, but that he was obliged, in very many instances, to contend with the pernicious effects of ignorance and maltreatment on the part of others. Young men came to him not sick, often not intoxicated—nor even particularly desirous to become so when they found that no harsh measures were employed to prevent them—but simply with their hearts *frozen* by the misjudged cruelty with which they had been treated elsewhere. Ah! how soon they thawed and warmed beneath sunshine! If I were asked in what the wonderful treatment at the Sanitarium consisted, I might answer that it consisted as much in the absence of maltreatment as in anything else. The young men were treated as sensible, intellectual beings, not as social outcasts, at whom the ultra-righteous might pleasantly throw stones; and if they were not weaned from their bad habit all at once, they were at least not driven to it by harsh and unchristian comment. Woe to any temperance lecturer that had tried his eloquence among us! It was held that an unsuccessful attempt at reformation should no more be sneered at as a failure, or as an evidence that no future attempt would be successful, than want of success at the beginning of any other undertaking. The child totters and falls many times before it learns to walk; the musician must practice long and wearily to acquire facility of hand and voice; nor, if a man fell overboard and were drowned, would the bystanders be justified in concluding that it had been impossible for that man to learn to swim, but simply that, from some cause or other, he had

not learned. On the contrary, an unsuccessful attempt to reform should be hailed as evidence of a *desire* to do right (half, ay, two-thirds of the battle!) and as a signal of encouragement to try again, and again and again if necessary. . . . . .

The regulations there, as far as I could discover, amounted to these: We were requested not to drink intoxicating liquor, and not to take any very long trip away from the establishment (for instance, a trip to Philadelphia or Baltimore) without informing the doctor. On one occasion I came up and spent a day in Philadelphia. This was all the restraint, if restraint it could be called—we certainly did not feel it as such—that the doctor sought to exercise. He did not want men to come there under the influence of liquor: he wanted them to come there to avoid thus disgracing themselves, and his little establishment could not accommodate half the applicants who were desirous of availing themselves of his treatment. . . . . .

For Friends' Review.

THE TOTAL ECLIPSE.

BY CHARLES WILLIAMS.

(Concluded from page 45.)

Something of this sublime effect might be produced if the dark shadow were as sharply and accurately defined as that of a cloud floating over the sky, for the darkness would then be *absolute* and *total*, and those objects once involved would be utterly invisible; hence it would appear like the advent of universal ruin,—the rush of final destruction. But it is easily seen that this must in most cases be a great exaggeration, for the same cause that makes our morning and evening twilight—the refractive power of the atmosphere—breaks up the outskirts of this dark shadow, and softens the transition from even the dim light given by the last slender filament of the sun's disk, to the total obscurity and absolute blackness of the central line of darkness.

This refraction will vary greatly according to the altitude of the sun above the horizon, and other circumstances. Under the most favorable conditions, and especially where the eclipse is central at noon, in the low latitudes near the equator, with the moon in her perigee, and the sun in his aphelion, the darkness may be that of midnight, and the transition so sudden as to give somewhat of the appearance above described.

The time of first contact for this place was given as 4.24 P.M. After selecting our location, we were busily engaged in cleaning the lenses of our telescope and making other preparatory arrangements; and having completed everything to our satisfaction, we looked at our watches, and behold it was 22 minutes past 4. A simultaneous exclamation burst from our lips that the time was at hand. Springing to our feet, we hurried to the spot selected for observation, and hastily arranging the focus of our faithful little telescope, caught a glimpse of the sun's broad disk. It was full and round—no break in its convex line.

Glancing again at our watches, it was the precise time for the first contact. Again the telescope was pointed to the sun, and a careful observation of its western edge revealed a break in its circular form. There it was—that punctual moon! True to the predicted time, true to the predicted *moment*, she was throwing her dark body on the sun's dazzling orb. As we were not provided with delicate instruments, and were making social, and not scientific observations, it was not to be expected that we would detect the first instantanous contact—the precise moment when the eclipse began. This was reserved for minds of greater calibre, supplied with more elaborate preparations. It was ours only to watch the more obvious phenomena as they appeared.

What a feeling of triumph, what a thrill of exultation came bounding up in our bosoms, as the moon made its appearance on the body of the sun! The prophetic eye of science, glancing through the long vista of intervening centuries, had dispelled the fogs of time, had scattered the mists of doubt, and, aided by the mighty powers of our sublime analysis, had seen at this very moment, in the visions of the future, in the confidence of faith, this first slight break in the outline of the sun; had seen the shadows darken into night, and a fleeting day again break forth to cheer the earth before he sought his accustomed rest, and gave the world to the silence and darkness of night's solemn hours.

How many thousands of people, relying in unshaken confidence on the accuracy of the prediction, had concentrated themselves on the line of the central shadow!—and yet, what an incessant tide of astonishment and admiration did the first contact of the two orbs carry with it, as it sped on in its rapid career over the regions where Science dwelt upon her watch-tower. What a surging tide of terror swept across our globe from Siberia to Carolina, as the dark shadow flung its sombre gloom across our northern hemisphere;—of terror, wild and frantic in the outset, where men were sunk in the depths of ignorance; but calm, subdued and indefinite as it approached the evening shades, where the lamp of Science dispelled the darkness of superstition, and illumined the great phenomenon with a radiance all its own.

The various phases of the eclipse were the same along the line of total darkness, except during a few minutes, as at places moderately

distant on either side;—the same gloom, the same strange countenance of the day, the same singular appearance of vegetation, the same mysterious horizon. As the dark shadow approached, all these phenomena were intensified;—the gloom deepened; the day became more spectral; heavy lines of saffron-colored vapors, fringed with faint halos of indefinable colors, formed in the atmosphere at a considerable distance on either side of the sun; the cities before us gradually blended with the surrounding landscape, and a universal uproar arose at once from their populous streets, the shoutings of human beings, the howling of dogs, and a confused medley of discordant sounds; the slender crescent of the sun steadily waned; the light rapidly faded; and soon the cry was raised, "It comes." The dark shadow was seen sweeping over the distant hills, and, rushing forward with terrific velocity, fell upon us like a mantle of darkness; the sun was blotted from the heavens; the stars leaped forth from their hiding places; we stood enveloped in the shades of that mysterious cone of night; and all was silent as a grave; the distant uproar of the startled cities was hushed as the solemn awe of that impressive moment fell like a spell of enchantment upon them; and the world to us was shrouded in night's gloomy pall; a night of strange and wonderful appearance, sad, sombre, dim and spectral.

But now opened a most beautiful scene—the sun, or rather the moon, enveloped in that corona of light, which has ever been the admiration of all who have beheld it. The moon now seemed like a dark, dingy, copper-colored blot upon the sky, yet glowing with a lustre that no metallic tints can emulate; brighter, of course, towards the circumference, and deepening into denser hues at the centre. She was encircled with a halo of unutterable beauty; the light flashing and glowing beyond her disk, in streams that formed a thickly-woven crown of glory, growing fainter and fainter until it blended with the common azure of the sky. At the lower edge a flame-like projection, bright, but not dazzling, shot downward in a rounded point. Shortly before the sun reappeared, a similar point was seen on the western edge, and almost at the last moment of total darkness, a string of bright, bead-like sparkles sprang out on the margin of the moon. Then the western edge of the sun gleamed out in in full splendor; the dark shadow was drawing hastily to the eastward; a dawn, as of an evening sunrise, a second morning, flushed the face of reviving nature; a universal shout went up from the streets and lanes of the astonished cities; and that brief night had passed away,—a night which few had ever seen before, and few should ever see again.

The experience of that fleeting moment is deep, and permanent, and precious. It opened up a scene of wonder I had never realized before, and removed the veil from one of nature's finest panoramas. The rush of the dark shadow, though grand and awful, was less so than I had expected. It came upon us not like the irresistible sweep of Destiny, but with a gradual, though very rapid thickening of the twilight veil in which we were enshrouded. In my anxiety to lose no important feature of the eventful moment, I perhaps did not watch any one class of phenomena with that intense scrutiny which the curious would demand. In a rapid glance around the sky I saw several stars, among which were Venus, Mercury and Saturn. I had with me a small pocket Testament, and could read it with some difficulty during the *total darkness;* the separate buildings of the cities could be distinguished; our countenances, though pale and livid, wore nothing of that spectral hue so often described; the horizon, though perhaps somewhat contracted, was clearly and sharply defined; the sky was veiled in a mourning shroud, as though the pall was spread over nature's bier; and those faint, but heavy lines, which no doubt were caused by the contact of the dark cone with the stronger light of the outer air, sped rapidly on to the eastward, as the advancing light of the coming day chased away those pallid shadows that had fallen on our globe.

Were I called upon to select that portion of my life which has left the richest inheritance of thought and feeling in my communion with nature, I should name those few brief moments during which it was my privilege to see the sun go out in dim eclipse; to see the moon enveloped in that glorious corona, to which all earthly gems are pale and tarnished; to see the face of nature shrouded beneath the wing of that eternal night that dwells behind the moon; and to see the first bright glimpse of returning day, as the sun looked out again from his private chambers in the sky, to cheer the landscape ere it nestled down in the deep repose of night.

During the evening, an intelligent lady friend, in speaking of the approach of total darkness, said "It seemed as if God himself was coming." The expression was peculiarly fine. I have seldom felt myself more immediately in the presence of the Deity, than at that impressive hour. So far as human vision is concerned, he "dwells in darkness from excess of glory."

We watched the progress of the eclipse as it was passing off, with close attention, until the moon again merely touched the eastern edge of the sun, and at the moment of last contact he was restored to his wonted bril-

liancy and lustre; then turned away from the spot which is henceforth associated with our fondest memories of the past, and retraced our steps to the populous cities, to mingle once more with the throng of our fellow-men, but not to lose the deep impressions of that hour of hallowed communion with nature in her loftiest moods.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 18, 1869.

Popular inaccuracy respecting Friends.

"It is strange how little most people know of the principles and practices of the Society of Friends, and how much of what they think they know is pure misunderstanding."

With these true words an essayist in *The Spectator* commences an article, and to an equivocal extent he establishes a character for accuracy by writing a paper to which his own charge of inaccuracy will apply. Rarely do we find an outside exposition of our Society and its principles, which, to a Friend, does not appear to be caricature, even when the writer has intended to be just—perhaps to be complimentary. The *accidents* of the Society are confounded with its essential principles. The importance attached by those simple-minded Christians, George Fox and his associates, to simplicity, and their fear of all that should subordinate spirituality to carnality and worldliness, prevented variation of costume with the changing modes. Had a different style of dress prevailed in their day, that style would, by the mere avoidance of useless changes, have been substantially perpetuated. It is possible to place a false stress upon sumptuary regulations—and it were an unfounded error to say that the first Friends attempted to establish a dress pattern. Agreeing together in carrying out the idea of Christian simplicity, a large degree of similarity has resulted as a matter of course, and, in connection with this, many have enjoyed privileges and preservation. From what fantastic modes —from what tyranny of fashion—is the young Friend exempted! Without, as it would seem, an appreciation of our position in this respect, the essayist, with an air of great intended candor, concedes that "it was not so much the Quakers' mission to uphold a formal eccentricity, as to bear witness to an essential truth." What was, and what is their mission? It was no eccentricity, and there was no nonsense mixed with it. They found the great fact of the Christian dispensation ignored:—the immediate presence, government and teaching of Christ, in his Church and in the hearts of his disciples *by his Spirit.* This is his unspeakable gift, consequent upon his meritorious, atoning death as our Substitute and Redeemer. He paid by that sacrificial death our necessary ransom, and made possible the salvation of every man, woman and child in all the course of the ages. The mission of the Friends was to draw out to general recognition and adoption this doctrine, which was buried and obscured by traditions, inventions, formularies and dogmas. To them there was awful impressiveness and significance in our Saviour's words: "God is a Spirit, and they who worship him must worship him in spirit and in truth." "The Father seeketh such to worship him." This mission is not ended. Their cardinal principle shows the safe guidance of him who is the Way, the Truth and the Life, and it teaches the mode of access to the place of prayer. It leads the reverent soul to the footstool of the throne, holds it in waiting till the King's sceptre is extended, and then gives utterance in prayer that shall be in accordance with the mind of the Spirit.

Our writer says, with an intent of concession, "As a matter of fact the meeting-houses are very rarely the scene of any grotesque exhibition"—(those who can speak from knowledge of our meetings would be puzzled to find even occasional exhibitions of the grotesque) —"and," he continues, "the sect is not extinct. It is, on the contrary, very slightly increasing in numbers, or was so a year or two ago. There are now about thirteen thousand members."* The readers of the *Review* know that in various parts the Society's membership is very largely increasing. As nearly as we can compute, it is about eighty thousand of orthodox Friends. Their strength, however, does not consist in numbers. A faithful upholding of the standard is required to make the mission successful. This may be done by a few: it will be more effectually done by many if all are true to their calling. The exaltation of the principle

* This estimate probably refers to Great Britain.

is needed by the world, and we desire never to see it compromised or modified.

Ohio Yearly Meeting opened at Mount Pleasant on Second-day, the 6th inst. The Meeting for Ministers and Elders is represented to have been a season of Divine favor, in which a lively concern prevailed that those composing that body, being set forth as examples to the flock, should be united with each other in Him who is the Head, and faithful to their high calling, not ashamed of the cross of Christ, but meekly and in His preserving fear endeavoring to lead others into the strong tower of his Name. Edith Griffith returned the certificate granted her for foreign travel, with satisfactory endorsement respecting her service in the ministry of the Word. On First-day the gospel was largely preached to a full house. The doctrine of the atonement was impressively proclaimed, and also the necessity for each individual to know certainly that he has passed from death unto life. This is only experienced in connection with unfeigned love to the brethren, and it is a plain Scriptural truth that no one whose spirit is the reverse of love hath eternal life abiding in him. The consideration thus set forth under the anointing influence which was poured out, was calculated to induce all who claim to be members of Christ to seek to be perfected in that oneness in Him which would effectually exclude all schisms in the body. In the evening, the Presbyterian and Methodist houses of worship being kindly offered, both were occupied by large and favored meetings.

On the opening of the Yearly Meeting on Second-day a precious solemnity reigned, and the Spirit of supplication found utterance in a prayer for gracious preservation and help during the different sittings.

Adrian Quarterly Meeting, embracing the whole State of Michigan, presented its request to be received as a component part of this Yearly Meeting, together with a minute from New York Yearly Meeting consenting to the transfer. A kind welcome was extended and Adrian Friends were so incorporated.

Credentials were produced by the following ministers in attendance from other parts: From *Baltimore Y. M.*, Deborah C. Thomas. From *Western Y.M.*, Aaron Cosand. From *Indiana Y. M.*, Miriam Hough, Sarah Woodard, Eli Cook and Robert W. Douglas. Minutes as companions to ministers were presented by Maria Willitts, Henry Jones, and Cornelius Woodard. Several were present without minutes, of whom we can only name John Henry Douglas and Harriet Steer, both ministers of Indiana Y. M.

Epistles were received from all the Yearly Meetings in unity, except the one from Iowa, which had not come to hand. Much comfort was expressed on hearing the London General Epistle, and a reprint was ordered of 1300 copies. The proceedings, so far as heard from, were conducted with harmony and love, and under a precious sense of the favor and presidency of Him who is Head over all things to His Church.

Iowa Yearly Meeting commenced with public meetings for Divine worship on First-day morning, the 5th inst., in the two ample rooms, both of which were crowded. Our correspondent writes: "Seldom if ever have we heard a fuller message of gospel love." In both meetings the great theme dwelt upon was Christ Jesus our only Saviour. In the P. M., both rooms were again filled, and a large meeting at New Sharon, ten miles distant, also an additional meeting out of doors. In the evening, meetings were held in Oskaloosa in four different houses. The First and Second Methodist Churches, and the Congregational Church, kindly tendered their houses of worship, and Friends accepted and occupied them. The two beloved European ambassadors were acceptably engaged in a lively ministry in the meetings held on that day. A correspondent says: "Our dear English Friends were greatly favored to preach the word in the demonstration of the Spirit, with such peculiar tenderness and humility, that many hearts were contrited, and, in the language of one of our dear young Friends, were *fed*. D. Hunt, W. H. Chase and others were also engaged, and in the *restraining power*, which evidently attended, we could feel that the prayers of many had been answered".

"The Meeting of Ministers and Elders on Seventh-day gathered under a peculiarly sweet solemnity." It was very interesting to

witness the pouring in of the tribes from beyond the wide prairies and from every point of the compass, long trains of vehicles of diverse patterns passing literally through the water, and over roads impassable the day before, owing to the swollen floods. The meeting was large, unexpectedly so, notwithstanding the great difficulty of travel, some routes being impracticable.

On Second-day the meeting for business opened, a solemn quiet reigning, which was broken by the voice of fervent prayer for preserving and assisting grace. Credentials were read for the following ministers of other Yearly Meetings who were present in the love of the gospel. From *London Y. M.*, William Robinson and Henry Binns. From *New York Y. M.*, Wm. Henry Chase and Daniel Haviland. From *Ohio Y. M.*, Asa C. Tuttle and Ruth Lloyd. From *Indiana Y. M.*, Jehu Jessup, Sarah Symons, Sarah A. Linton, Lydia M. Chase, Esther E. Frame. From *Western Y. M.*, David J. McMillan, Amos Kenworthy, Mary H. Rogers, Rufus B. King. (The Friend last named is a young man who was a conscript in the Rebel army. He received the Truth, and is now a recorded minister.) Minutes were also read for a number of strangers not ministers. Stafford Allen, an Elder from London, was acceptably present. Epistles were read from the corresponding Yearly Meetings, (excepting North Carolina,) eliciting remarks of deep interest, and introducing a fresh sense of the preciousness of the bond of Christian fellowship. The General Epistle of London received the appreciative welcome which its valuable contents merit, and 2500 copies were ordered for distribution. *Further particulars must be deferred.*

"A Week in an Aquarium."—Under this facetious caption, a writer in *Lippincott's Magazine* describes the Institution at Media, Pa., for the reformation of inebriates. As intemperance is one of the greatest evils of our land, and the parent of a large proportion of the social, moral, economical and political obstructions to the well-being of individuals and of the masses, an establishment aiming at its cure, and conducted by an undoubted philanthropist of known tact, sagacity and experience, has a good claim upon so much of popular interest and confidence as shall insure to it a fair trial. We all know at what immense pecuniary outlay the submarine telegraph, after disappointments and failures which might have induced utter despair, was brought eventually to a complete success. And now, who grudges the expended millions? Yet that enterprise, brilliant as it must be regarded, dwarfs when compared in importance with a remedy for intemperance.

A true perception of the danger, with resoluteness in the right, and Christian and persistent self-denial, *will prevent the drunkard's appetite.* Prevention, to obviate the need of a cure, is of unspeakable importance, and should be kept in view in all parental care and training, and in the whole domestic economy. The teacher, the preacher, the law-giver, should wear about his heart an intense sense of the importance of this. The ancients wore as an amulet the Orient Amethyst as a spell against intemperance. The more enlightened moderns find a sufficient preventive spell in total abstinence. No one will become a drunkard who always abstains from everything that can intoxicate. The decanter may exhibit before him its "sparkling bead,"—the liquor may show itself "red in the cup,"—but it will not *pour itself* down his throat. If he never taste it, it has no intoxication for him.

But when the appetite of the drunkard has been formed, the case is one of great difficulty, and deserves the sympathy and the protective care of society. It cannot be cured except by entire abstinence, and as the moral power has been weakened by indulgence, and as a craving has ensued which is in itself a disease, it is with many persons (unless aided by the abounding grace of God,) next to impossible, whilst old associations and temptations surround, to practice persistent abstinence. The enemy of souls adapts temptations to the temperament and taste of the one whom he would draw to ruin. A fascinating boon companion takes his arm, and wiles him to scenes where watchfulness unto prayer will be needed to enable him to stand—lovely woman invites him, with a smile which it is hard to think ensnaring, to sip of the sparkling wine-cup. In his daily walks he encounters the drinking saloon with his old associates

standing before the door. Where is his Orient Amethyst? Will he have the moral heroism to pursue his way? Then victory will sit upon his brow! If he enter the portal, his weeks or months of self-denial are wasted. If he is to be saved from the drunkard's doom, he must begin anew, and win again all the ground he has lost. Is there no Christian brother, no Deacon Grant to rescue him and to put into his mouth the words of Micah: "Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." For such a case as this the Sanitarium is intended. Remove the irresistible surroundings. Place temptation afar. Give him the incentives to Christian self-denial and manly self-respect.

To familiarize the reader with the object and character of the *Sanitarium* (or, as a writer who had been previously too indifferent to the virtues of cold water playfully styles it, the *Aquarium*,) a few extracts are given on another page from the essay, which is too long to copy entire.

Man in Genesis and in Geology. By Joseph P. Thompson, D.D., LL.D. New York, S. R. Wells. Pp. 149.—The words of Solomon—"Of making many books there is no end"—are not only true in a general sense, but may be quoted in special reference to the Mosaic and the geologic history of the origin of our planet and the first traces of man upon it. We may expect volume upon volume, rash, presumptuous, superficial or profound,—and when an author steps forth, his name fortified with D.D., LL.D., we shall not expect to surrender at discretion, and adopt all his dogmas or deductions,

"The total grist, unsifted, husks and all."

The volume upon our table embraces a highly interesting range of thought—"the Biblical account of Man's Creation tested by Scientific Theories of his origin and antiquity." It consists of seven lectures, suggestive and instructive. The prudent reader will peruse them with caution, judge for himself as he goes along, dissent occasionally from the writer, and rise from the perusal the better prepared to encounter the next treatise upon similar topics. The subjects treated of have given rise to much unprofitable speculation by which counsel has been darkened and faith unsettled, yet which are full of interest, and must from age to age engage the research of thinking men.

Dr. Thompson says:

"A sound Theology looks upon Nature as the handiwork of God, and while it accepts a supernatural Revelation upon evidence peculiar to itself, it accepts also every established fact of the physical universe as equally of Divine origin and authority. Hence the devout inquirer after truth will be bent,—not upon devising some compromise between Science and the Bible as presumably at variance,—but upon ascertaining the exact facts of Nature, as a portion of God's testimony concerning Himself, and the precise meaning of the Bible according to legitimate principles of interpretation. When each class of declarations is fairly brought out by its own methods, if there is a seeming discrepancy, neither will be set aside as of inferior authority, but either some error of observation, induction, or interpretation will be suspected; or while both forms of testimony are accredited, the decision of the case will be held in abeyance, until a more advanced knowledge shall reconcile them from some higher plane, where the harmonies of all Science, physical and metaphysical, and of all Revelation, the secondary and the supernatural, shall interblend without confusion or mistake."

From such a point of view, it is claimed, this book has been written, and, applying the critical tests of modern philology, it aims "to suggest certain principles of adjustment between the record of Nature and the record of the Bible, without violence to the spirit of either."

The lectures are enriched with numerous quotable passages, of which some future use may be made: at present a few extracts may suffice from the first of the course. In examining the claims of Moses to the authorship of Genesis, Dr. T. says:

"The art of writing was certainly known in the time of Moses. Monuments of Egypt which antedate the Exodus, exhibit abundant specimens of writing on stone, and some papyrus rolls still extant probably date from a higher antiquity than this book of Genesis."

Reviewing the first chapter of the Bible as comprising the origin of the existing order and furnishing the profoundest subjects for thought, Dr. T. observes:

"The method of Genesis is the reverse of physical science. The latter, by induction, seeks after laws, principles and causes; but Genesis begins with the Great First Cause. Science leads us back, step by step, to the necessity of an original cause; Genesis sets that cause before us directly in the declaration, 'In the beginning God created the heaven and the earth.' If the account given of the creation in this chapter is true, it must have proceeded from God. There was no human observer to record it, and the facts are beyond human dis-

covery even in the present advanced stage of science. It is impossible to believe that, in the age of the world when this book was composed, and among the people to whom it was first given, the human mind should have been capable of originating such a description of the universe. It was communicated by illumination from God to man."

The assertion here made is well sustained by the writer—and in support of the idea that the first verse in the Bible asserts the absolute creation and origination of matter, he happily cites the construction placed upon it by Paul:—"the worlds were framed by the Word of God, so that things which are seen were not made of things that did appear."

The query is very pertinently placed:

"How came it to pass that, in that far antiquity, Moses laid down a basis of the creation which is in such wondrous harmony with that which Science now reveals?"

Referring to various Pagan superstitious hypotheses, Egyptian, Phœnician, &c., it is remarked:

"The bare statement of these systems must convince one that Moses borrowed nothing from them, though he was probably familiar with their common conception of the origin of the universe; and the question remains, How was it that he avoided their errors and extravagances, and gave with such severe simplicity a description of the creation, which, for popular uses, no rhetoric could improve, and no science can gainsay?"

Our readers will like to know Dr. T.'s understanding of the word *Day* as applied to creation:

"Here comes in the term '*Day*.' I suppose it now to be well understood that neither this word itself, nor Biblical usage, nor the context here, requires us to understand by a Day a period of twenty-four hours. The term is first applied to the appearing of light after the darkness of chaos. Chaos was the evening, light the morning. But when did this darkness begin? and how long did the light thus engendered continue? Was this merely a natural day? Why should we attempt to measure this first period by a chronometer which, according to the narrative itself, could not have come into use until the fourth day, when the heavenly bodies became visible from our globe, so as to serve for the measurement of times and seasons?

"In the fourth verse of the second chapter we have an example of the use of this word 'Day' to cover the whole period of operations included in the seven days of the first chapter: 'These are the generations of the heavens and the earth when they were created, *in the day* that the Lord God made the earth and the heavens.' Here the whole term of creation is comprehended within one day. Again: we are told that 'one day is with the Lord as a thousand years, and a thousand years as one day.' (2 Peter iii. 8.) In short, the word is used in the Scriptures to describe an event or period which had a beginning and a completion. Lest any should suppose that this interpretation of the word Day is a modern invention to accommodate the narrative in Genesis to the discoveries of Geology, or to evade the objections of science to this record, let me remind you that Augustine, in the fourth century, by the simple principles of interpretation, called these 'ineffable days,' describing them as alternate births and pauses in the work of the Almighty—the boundaries of periods in the vast evolution of the worlds. And such was the earlier Christian interpretation of this narrative. The notion that these were literal days of twenty-four hours seems rather to have sprung up in the middle ages, an offspring of that literalism and realism which in times of ignorance have often perverted the meaning of the Scriptures."

One further extract will occupy the space we can at present afford to a book which deserves admission to the private and to the public library.

"Moses has not attempted to teach astronomy or geology, nor to anticipate the deductions of any science, physical or metaphysical. But he has here laid down the first fundamental truth in all theology—a personal Creator: 'In the beginning God created the heaven and the earth.' The existence of God is assumed, yet the universe here contemplated as the work of creative intelligence becomes a convincing argument for the being of God. Can a man walk this earth so manifestly prepared for his abode, enjoy its beauties, appropriate its uses, analyze its mysteries, and not feel there is a God? Can a man look upon these heavens, measure the distance, the density, the capacity of each star, prescribe the motions of the planets, and summon to light new worlds to explain the aberrations of the old, and not feel that there is a hand divine that binds the sweet influences of Pleiades and looses the bands of Orion, that brings forth Mazzaroth in his season, and guides Arcturus with his sons?

"Shall a man look upon himself, and behold how fearfully and wonderfully he is made, and not know that he is God's workmanship? Shall he make a watch, and not perceive that a superior intelligence must have made the delicate organ that keeps time within his own breast? Shall he make a telescope, and not perceive how much higher skill was requisite to make the eye which he so rudely imitates, and without which his telescope would be a worthless tube of tin? Shall he imagine that matter has done for itself what he with all his intelligence and ingenuity cannot do with matter? Shall he bring down light from the stars, and not see that it is *God's* light?

"Or shall he look within himself? Shall the thinking I, the living soul, which knows that it is not self-existent, that it has not existed from eternity, shall that soul ask itself whence it came, and not feel the spontaneous, glowing response, 'I am the offspring of God?' How can a man be an atheist? be an atheist, and yet be a *man*? Can he know himself and not know God? God is seen and felt in all His works, whether man will see Him or no. We have no need to say, 'Oh, that I knew where I might find Him!' If we feel after Him, we shall surely find Him, 'seeing He is not far from every one of us—for in Him we live, and move, and have our being.' 'The *fool* hath said in his heart, There is no God.'

"We wander back in quest of the origin of our race and of the world we inhabit, till we meet this sublime declaration, *In the beginning*, God. We traverse the whole field of speculative philosophy, and reach the same sublime result, *In the beginning*, God. We roam through the interminable ages and cycles of ages in the eras of geology, and the weary

mind comes at length to the same terminus, *In the beginning*, God. We take the nebular theory, and melt down the earth to a fluid mass, and evaporate this into the thinnest ether diffused in space, and requiring age upon age of motion to give it solidity and form; we ask whence came the ether? In the beginning, God. Everywhere it is written, There is a God—a living God, a personal God, a present God. Can there be a higher object of thought than to know such a God? Can there be a higher privilege of love than to know God as a friend?"

Baron Von Humboldt.—The centennial anniversary of the birth of this remarkable son of Science occurred on the 14th inst. An interesting paper from an esteemed correspondent, containing notes of a call made upon the philosopher about fifteen years ago, is unavoidably postponed.

Change of Meetings.—The time of holding Fairfield Quarterly Meeting (Western Yearly Meeting) has been changed to the third Seventh day in the 3d, 5th, 8th and 11th months. Its two constituent Monthly Meetings, Beech Grove and Fairfield, are now held, the former on Fourth-day and the latter on Fifth-day preceding the third Seventh-day in each month.

MARRIED.

At Fairmount Meeting, Ind., on the 25th of Eighth month, 1869, Richard, son of John and Lydia Carey, to Mary, daughter of Samuel and Margaret Dillon, (the latter deceased.)

DIED.

HILL.—On the 18th of Eighth month, 1869, Rebecca M. Hill, in the 42d year of her age; a member of White Water Monthly Meeting, Ind. Her family and friends are comforted by the assurance that she was prepared for the change.

SHARON.—At her residence near Smithfield, O., on the 20th of First month, 1869, Esther, wife of Wm. Sharon, in the 81st year of her age; a member of Smithfield Monthly Meeting. Humbly submissive to the Divine Will, she was enabled to endure with Christian resignation, and we reverently trust has entered into that rest which is prepared for the righteous.

ONG.—At his residence near Smithfield, O., on the 4th of Fourth month last, Mifflin Ong, in the 80th year of his age; a member of Smithfield Mo. Meeting. He was a consistent Friend and honest man. Having thus lived, he was fully prepared when the summons came to exchange his earthly for a heavenly home.

LEE.—On the 22d of Eighth month, 1869, in Washington, Wayne Co., Ind., Tacy B. Lee, wife of James Lee, and daughter of Thos. Davis, in the 32d year of her age; a member of West Grove Monthly Meeting.

HAMMOND.—On the 5th of Fifth month, 1869, at her late residence in Skaneateles, Onondaga Co., N. Y., Phebe Hammond, a beloved member of Scipio Monthly Meeting. In the death of this our dear sister, a lesson of the efficiency of a hope in the Redeemer and the power of Divine Grace in sustaining the soul in its last struggle with temporal things, was strikingly illustrated. Amid all her sufferings, in calm resignation of soul, she quietly awaited the Lord's appointed time, often expressing a desire, when it pleased Him, to go and be at rest with Jesus. "Oh," she said, "that sweet rest, that sweet rest! I am willing to go. I love everybody." At one time she said,

"'O when shall I see Jesus,
And reign with Him above,
And drink the flowing fountain
Of Everlasting Love!"

She bore her sufferings with fortitude, and prayed she might be so kept ever to the end. Her prayers were answered, and sweetly she passed away to rest.

MORROW.—At the house of Jos. Raley, Springdale, Iowa, on the 22d of Fifth month, 1869, Ann Morrow, formerly of Bolton, England, aged nearly 68 years; a member of Springdale Monthly Meeting. This dear Friend, after a severe illness, was enabled to see her way clear to the mansions of eternal bliss; saying, just at her departnre, "Now I am going, and I cannot express to you the glory that I feel." She then fell into a sweet sleep, from which she never awoke in this world.

HUBBS.—At his residence near Bloomfield, Prince Edward Co., Ontario, on the 28th of Seventh month, 1869, Haviland Hubbs, in the 77th year of his age; a member of West Lake Monthly Meeting. This dear Friend was highly respected by all who knew him for his strict integrity. His conversation, when near his end, gave evidence that he was prepared for the change. In answer to a Friend who visited him a few days before his death, he said, "I am weak, very weak, in the flesh, but strong in faith." At another time he said he only regretted that he had not loved his God more, and served him better. In talking to his family, he said that Death had lost its terrors, and that he was waiting for his release. He could say, "O death, where is thy sting! O grave, where is thy victory!"

TABER.—In Vassalboro', Maine, on the 19th of Third month, 1869, Mary Taber, widow of Stephen Taber, aged 77 years; a member of Vassalboro' Monthly Meeting. She bore a protracted illness with much patience, and gave to her surviving friends the evidence that to die was gain.

TABER.—In Vassalboro', on the 16th of Seventh month, 1869, Eunice S. Taber, wife of Henry Taber, aged 46 years; a member of Vassalboro' Monthly Meeting. Her illness was short, and in prospect of her removal from her family, she appeared resigned—trusting in the mercy of Him who giveth us the victory. She has left with her friends the assurance that she has gone to join that company whose song is "Salvation to our God which sitteth upon the throne and unto the Lamb."

"The Associated Executive Committee of Friends on Indian Affairs

Will meet at PLAINFIELD, IND., on Fourth-day, Ninth month 22d, 1869, at 2 P.M.

John B. Garrett, *Clerk.*

Friends who come to Richmond over the "Pennsylvania Central," "Pan Handle," "Columbus, Chicago and Indiana Central" Railroads, to attend Indiana Yearly Meeting, will be returned over the said roads free of charge.

Sickness should teach us what a vain thing the world is, what a vile thing sin is, what a poor thing man is, and what a precious thing an interest in Christ is.

CORRESPONDENCE.

Bush Hill, N. C., *9th mo. 1st.*—(*Allen Jay* writes:) D. S. and I have just returned from Surrey Co. We held a meeting at Westfield, where there was formerly a large Quarterly Meeting, (on the border of southwestern Virginia,) one at War Hill, and on First-day attended the opening of an indulged meeting at Holly Springs in the same county. There were about five hundred persons present, and as the house could not hold one-half, we adjourned to the grove. It was a very favored meeting, and much tenderness was manifested. Many leading citizens from Mt. Airy were present. About twelve persons have lately joined Friends there, and nine more have handed in their names to the Monthly Meeting in an adjoining county in the mountains. In the Particular Meeting we had an opportunity with those who have been received, and those under convincement, and I trust it was not in vain. The Quarterly Meeting, which is eighty miles east, will doubtless soon send a committee to visit them.

[From another Friend we learn that this district is one from which Friends emigrated many years ago. Through this county, during the war, Joseph J. Neave (now laboring in Australia,) travelled on foot in his journey of sixty miles to Tennessee. He held a meeting near by—found one woman still a member—and experienced much openness among the people. Since then Joseph Moore, Allen Jay, Isham Cox, Jeremiah A. Grinnell and others have held meetings there. Faithful servants have planted and watered. He who gave the seed and supplied the water, has given the increase, and all the praise is His. —Ed.]

THE CHAMELEON.

The poem with this title, given in Lindley Murray's collection and ascribed to Merrick, is familiar, doubtless, to nearly all the readers of the *Review*. To most of them, however, it will be a matter of surprise and curiosity to be informed that it was originally written and printed in very homely Scotch, by Allan Ramsay, the Pastoral Poet, and author of *The Gentle Shepherd*. Merrick was born 34 years after Ramsay, and survived him 19 years. The poem in question was printed by Ramsay when Merrick was only one year old. It is recorded that an English gentleman dressed some of the Scotch poet's effusions in an Anglican garb, and this may have been done by the author's request, and may account for the claim of Merrick. If the English poet meant to pass *The Chameleon* as a creation of his own, (which probably may not have been the case,) it was a gross plagiarism.

The poem as we find it credited to James Merrick is a more elegant performance, and fitter for "ears polite." But it fails to give, as in the original, a reason for the creature appearing *white*, when "row'd" or wrapped in the umpire's napkin; and in the concluding moral the strong sense of the author is quite lost in the Anglicization. The fine preamble of Merrick is his own, except the line,

"I've seen, and sure I ought to know."

Merrick attributes to the creature "a serpent's tongue," which is a mistake, and in the line,

"I saw him eat the air for food,"

embodies the old notion of his unsubstantial diet. His tongue is of remarkable length, and he thrusts it out with lightning rapidity, and with unerring aim, drawing in as his victim an insect, large or small.

To some readers the old poem may seem to fall short of the dignified requirements of the *Review*. In the eyes of others it will, as a literary curiosity, appear worthy of the space it occupies.

THE CAMELEON.

By Allen Ramsay, *Born* 1686, *Died* 1757.

Twa travellers, as they were wa'king,
'Bout the Cameleon fell a ta'king,
(Sic think it shaws them mettled men
T' say, I've seen, and ought to ken;)
Says ane, "'Tis a strange beast indeed,
Four-footed, wi' a fish's head;
A little bowk, wi' a lang tail,
An' moves far slawer than a snail;
O' colour, like a blawart blue;"—
Reply'd his neibour—"*That's no true:*
For weel I wat his color's green,
If ane may true his ain twa e'en;
For I in sun-shine saw him fair,
When he was dining on the air."
"Excuse me," says the ither blade,
"I saw him better in the shade,
And he is blue."
"*He's green I'm sure!*"
"Ye lied!" . . . .
Frae words there had been cuff and kick,
Had not a third come i' the nick,
Wha tenting them in this rough mood,
Cry'd, "Gentlemen, what! are ye wud?
What's your quarrel, an't may be speer't?"
"Troth," says the tane, "Sir, ye shall hear't.
The Cameleon—I say, he's blue;
He threaps he's green—now what say you?"
"Ne'er fash yoursells about the matter,"
Says the sagacious arbitrator:
"He's black—Sae nane of you are right,
I viewed him weel by candle-light,
And hae it in my pocket here,
Row'd in my napkin hale and feer."
"*Fy!*" said ae cangler, "*what d'ye mean?*
I'll lay my lugs on't that he's green."
Said th' ither, "Were I gawn to death,
I'd swear he's blue, wi' my last breath."
"He's black"—the judge maintained ay stout,
An' to convince them, whoop'd him out:
But to surprise o' ane an' a',
The animal was white as snaw,
An' thus reproved them:
"Shallow boys,
Awa'—awa'—mak nae mair noise;
Ye're a' three wrang, an' a' three right;

But learn to own your neibour's sight
As guid as your's—Your judgment speak,
But never be sae daftly weak
T' imagine ithers will by force
Submit their sentiments to your's;
As things in different lights ye see,
They'll ilka ane resemble me."

The poem is based upon the popular idea once prevalent, that the chameleon changes his color to that of the substance he is upon. We have seen the animal, and are disposed to say, in the words of the second "*cangler*," (according to Merrick,)

"'Tis green—'tis green—I can assure ye."

We have seen him assume various shades of green. When placidly at rest, he was of a pale green, with an approach to a powdery whiteness. Again—his green shaded nearly into blue—when stirred with a stick and irritated, there was a rush of subcutaneous fluid, which made him dark green, approaching to black. But we only saw him once, and that was more than forty years ago. If any reader is prepared to call him blue, black or white, we will not contest the point.—Ed.

HISTORICAL ACCURACY OF SCRIPTURE.

We read in Dan. v. 30, that when Darius took Babylon, Belshazzar, the king of it, was in the city, and in "in that night was Belshazzar, king of the Chaldeans, slain." Herodotus, the Greek historian, gives an account of the matter, which, until of late years, seemed totally irreconcilable with Daniel's narrative. He informs us that the King of Babylon, whose name was Labynetus, was absent when the city was taken; that he sought shelter in Barsippa; that Cyrus attacked him there, took him, stripped him of his regal dignity, but allowed him to retire and to spend the rest of his life in ease in Caramansa. The two statements appear to be contradictory, and that the credit of historic veracity must be denied either to Daniel or to Herodotus. Thus stood the matter, when Sir Henry Rawlinson, the celebrated Oriental scholar, discovered, in his Eastern researches, one of those cylinders, on which historic records used to be written in the cuneiform character by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the time of the capture of Babylon, referred to by Daniel and Herodotus, there were two kings presiding over the empire, a father and his son; and thus we can understand that Herodotus speaks of the father, who escaped, while Daniel speaks of the son, who was slain. This unsuspected fact, not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression in Daniel, where it was promised to the prophet by Belshazzar that, if he could explain the writing on the wall, he would make him the *third* ruler in the kingdom. (Dan. v. 16.) Now, why not the *second* ruler, as Joseph in similar circumstances had been made in Egypt? The cylinder answers the question; there were two kings in Babylon, and therefore the place next to the throne could be only the *third* rulership in the kingdom. A very short time before the discovery which so triumphantly reconciles the seeming contradiction, which cast a shade of suspicion on Daniel's accuracy, Mr. F. W. Newman had written these words in Kitto's Cyclopedia, "No hypothesis will reconcile this account with the other;" an instructive lesson this, teaching us to give the sacred writers credit for accuracy, even though we may be unable to explain facts which seem to impeach it.—*Church Herald.*

For Friends' Review.

CLOUDS.

BY CHARLES A. WALTERS.

Part II.

(Concluded from page 47.)

Clouds! What are they? Nature answers
In her solemn, silent way,
"Means by which my form is fashioned
From the earthy mass of clay."
Thus the clouds are natural fountains,
Welling o'er with happiness,
From which rills of joy descending,
All the realms of nature bless.
Semblance to the clouds of nature,
Shadows, too, we often find,
Passing like a planet's transit
O'er the sunlight of the mind.
Let us, when such clouds are looming,
Thickly looming o'er our sky,
When our intellect is darkened
Where the shadows thickly lie;—
When the star of hope is hidden,
Hidden wholly from the sight,
And no ray of light is beaming
Through the shades of dreary night;—
When our hearts, well nigh despondent,
Almost burst with swelling grief,
And we strive to pierce the darkness,
Vainly seeking for relief;—
Let us then the truth remember,
After darkness, light will come;
Shining on us all the brighter,
As the thicker was the gloom.
As the sun, from clouds appearing,
Wakes the earth to louder praise,
So the mind, when freed from darkness,
Tunes the heart to sweeter lays.
Can we, then, repine or murmur,
When our sky is clouded o'er?
Rather let us pray for patience,
Trusting in a Father's power;
Faith in Him, our hope will strengthen,
And a flood of light will come,
Bringing with it joy and gladness,
Guiding us to Heaven our home.

SUMMARY OF NEWS.

Foreign Intelligence.—Dates from Europe are to the 13th inst.

Ireland.—The work of reorganizing the Irish Church as disestablished is progressing favorably. The Archbishops of Armagh and Dublin have agreed to convene a lay conference, to meet in next month.

A published note from W. E. Gladstone says that the pardon of the Fenians is under consideration in the Cabinet. A meeting in favor of such pardon was held at Limerick on the 7th, at which 2500 persons were present. Among the resolutions adopted was one asserting that the farmers of Ireland will not accept any tenant-right bill until the political prisoners are liberated.

France.—The official journal of the 11th announced that the Emperor was well; but a letter published in London on the same day, said that rumors of a possible abdication were current, and were thought not improbable, as he is liable to returns of his illness, disabling him from attending to business.

The Senatus consultum has been officially promulgated. The text is published, and agrees with the accounts of its substance heretofore received. The most important amendment of the original plan was one which allows the Senate to oppose in any case the promulgation of a bill; in which case it cannot be presented again in the Legislative Body during the same session.

A fearful hurricane has swept over the north of France, causing much damage to crops and other property.

Spain.—A body of 30 Carlists was defeated near Gerona on the 6th, and many of the men were captured, but their leader escaped. This was said to be the last Carlist band known to be on Spanish soil, but 400 were reported at Perpignan, on the French frontier, waiting to enter.

A commission has been appointed to consider the question of the alteration of the penal code for the colonies, administrative reforms, and the abolition of slavery in Porto Rico.

The Regent has issued a decree ordering that a circular expressing the thanks of the government be sent to those bishops who have complied with the late decree respecting the disloyalty of the clergy. The replies made by the other bishops are to be considered in the Council of State, with a view to the institution of criminal proceedings. Ten of the delinquent bishops have been ordered to appear before the supreme tribunal.

A proposition to extend the term of the regency of Marshal Serrano is said to be gaining favor.

The King of Italy, in replying to overtures in connection with the Spanish crown, made to his son the Duke of Aosta, is said to have declared that his son shall never reign in a free country unless by the unanimous call of its constituent Chambers.

Belgium.—The government has declined to join Bavaria in carrying out the policy proposed by the Bavarian Prime Minister in respect to the coming Council at Rome; and has also determined to send no official delegates to the Council. The Swiss Federal Council has also declined to take part in the joint action proposed.

Russia.—The harvest throughout Russia is nearly completed. In the south, the crops are generally good, but in some of the northern provinces the yield will not be more than half the average.

Turkey.—The frontier question between Turkey and Persia has been satisfactorily arranged. Formal ratifications will be exchanged by the two governments as soon as possible.

Australasia.—Despstches to the 12th ult from Australia, received by the War Department in England, represented that the rebellion of the natives throughout New Zealand was increasing, and much alarm prevailed among the settlsrs.

India.—Dispatches lately received in London state that half of the municipal council of Saigon in Cochin China is hereafter to be chosen from those of French and American parentage born in the country, while native Anamites and Chinese are also made eligible to the council.

Egypt.—The cotton crop in the interior is reported to be excellent both in quantity and quality.

Cuba.—Some recent successes are said to have greatly encouraged the insurgents, who are sanguine of ultimately securing their independence. It is announced that the Spanish government is about to dispatch reinforcements of 24,000 troops to Cuba, of whom 6000 were to embark the present week. The contending forces are rapidly devastating the island, and along the eastern coast the people are said to be on the verge of starvation, and dying by hundreds, of diseases resulting from want.

Mexico.—Several attempts at revolution in different parts of the country have been frustrated, and the government appears to be gradually bringing it into better order. The line of telegraph from the capital to Cuernavaca was opened on the 17th ult., and the railway from Puebla to Mexico was to be finished by the middle of the present month. An industrial school is about to be established at Morelia, aided by a grant of $1500 per annum from the public funds. A messenger from the provisional government of Spain has been received by the President, and it is understood that diplomatic relations between the two countries have been re established.

Domestic.—Wm. P. Fessenden, U. S. Senator from Maine, died on the 8th inst.

At the scene of the Plymouth coal-mine disaster, several parties went down the shaft on the evening of the 7th, but each could remain only a few minutes, on account of the foul air. The ventilating furnace near the mouth of the horizontal passage was found to be still burning, and water was forced down through hose to extinguish it. The next morning, the exploring parties discovered in one of the "gangways," a barrier which had been constructed of a car, coal and clothing, for the purpose of excluding the poisonous gas, and behind it were found the bodies of a large portion of the miners. One was found outside, having evidently been engaged in building the barrier, which was completed, except an opening just sufficient for a man to crawl through, and having apparently been overcome before he could get through. Other bodies were subsequently found in other places, to the total number of 108, and on the afternoon of the 9th it was announced that the mine had been thoroughly explored, and no others remained. Two men who had attempted, on the first day, to go to the relief of their comrades, were suffocated, making the total loss of life 110; while 59 widows and 109 orphans were made by this calamity. Many of these were left entirely destitute, not only having lost their sole means of support, but having been reduced by the previous long "strike" to great poverty. Much active sympathy has been manifested in various parts of the country, and liberal contributions in aid of the sufferers have been made.

A storm of wind and rain of unusual violence, swept the eastern part of New England on the 8th, causing great damage. In Boston, Providence and other places, many buildings were destroyed, either wholly or partially, trees blown down, &c. At Providence, the water was driven up into the streets, so that boats were required to rescue the people from some of the houses, and several persons were killed, and others seriously injured. Numerous wrecks are reported along the coast.

FRIENDS' REVIEW.

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THE LONDON FRIENDS' MEETINGS AND THEIR ASSOCIATIONS. *Compiled from Original Records and other sources by* WILLIAM BECK and T. FREDERICK BALL. London, T. Bowyer Kitto, 5 Bishopsgate St. without.

For the members of the Religious Society of Friends this volume contains much of lively interest. As many of the readers of the Review may not have the opportunity of perusing it, a few selections are condensed from its pages. The laborious search into the records of the past, which has enabled the compilers to concentrate so much that is informing and instructive in a form so readable, has conferred a benefit upon the members of our Religious Society. Especially are we of the Western Hemisphere indebted, who are so far removed from the scenes where these faithful servants of the Lord labored to open the way for the spread of the new and spiritual dispensation of the Gospel of our Redeemer.

The LONDON of the days of Cromwell, where many of the most stirring scenes of that Reformation to which our Religious Society owes its rise, were enacted, is described as a city not a tenth of the size of the present metropolis, surrounded by walls with gateways guarded by a local militia—a labyrinth of narrow lanes and winding streets, the pavements of which were so rough that no carriage could go over them save at a footpace, and having no lights at night. There were no watchmen save the armed trainbands or militia. One narrow bridge encumbered with lofty houses formed the only connection with the opposite bank of the Thames. At this time the Post-office system took its rise, the daily newspaper was introduced, and the foundation laid of free and independent journalism. Religious topics tinctured the conversation and writings of the greater part of society. Men assembled in crowds to hear sermons, and stood for three or four hours to listen to some gifted preacher.

The most evangelical sect of this period obtained for themselves the name of Baptists, in consequence of their peculiar views as to the administration of the outward rite of water baptism. Differences however soon arose amongst them, and they became divided into two sections, the one known as the Particular Baptists, the other as the General or Arminian Baptists. From this latter section came many of the early converts to the Truth as promulgated through that eminent servant of the Lord, George Fox.

It appears from the volume now before us, that two women, one named Isabel Buttery, the other not now known, were the first persons to make public in London a paper issued by George Fox, on the subject of Spiritual Worship, and the way to the Kingdom of Heaven. Two brothers, Simon and Robert Dring, received and assisted them, and opened their dwellings for the meetings of those inclined to assemble after this new way.

"These were the first meetings held in London, and were mostly seasons of silent waiting, except that, now and then, Isabel did speak a few words."

About this time George Fox says:

"The Lord did move upon the spirits of many whom He had raised up, to travel southward in the service of the Gospel, as Francis Howgill and Edward Burrough to London," &c.

The former was thirty-six, and the latter

but a youth of eighteen years. They had embraced the views of Friends about two years before, having passed through many and various religious experiences. Howgill bore this beautiful testimony to the character of his youthful coadjutor.

"He had the spirit of a man when he was but a child, and I may say, gray hair was upon him when he was but a youth, for he was clothed with wisdom in his infancy. . . . His whole delight was always among good people, and to be conferring and reading the Scriptures. . . . His very strength was bended after God."

Both afterward became martyrs, dying for the testimony of Jesus under the cruel treatment then inflicted in the loathsome prisons of that turbulent and intolerant age.

"It was in the summer of 1654 that these two earnest evangelists came up from their native dales to London, and assembled for worship with the little companies of Friends before mentioned."

But they soon sought a more public field for the exercise of their gifts. So intense was the interest in controversy upon religious subjects among the citizens of London, that frequent meetings were held in the churches and elsewhere, to which any were free to come and express their opinions.

"Of such occasions F. Howgill and E. Burrough were quick to avail themselves, and brief as are the accounts remaining of their movements, we can trace them going from one gathering to another; visiting all sorts of sects, then very numerous, and in some obtaining a full and fair hearing, amid others encountering a storm of opposition, and, in some, receiving personal abuse. At first discouragement was experienced by them when they found how 'subtle was the spirit' of the London congregations; very different from those they had left in the Yorkshire dales, and earnest desire arose for wisdom and guidance in experience so new to them. This was granted, and in such full measure that the tone of discouragement is soon found to be exchanged for one of joy, for they were able to say, 'Hundreds are convinced and thousands wait to see the issue; very many Societies we have visited, and are now able to stand.'"

In a few months the number attracted to hear these new views had so increased, that a large meeting place, known as the Bull and Mouth, which it is said would hold 1000 persons, was obtained, and all who chose to attend were admitted. But it appears from the early records that smaller and more private meetings were held in the houses of Friends, where those fully convinced came into more intimate union and fellowship.

"The system of having these two kinds of meetings, some public and others private, prevailed among London Friends for some years after their rise,—indeed, as long as the work of general evangelization among the populace continued. The ministry in these, and the building up of the gathered Church, were recognized as distinct spheres of Gospel service, continuing until the care arising from the great numbers of convinced appears to have slackened the efforts for evangelization among the masses."

The number of converts to the Truth as thus preached by F. Howgill and E. Burrough, and soon after by many other eminent servants of the Lord, increased greatly. In little more than twenty years it is estimated that there were ten thousand Friends in London alone.

George Fox thus encouraged his Friends in an epistle:

"Stir abroad whilst the door is open and the light shineth. . . . The Lord give you an understanding in all things, and his arm go along with you, that ye may be to his glory. Dear Francis and Edward, in the life of God wait, that ye may with it be led."

The Independent and the Churchman, the Puritan and the Royalist, alike became persecutors when in power, and were unwilling to receive the simple, peaceable and self-denying doctrines preached by Friends. Cromwell died, doing nothing for their relief. His son Richard, though promising fair, was controlled by a Parliament hostile to the Society, and King Charles II. soon violated his pledges of toleration for tender consciences. Indifferent himself, and caring for none of these things, he allowed the most cruel sufferings to be inflicted on his innocent subjects, convicted on no charge but that of obeying Christ rather than man.

Cast into prison, packed there so close in air corrupted by the most offensive filth, that many died, Friends still were faithful, and "in love drew near to each other in the hour of mutual trial, encouraged by martyr spirits such as Burrough, coming cheerfully to meet their death in gaol, cheered by such as Dewsbury, who, though pining as to the body, said, 'In the prison I sang praises, and esteemed the bolts and locks as jewels.'"

One of the most prominent persecutors of Friends was Alderman Richard Brown. First appearing as a Republican, then as Puritan, he quickly at the turn of the tide of power became a zealous Royalist. Appointed Lord Mayor of London, and having command of armed trainbands, this unprincipled man was ever ready to oppress the meek and humble follower of Jesus. It is said that,

"Even the sight of a Friend awakened his rage. 'Art thou a Quaker?' said he one day to Philip Harwood. 'They call me one,' replied Philip, and forthwith he was seized and sent to Newgate, and lay there for three months. For merely not taking off their hats to him in the street, he would send Friends to Newgate. In one such instance the offenders were two, who, having come up some 70 miles out of the country, were quietly transacting their business in the open market, when, for not lifting their caps (as the Mayor rode by), he had them imprisoned in Newgate, where they owed their release, after a fortnight, merely to his term of office having expired.."

"Nearly 400 Friends were taken from the Bull and Mouth meeting alone in the space of three months, all quiet, peaceable tradesmen or house-

holders, and shut up in the filthy gaol of Newgate for assembling together for worship. But Brown, finding that neither imprisonment nor fine could keep Friends from their meeting, had the door covered over with thick planks strongly nailed. Then they met in the street, and one First-day morning, returning from attending the service at the Cathedral accompanied by his officers, the alderman encountered Friends quietly assembled. Enraged at the sight, he charged in among them, and knocking some over, spurred his horse to trample them when on the ground; but the animal, more merciful than its master, refusing, reared up so straight as to let him slip off into the gutter, when the sheriff led him away. Even his own trainbands sickened of the work in thus disturbing week after week a congregation who, as they said, had 'such good honest countenances;'—one soldier confessed that he knew in doing it 'he was serving the devil.'"

Before the year 1670 two other locations had been obtained by Friends for meeting-houses. The one called *Devonshire House*, the other in White Hart Court, Grace Church Street. To this latter place the congregation meeting at the *Bull and Mouth* was finally transferred. For nearly 200 years these premises were held by the Society. The last meeting for worship was held there in 1862, when John L. Eddy of America and Benjamin Seebohm, with other ministers, were largely and powerfully engaged, thus closing the use of that place for Gospel service. The property was then given up to the fishmongers company, from whom it had been leased for long terms of years. The decline of this meeting was principally owing to the removal of the families of Friends from the closely-built streets of the old city, to the suburbs, where new meetings were established.

(To be continued.)

For Friends' Review.

A CALL ON HUMBOLDT.

BY THOMAS CHASE, M. A.

The centennial anniversary of the birth of Alexander Von Humboldt, on the 14th inst., celebrated throughout the civilized world, reminds me of a delightful interview which I had with the Baron in the latter part of the winter of 1854–55, when I was a student in the University of Berlin. The preceding summer, after I had left at his house some books which had been entrusted to my care as presents to him from Prof. Felton, of Cambridge, and George Ticknor, of Boston, Humboldt sent me a kind note, requesting me to call upon him, and receive "ses remerciments affectueuses;" but an illness with which he was seized before the day appointed compelled him to deny himself to visitors. Always reluctant to intrude upon the leisure of great men, I feared I should never have the privilege of seeing the patriarch and prince of naturalists; but when the learned and excellent Prof. Phelps, of Andover, Mass., arrived in Berlin, he begged me to seek an interview in his name, as well as my own. Learning that the Baron was always most gratified when foreigners applied directly for the privilege of waiting upon him, rather than through letters of introduction, I wrote him a note, enclosing our cards, and expressing some of the diffidence I felt in making the application for an interview; to which the following reply was promptly returned:

"*Mon cher Monsieur*,—Comment pourriez vous douter un instant que je n'aurais pas une bien vive satisfaction, Monsieur, de vous recevoir, conjointement avec le Professeur Phelps, deux voyageurs noblement occupés de travaux littéraires. Je désire que le choix de mardi (à 1 heure) puisse vous être agréable. Vous ne verrez que des ruines, mais l'être qui habite ces ruines reste affectueusement attaché a la partie de votre belle patrie où l'humanité est vraiment libre dans tous les dégrés de la civilisation sociale. Vous avez le grand avantage d'appartenir à cette région, si favorable au développement intellectuel et à la liberté.

Agréez, je vous supplie, l'expression de ma haute considération.

A. V. HUMBOLDT,
à Dimanche."*

The lines in my notes from Humboldt slant upwards, from left to right. This was a peculiarity of all his manuscripts, and arose from his habit of writing on his left knee.

We presented ourselves at the appointed hour, and, after passing through several rooms adorned with bronzes, stuffed animals, antlers, and various representations of objects connected with natural history, were shown into a pleasant, snug apartment, hung round with striking landscapes and other pictures, and containing a large plaster bust of the Baron's brother Wilhelm. This cosy parlor adjoined Humboldt's study, from which he at once emerged to welcome us.

A man of middling size, whose strong constitution had suffered many proofs of travel, and privation, and study, his head a little inclined on one side, and his form somewhat shrunk with age, (he had seen six and eighty winters,) still was his fire unquenched, still was it a LION that we saw. His step was

* *My dear Sir*,—How could you doubt a moment that I should take a very lively satisfaction in receiving you, sir, together with Professor Phelps, two travellers nobly occupied in literary pursuits. I hope that the selection of Tuesday (at 1 o'clock) may be agreeable to you. You will see but ruins, but the being who inhabits these ruins remains affectionately attached to that part of your beautiful country where humanity is truly free in all the degrees of social civilization. You have the great advantage of belonging to that region, so favorable to intellectual development and to liberty.

Accept, I pray you, the assurance of my high consideration. A. V. HUMBOLDT,
on Sunday.

brisk and lively; his grey eyes were bright and beaming with intelligence; genial good humor sat upon his countenance. His handsome forehead—a worthy shrine for such an intellect—rose high and full, without falling back at the top; in this respect, as Professor Phelps remarked, resembling that of Sir Walter Scott. His face had a great deal of color, and might almost be called ruddy; the whole expression was not only intelligent, but extremely bland, amiable, and kind. When, three months before, I saw Rauch's bust of Humboldt at the sculptor's studio, I characterized the face in a letter home as "intelligent and *eminently genial;*" and in our interview with the man himself, the propriety of these epithets was confirmed. The artist has happily caught and chiselled in the marble this peculiar character in the expression of the Baron's countenance, which stamped him at once, in the estimation of all who saw him, as a man pre-eminently *liebenswürdig* (to use the happy German term for "loveable") in all the relations of life.

No man ever understood better than Humboldt the art of making his visitors entirely at their ease. He began at once conversing with us in English, (which he spoke with perfect fluency,) saying that he presumed we would prefer to hear him in English rather than in French, but apologizing for his "rustiness" in our language,—a rustiness which we did not detect. He threw in one or two French words, and used one foreign idiom; but his English was wonderfully good. First he told us of his happy reminiscences of his visit of three months in the United States, after his five years' travel in Mexico and South America; he found this country particularly pleasant after the *tristesse** of the Spanish American provinces. With Jefferson and Gallatin he had pleasant intercourse, and entertained for both of them a high regard, particularly, he said, for Jefferson, "as he was more a man of my color." He would gladly have tarried longer in the United States, were it not that his instruments were nearly worn out by long use, and he was naturally anxious to return home after his long absence. He said he spoke Spanish for seven years in his travels, but had little opportunity now to practice it. This led him to speak of Ticknor's History of Spanish Literature, which he commended in the highest terms. He remembered George Ticknor and Alexander Everett as young men and students in Germany. Of Prescott's writings he spoke highly, particularly of his Lives of Ferdinand and Isabella; of this book he said that Lord Holland —"not the present, but the *great* Lord Holland"—expressed in his hearing his surprise that an American work should exhibit such excellence of style. Alluding to the prejudice which the English used to entertain against American literature, he said that he believed it was rapidly disappearing. Of Prescott's Conquests of Mexico and Peru his opinion was not quite so favorable; he regarded them as having to some extent the air of compilations. It is evident, he said, that the historian had never *seen* those countries; and there are no countries in the world a knowledge of whose physical geography is so important for an understanding of their political and social history as those in "that Caucasus of America."

Humboldt remembered both the Sillimans, and B. A. Gould, Jr., and gave them high commendation, characterising the latter as a very "bright and lively young man," of great promise; he also spoke in the highest terms of the great service rendered to science by "Dr. Franklin's grandson," Prof. Bache, of Philadelphia, and referred with regret to the jealousy of Bache on the part of some of the friends of Lieut. Maury, who had also done good service, although in a different sphere. To one or both of these gentlemen (I did not exactly understand which) the King was going to send a copy of the beautiful gold medal designed by Cornelius, and struck in honor of Humboldt as the author of "Cosmos." "As orders, fortunately, cannot be worn by your countrymen," said the philosopher to us, "the King is going to send these medals in their place." He showed us an engraving of this beautiful medal, in which a Genius unveils Nature, represented by Diana of Ephesus; a Sphinx is represented among the emblems; and the whole is surrounded by the signs of the zodiac.

The catholicity of Humboldt's mind was very manifest in our brief interview. Making little allusion to the sciences in which he had won his laurels, he seemed perfectly at home in history, literature, philology, and art, in all their departments. He indicated to us his liberal political views and his abhorrence of slavery. He made intelligent inquiries in regard to the condition of philological studies in America, and hoped that the Semitic languages were carefully studied amongst us, alluding to the importance of studying the other languages of the family in connection with Hebrew. Some of his criticisms upon persons were very keen and piquant. Ranging rapidly from field to field, he poured forth a golden stream of conversation, rich in memories, criticisms, and illustrations.

He seemed willing to talk for hours; but we would not trespass too long upon time so valuable and used for such advantage to the world. As we were taking our leave he said,

* Gloominess, melancholy aspect, perhaps both of nature and society.

repeating the modest words of his letter, "You see only ruins." "Oh no!" I replied, "we see a noble temple, inhabited by a noble mind."

[The following editorial remarks are reprinted from a former volume, at the request of several Friends.]

SELECTNESS OF MEETINGS FOR DISCIPLINE.

A correspondent asks an editorial expression of opinion respecting the propriety of "throwing our meetings for discipline open to all that would choose to attend." It appears that the desire for such a change is based upon a supposed "enlarged liberality of views respecting other societies." A similar "enlarged liberality," brought to bear upon domestic matters, would admit into family councils the curiosity of neighbors. It is something to be able to estimate the value of privacy.

In a Church organization, both *stability* and *general uniformity* of rules are to be desired. In the matter under consideration, the general prevalence of the existing usage is an argument of *some force* in favor of its continuance, and against its abrogation in a particular locality whilst it is retained by the Society at large. It would be a source of weakness and great incertitude, were every rule and usage to be perpetually regarded with the same scrutinizing freedom, as though it had never been adopted as part of a code. And something is surely due to the Body *as a whole* that we may be essentially one people. Not that there should be no changes, but that they be not made without deliberate caution, or without being based upon principle and necessity.

Why should the doors be thus thrown open? The meeting for discipline is a family affair. Its object is to transact the business pertaining to the Society and its interests. Friends when so assembled should draw near to the divine Head of the Church to seek for congregate wisdom, and in love they should harmonize with one another. If surrounded with the spirits of others who have no right to participate in the deliberations and no part in the decisions, can it be doubted that embarrassment would result, and that the freedom in the truth which ought to exist in such meetings would be cramped? And why should we deprive ourselves of the only opportunity in which the rightly exercised servants of the Lord may speak to their fellow-members, collectively yet select, of faults or foibles which may be spreading among us, needing care and tender admonition? And there are sufficient reasons for selectness. There are cases of delinquency brought for disciplinary action—the object being two-fold—the clearing of the Truth, and, primarily, the reformation of the offender. But in many instances it were even better that the case were not brought forward, if "telling unto the Church" must involve *telling unto the world.* The time was, less than a century ago, when even our own members were not expected to attend these meetings until they had evinced sufficient religious advancement to induce their more experienced Friends to invite their presence. Thus guarded, the meetings for the transaction of Church affairs were not merely select, but confidential also, and a person might be under care for evil conduct, without the obloquy being published abroad—whereas the treatment of the case *with open doors*, would unneccessarily spread the rumor, and make it difficult for the offender, when penitent and reformed, to regain a reputable position. There is Christian wisdom in the sentiment of Dr. Johnson, that "a man should never be told of the faults *which he has mended,*" and the efforts of the Church to convert a sinner ought not to be made the vehicle of exposing his sins to multitudes who had not otherwise known of them.

At our meetings held for the express purpose of worshipping Almighty God, all are welcome who incline to unite in the exercise. At those held for purposes exclusively pertaining to our own Society affairs, it is not easy to see why others than members should be present. Exceptional cases occur in which, by special permission and on special occasions, individuals are properly admitted.—*Friends' Review, Seventh month,* 1867.

THE EVER-WIDENING WORLD OF STARS.

BY RICHARD A. PROCTOR, B.A., F.R.A.S.

As the science of astronomy has advanced, the ideas men have formed respecting the extent of the universe have gradually become more and more enlarged. In far-off times, when astronomers were content to judge of the conformation of the universe by the appearances directly presented to their contemplation, the ideas formed respecting the celestial bodies were singularly homely. We read that Theophrastus looked upon the Milky Way as the fastening of the stellar hemispheres, which are so "carelessly knitted together, that the fiery heavens beyond them can be seen through the spaces." Anaximenes believed the heavens to be made of a kind of fine earthenware, and that the stars are the heads of nails driven through the domed vault formed of this material. And even Lucretius, whose views of nature were so noble, has referred without disapproval to the bizarre theory of Xenophanes that the stars are fiery clouds collected in the upper regions of air.

While the Ptolemaic system of astronomy

was accepted there were no means of forming any trustworthy views respecting the extent of the stellar universe. If the earth were ever at rest we could never know how far the stars are from us; and therefore the old astronomers were free to invent whatever theories they pleased as to the scale on which the sidereal scheme is constructed. It was only when the earth was set free by Copernicus from the imaginary chains which had been conceived as holding it in the centre of the universe, that it became possible to form any conception of the distances at which the stars lie from us. Indeed Tycho Brahé immediately pointed this out as an overwhelming objection against the new theory. "Are we to suppose," he argued, "that the stars are placed at such enormous distances from us as to seem wholly unchanged in position, while the earth sweeps round the sun in an orbit millions of miles in diameter? If this amazing theory were true, the stars would be hundreds of millions of miles from us, a view which is utterly monstrous and incredible."

But strange as this new view appeared, it gradually gained ground. It became presently so well established that when Cassini discovered that the earth travels in a much wider orbit than Tycho Brahé had supposed—so that the stars were at once thrown many hundreds of millions of miles farther from us—astronomers still held to the new order of things. "With Briarean arms," as Humboldt has described their labors, the fellow-workers of Cassini thrust farther and farther away the "heaven of the fixed stars," until the immensity of the universe grew so great beneath their labors, that new modes of expressing its dimensions had to be adopted. They were not satisfied with the obvious circumstance that the stars seem to remain unchanged in position as the earth sweeps round the sun. They tested this apparent fixity of position with instruments of greater and greater power,—yet always with the same result. They made observations ten, twenty, even fifty times more exact than Tycho Brahé's, and the fact that they still detected no change of position signified nothing less than that the universe of the fixed stars is ten, twenty, even fifty times farther from us than Tycho Brahé had imagined.

Thus when Sir William Herchel began the noble series of researches amid the stellar depths which has rendered his name illustrious, the world of stars was already one of inconceivably enormous extent. Yet so widely did he increase our appreciation of the vastness of the universe, that it has been thought no exaggeration to say of him, that "he broke through the barriers of the heavens." "Cælorum perrupit claustra," says his monument at Upton, and every student of astronomy who has carefully examined Herschel's labors, understands the justice of the expression. For consider what Herschel did. When he began his survey of the heavens, astronomers had proved indeed that the nearest of the fixed stars lie at enormous distances from us, and some of the more advanced thinkers had begun to form noble speculations respecting the relations of the stars which lie beyond the sphere of those visible to us. But it was reserved for Sir W. Herschel to apply exact observations to the unseen star-systems. He literally gauged the celestial depths. With a telescope whose light-gathering power probably extended the range of vision to about eight hundred times its natural limit, he swept every part of the northern heavens. He estimated the depth of the system of stars in every direction by a simple and natural process. For, like all great thinkers, he struck out modes of inquiry which, the moment they were presented to the world, seemed so obvious, that the wonder was how they could have remained so long undetected. He said that precisely as the quantity of water passed through by the sailor's lead-line marks the depth of the sea, so the number of stars which can be seen when a telescope of given power is turned towards any part of the heavens is a measure of the depth of the sidereal system in that direction. In individual cases, indeed, the law may not be true, just as the sailor's lead-line may light on the peak of some sunken rock, and so give no true measure of the general depth of the sea in the neighborhood. But when the average of a great number of such "star-gaugings" is taken, then we may feel tolerably certain that on applying the simple rule devised by Herschel, we shall form no inaccurate estimate of our system's extent in any direction.

Thence arose his great theory of the stellar system. He showed that our sun is but one of an immense number of suns, distributed in a region of space resembling a cloven disc in figure. When we look along the thickness of the disc we see the enormous beds of stars, which lie around us in that direction, as a cloud of milky light, which so comes to form a cloven ring round the heavens. But when we look out towards the sides of the disc, where the stars are less profusely scattered, we see between them the black background of the sky.

Then Herschel extended his researches to those strange objects called the nebulæ. He showed that where astronomers had reckoned tens of these objects there were in reality thousands. And he found that a large proportion of the nebulæ can be resolved into stars. He held that these, therefore, may be looked upon as external universes,

resembling that great system of stars of which our sun is a member. We need not, at this point, dwell upon the distinction which Herschel drew between nebulæ of this sort, and those objects which he held (and as we now know, justly) to be true clouds, formed of some vaporous substance, of the actual nature of which he forbore to express an opinion. Let it suffice to remark that in whatever mode those vaporous nebulæ might be supposed to be formed, it was clear to Herschel that they cannot be held to lie *necessarily* beyond the system of the fixed stars, as he held to be certainly the case with the stellar nebulæ.

(To be continued.)

From the Poughkeepsie Eagle.

LANDS FOR THE FREEDMEN.

One of the great difficulties in the way of prosperity of the freedmen and poor whites of the South, is the inability to procure small parcels of land, on which to erect humble homes and lay the foundation of a system of independent subsistence. The lands are nearly all in large tracts, which the owners are unwilling to divide, and which cost too much for the poorer classes to purchase. As a consequence, they are reduced to the position of dependents on the proprietor, holding their little cabins only as tenants, and obtaining a living by work on the "plantation." For those who would like to place some of the poor at the South in a better position, the following plan by a gentleman of this city is suggested for forming an organization for the purpose:

PLAN.

The name of this company shall be *the ... Land Association for furnishing land to Freedmen.* It shall be composed of those who contribute by loans to its funds. The *object* is to promote the elevation of the freed people through enabling them to provide land for their homes. The Association therefore proposes to purchase good land, not further south than South Carolina, convenient to market, at as low a price as practicable; and to sell it to worthy, industrious poor at cost and expenses exclusive of interest.

The *motive* is that the family may have a real home, a sanctuary, that these poor people may not be burdened with high rents, may have a greater stimulus to industry and thrift, may be more independent of employers, and this would have a tendency to increase wages, and that the elective franchise may be of more benefit to them. We want to give them a better chance to live.

The officers of the Association shall be a Secretary, Treasurer, and Executive Committee, of which the Secretary and Treasurer shall be ex-officio members.

They shall be appointed annually, and hold their offices severally for one year, or until others shall be appointed in their places.

The Treasurer shall receive all monies due the Association, and disburse the same under the direction of the Executive Committee; he shall keep a full account of his transactions, and report to the said Committee when so required, and to the Association at its annual meeting.

The Secretary shall keep a record of the proceedings of the meetings of the Association, and perform such other duties as usually pertain to the office.

The meetings of the Association shall be held annually or oftener, in ———.

The Executive Committee shall select and purchase the land, have it surveyed and the title examined, and procure a warranty deed for the same, executed to certain members chosen by the Association as their Trustees, they shall place the deed in the keeping of the Treasurer, draw on him for the cost of the land and expenses, and pay the amount thereof.

The Association shall employ a faithful and competent Superintendent, who shall reside upon the settlement, and select with much care, worthy, industrious colored people to whom to sell the land; it shall be his duty also to infuse spirit and enterprise among them, and to instruct them how to manage to the best advantage, and he shall seek for opportunities to inculcate true religion and morality, and to promote literary education and industry and thrift among them.

The lands shall be sold subject to the following condition:

No distillery, brewery, or other manufactory of spirituous, distilled or fermented liquors shall be erected or permitted on any portion of these lands; nor shall any of the above mentioned liquors be stored or kept for sale on any of them; and the lands shall revert to the Trustees of the Association in case of any violation of this condition.

The tract shall be divided into plots of twenty acres, including space for road way in front of each.

The Superintendent's salary and other necessary expenses, such as surveying, examining title, &c., shall be added to the cost before the various plots are appraised.

At the time he buys, each settler shall pay a small amount down, and make quarterly payments as shall hereafter be fixed upon, for the second year and through each year to the fifth year inclusive. On paying in full, he will receive a deed from the Trustees of the Association, giving him full possession.

Every other plot will be reserved at first, so that in case a settler, through his industry and thrift, may have the means to buy more

land, he can take the plot next to him, or it may be divided between two of them.

If the means at the command of the Association shall warrant it, necessary farm implements, and a few mules for work may be bought, and given in charge of the Superintendent, to hire out to the settlers, and for awhile a few cows kept to sell milk to families having small children. W. B. C.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 25, 1869.

Western Yearly Meeting opened at *Plainfield, Ind.*, on Sixth-day, the 17th inst., with that devotional silence which is an acknowledgment of the presence of Christ by His Spirit, and of the necessity of relying upon his Presidency and guidance. This was broken by a revival of the words, "Happy is the people whose God is the Lord," with desires for a present application of the language, followed by thanksgiving for many blessings, among which was numbered the privilege of thus meeting,—and prayer for the Spirit's outpouring, &c. The representatives, from eleven Quarterly Meetings, were all in their places except four. Credentials for ministers belonging to other Yearly Meetings were read, as follows: From *Ohio Y.M.*, Richard Harkness and Asa C. Tuttle. From *Indiana Y.M.*, Daniel Williams, Robert W. Douglass, Luke Woodard, Amos Bond, Jesse Reese, Ruth Johnson, Irena A. Overman. From *Iowa Y.M.*, Mary B. Pinkham, Isom P. Wooton, Mary Cox. Also for the following companions, *all Elders*. Deborah R. Harkness, Margery D. Wooton, Thos. Pinkham, Benj. Cox, Tobias Meader. Minutes were also read for Isaac Stanley and John Overman. The usual routine of organization and appointment of committees, and the discussion of a case of difficulty in the discharge of discipline, reported by one of the Quarterly Meetings, occupied the remainder of the first sitting. The case was referred to a committee.

A public meeting for worship in the afternoon was felt to be a season of Divine favor. In the evening a General Meeting of the Book and Tract Committee was held, in which evidence was presented of commendable activity and care in distribution.

Our dear aged Friend Asenath Clark was in attendance.

Iowa Yearly Meeting, (*Continued.*)—At the opening of the second sitting, the Representatives proposed the name of Joel Bean as Clerk, and for assistant Clerks, Jeptha W. Morgan and Elias Jessup. The nomination was approved and confirmed, but J. W. Morgan being recalled to his home on account of the illness of his aged father, Isaac T. Gibson was appointed to fill the place. Through the course of the Yearly Meeting many prayers were offered, for Divine guidance and preservation in conducting the affairs of the Church, and for the rebuking of the enemy of souls, that no evil spirit of estrangement should find entrance, but that the fathers and mothers and the babes in Christ, the aged, the strong men and the youth, might be kept together in the bond of peace, walking Zionward in the unity of the Spirit. A considerable number of religious visits were interchanged between the men's and women's meetings, all of which are reported as satisfactory and edifying. Considerable time was occupied in the appointment of committees and necessary routine business. The answering of the Queries introduced a searching consideration of the state of Society. Various deficiencies were reported, and much valuable counsel was extended. The dear Friends from Great Britain labored much as commissioned Ambassadors for Christ.

The tobacco question was faithfully handled, and a strong desire prevailed that Friends should be emancipated from a servitude so unseemly and unwholesome. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Direction was sent, over all the rolling and wide-spread prairies, that subordinate meetings should next year send up a statement of the number of members who habitually use (or rather mis-use) tobacco.

The discipline regarding *Secret Societies* was referred to a committee who are to report next year. We learn, also, with some solicitude, that a proposal to limit the term of the appointment of Elders was also so referred. The report of the Book and Tract Committee showed a largely increased work of distribution.

Public meetings for worship were held on Fourth-day, (8th inst.,) and, by appointment,

evening meetings were held in various places in Oskaloosa. On Third-day evening a lecture upon Peace, by Wm. G. Hubbard, was well attended, and a large and interesting meeting was held on Fourth-day afternoon in the interests of Scriptural Schools.

On First-day, the 12th, meetings were held in at least four different places, both in the morning and afternoon, the attendance of non-members being unusually large; and our correspondent writes: "The Lord's ministering servants were favored by His help to proclaim the glad tidings of the gospel to the assembled multitudes."

[*Further notice of the Yearly Meetings of Iowa, Western and Ohio must be deferred.*]

THE BRITISH FRIEND ON "REVIVALS."—Our contemporary, without, as we feel sure, an intention to do injustice, has really misconstrued our meaning. He designates a special and local "*revival*," and erroneously assumes that certain passages of general bearing in our Editorial of Seventh mo. 31st had reference to the same occasion. The *British Friend* says:

> The *Review* seems disposed to consider *this revival* as having a right source. "If the signs of the times," says the Editor, "indicate that the all-moving Spirit is now purifying people unto himself, let us have a reverent care that nothing mar the blessed work."

With these words we feel no uneasiness, but they were quoted as being antagonistic to views which they do not oppose. The *British Friend* proceeds:

> Another remark of the Editor is somewhat disagreeable, as it appears to reproach such as do not see things in the same light as himself. He says, "It would almost seem that some persons desire the prosperity of Zion exclusively in the grooves of old routine, and are less grieved by the deadness of indifference, than by the exuberances, and it may be the eccentricities, that mark the living results, when the plants of the Lord 'bud through the scent of water.'"

It was hardly fair to stop here *at a comma*, ignoring the intent of the whole paragraph, and omitting the conclusion to which the words quoted were only preliminary. Our editorial continued thus:

"and, invigorated by the return of sap, '*revive* as the corn and grow as the vine!' Thus reviving and thus growing, branches will shoot forth which the wise Husbandman *will prune or even lop away*. But the vine may yield more fruit, and this pruning is not in displeasure but in love, for life is His gift, and is pleasing to Him."

The editorial in question was penned in reference to the unquestionable fact that the Spirit of the Lord has been moving in various parts of North America upon the hearts of the people. No single locality was exclusively or especially in the Editor's mind. We well knew that in many places lukewarmness existed, which is offensive in the Divine sight. When we heard that in some places life was stirred, and that an affirmative answer had become due to the ancient query, "Is there any growth in the Truth among you?" we bowed the head and made the exclamation which has been imperfectly quoted against us—"let us have a reverent care that nothing mar the blessed work so fervently desired." We had heard of such "growth in the Truth" in places where God had clearly visited his people and the pure doctrine had "distilled as the dew," and awakened souls, "no more children, tossed to and fro," had grown up unto Him which is the Head, "from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." We had heard with grief of excitement in some places, which had resulted in fruits we could not own. From other localities came reports which could not be doubted, of ungodly men converted unto God—a real awakening from that state of which the Holy Spirit said, "I would that thou wast either hot or cold," to a zeal which might need regulating, but which was prima facie indicative of life. "The grave cannot praise thee, death cannot celebrate thee—the living, the living he shall praise thee." Rumors reached us of irregularities, as viewed from a conventional standpoint, and of usages such as we would not criticise in members of other Christian societies, but which deviate from the views of the Society of Friends, in the support of which the *Review* has never wavered.

In such a critical era, so pregnant with results to our beloved Society, the Editor did not feel that he was to perform the functions of an unbidden censor, and to beat his fellow servants. Where the good wheat springs the enemy sows tares. A rash, misguided zeal would root up both together. It is in accord-

ance with the holiest counsel to wait for the full development. (Matt. xiii. 29.) We would not, for the sake of an onslaught upon suspected tares hundreds of miles distant from us, endanger the true seed which is to bring glory to the good Husbandman. Nor would we, sitting in lukewarmness, and criticising the wind which bloweth where it listeth, when the altar sends incense of devotion from the hearts of those who follow not precisely with us, dare to exclaim, "We hope that this strange fire will soon burn out." [These words are from another contemporary.] Rather would we ejaculate, as in the first sentence of the garbled editorial, "O Lord, revive thy work in the midst of the years!" and breathe an aspiration that He whose love and care for His own Church is unspeakably greater than that of any denominational Editor, will endow fathers and mothers, judges and counsellors, with wise discernment and with religious weightiness, to apply the needed checks, and administer the requisite pruning, without injury to any fruit-bearing branch engrafted into the living vine.

Revival in religious life, as regards the body at large and the individuals composing it, is the mission of the Spirit—the concern of the Church—the object of the Ministry. The prophet gazing upon a great congregation of dry bones, was inspired to say, "Come, oh breath, and breathe upon these slain, that they may live!" and there arose unto the Lord "an exceeding great army." There is no less efficacy now than formerly in faith, and in the prayer of faith. When to any district or congregation there shall come a day of the Lord's visitation and power, and the anointing shall flow from vessel to vessel, as in the morning of our religious Society, our esteemed contemporary will join with us in thankful rejoicing: and may none of us be so enwrapped with a righteousness of our own as to be insensible to the proclamation: "Jesus of Nazareth passeth by." Will not our brother Editor *then* adopt as a motto, the very words that have been "disagreeable" to him?—"Let us have a reverent care that nothing mar the blessed work so fervently desired."

Lands for the Freedmen.—Attention is called to the benevolent scheme set forth in the "Plan" taken from the *Poughkeepsie Eagle*. Our Friend Wm. B. Collins of that city is deeply interested in this movement. Those who desire to promote it are advised to communicate with him.

The General Meeting for Scotland was held at Aberdeen, in the new premises, as we learn from the *British Friend*, on Second-day, 8th mo. 16th. The public meetings for worship on First-day, the 15th, both in the morning and evening; there was a large attendance of non-members, and they were seasons of Divine favor. In addition to their own members, the following ministers were present with credentials: Sarah F. Smiley, James N. Richardson, Sarah B. Satterthwaite, Richard Bell, William Ball, and others both from Ireland and England. Sarah F. Smiley gave, at the close of one of the business sittings, an interesting account of her visit to Shetland and Orkney, where she held sixty meetings in the course of fifty-four days, among the different islands. These had everywhere been very satisfactory, and generally well attended, the people of the islands evincing much earnestness to come, often at very short notice. Her mind not being relieved of concern towards the people of Orkney, she re-embarked for that group on the 17th, accompanied by George and Mary Cruikshank of Aberdeen. The Monthly Meeting of Aberdeen was held on Seventh-day, the 14th.

James Owen and Isaac Sharp.—At the date of 8th mo. 9th these Friends were still laboring in Norway and Sweden. Several meetings in the vicinity of Stavanger were attended by youth who evinced much tenderness. These were objects of much solicitude, as they had nearly attained the age when choice must be made between confirmation in the Lutheran Church and a faithful adhesion to the simple and spiritual profession in which they had been trained. In several places an agreeable openness was shown by persons not Friends in giving the use of their houses for the meetings. A farewell meeting was held at Stavanger, 8th mo. 20th, where the ministry turned upon the spirituality and freedom of the last days and the cessation of types, and also the exemption from condemnation of those who are in Christ Jesus, walking not

after the flesh but after the Spirit. "A few calls," writes Isaac Sharp, "were made, one of them upon Ole Kroc, whose eye is yet bright at 84—an Israelite indeed." Accompanied by their kind Friend Endre Dahl, they proceeded northward. After holding several meetings they reached Quinnisdal, where they were "comfortably entertained in the loft above the meeting-house, fitted up for the accommodation of travelling Friends, and here, on our beds of soft straw, we slept soundly." I. S. continues, in his letter in the *British Friend:*

"At this place resides our friend Tollay Roisland, a minister, who has a gift, under the exercise of which we have seen many tears shed—simple, deep, and full; coming from the heart it goes to the heart, and leaves no room to doubt either the call or the qualification. At this place father and mother, children and grandchildren assemble regularly with their friends for public worship, one after another having discontinued their connection with the 'state church.' Two meetings were held on First-day, the 25th, and on the following morning a parting meeting about 9. To these meetings came two hardy stalwart mountaineers from Quasogn, a distance of thirty miles. We went to see them at their own homes, holding meetings on the way. A few profess with us at and near Christiansand, where a very small meeting was held. We endeavored to see two prisoners at this place, detained in confinement for refusal to bear arms; access to one was entirely refused, and the other was only allowed to be with us in the presence of a third person, freedom of speech being disallowed. A few days were spent at Christiania, the capital of Norway, in which city, and in Stockholm, openings were sought and found for public service, not unattended in both cases with the trial of faith; but with a confiding trust in the retrospect, that goodness and mercy had followed us from place to place, and that divine guidance had been sought and found.

"We left Stockholm early in the morning of Second-day the 9th, and travelled continuously *via* Malmo and Copenhagen to Veile, in the south of Jutland, and arrived there on Fourth-day morning, between 8 and 9. This place had rested clearly on James Owen's mind as a starting-point. There are a few serious persons in this place whose views are much in unison with those of Friends, but no meeting is kept up; we were interested in seeking them out. Notices were distributed for a meeting in a large room in Brandt's Hotel, and thither the people came freely at 8, among them the Wesleyan minister, who speaks good English, and was very cordial. The meeting was solid and settled; it was a time of much openness, and James Owen was engaged in ministry and prayer. It was nearly half-past 10 before all had left. At Randus, on the evening of the following day, a little meeting was held in a private house, where about twenty assembled, who have conscientiously withdrawn from the 'state church,' and are more or less attached to Friends. This little visit was cordially acknowledged, and on the following morning, on parting from Rasmus K. Kjœr, at whose house the meeting was held, he remarked, 'I cannot express the joy your visit has given.'

"No railway communication at present exists north of Randus, although an extension of the line is in the course of construction, and nearly ready for opening. Covered carriages, for four inside, carrying the mail, are regularly dispatched by road, and afford a ready means of getting from one place to another on the direct route. If one carriage is not sufficient another is put on, and in case of need another still, if due notice is previously given. For every pound weight above thirty a small charge is made. The luggage is well cared for, and its value refunded in case of loss. The whole being under the supervision of the government, the driver is smartly dressed in a livery of scarlet and blue, and on departure and arrival blows his bugle loud and long.

We left Randus about half-past 10 on Sixth-day morning, and got to Aalborg in about eight hours. No meeting of Friends is kept up in this place, but we were much interested in seeking out a few who profess with them. Considerable time was spent on Seventh-day morning in looking after a suitable place for a meeting, and finally the theatre had the preference. Thither we repaired on First-day morning at 10. Notices had been freely circulated, with invitations to attend, by handbills and in two public papers. On nearing the place we saw but few people in the street, and fewer still in the long passage way, with its dim and shadowy light. On opening the door we found the benches chiefly empty, but on the front seats sat a little company of men and women who had assembled punctually at the advertised hour. We took our seats on the raised platform, Reier Reierson of Stavanger, as interpreter, sitting between us. On the table in our front two candles were burning, no provision having been made in this building for the admission of daylight. No sound of revelry was heard; few, if any, were now present accustomed to the scenes so often witnessed there—even this place failed to secure their attendance. A pendant from the ceiling, with twelve burners and globes, lit up the place. A stillness, as the stillness of a Westminster meeting, was there, while a little band of silent worshippers sought to draw near to Him 'who dwelleth not in temples made with hands,' but who in tender mercy condescended to own the united prayer which arose for a blessing on those assembled, and who, gathered together in the name of Jesus, could humbly rejoice that He was in their midst. The meeting was subsequently addressed by James Owen and the writer. With a few who came in after the meeting first gathered, about 75 were present altogether. In the afternoon at 3, agreeably with the notice given, we met again. About three times as many were now present as in the forenoon, among whom James Owen had a remarkably open time in prayer and ministry. The gospel message flowed freely forth, and sinners were warned and entreated, ere yet too late, by repentence toward God and faith toward our Lord Jesus Christ, to lay hold on eternal life. Information had been forwarded to those professing with Friends who reside in the country, both male and female, and five or six of these (probably more), although employed in domestic or farm service, came a distance of from 20 to 25 miles, walking the greater part of the way. It had been agreed that those who feel attached to Friends should remain for a meeting by themselves after the general public had withdrawn, but from the settled character of the afternoon meeting, and the seriousness evinced by many who were there, our friend James Owen felt it right to give notice that *any* who had been seriously impressed, and had a desire to do so, were at liberty to remain.

Between 70 and 80, being one-third of the entire company, did so, and a very interesting time it proved. Counsel flowed freely forth, and appeared to be as readily received; and little doubt rested on our minds that if a few right-minded, earnest Friends resided in this place, a meeting would be gathered and settled, with every prospect of others flowing to it; 'as sheep having no shepherd,' are words which at present seem to describe their condition —a condition eminently calculated to awaken a deep interest for and with them, and which has largely taken this direction, in being still in their midst—especially as regards a dear brother from the western world. During the evening we spent an hour or two at the house of Neils Madsen, where nearly 20 assembled, and some interesting conversation ensued of a religious character, many evincing their interest by taking part in it. The 91st Psalm was read, after which the knee was bent in prayer, and the company separated, each to their respective homes—thus passed a day of more than usual interest. After a few more meetings in Jutland, Minden, &c., will probably be taken on the way to England, where James Owen hopes to arrive the first week in 9th month."

DIED.

JOHNSON.—On the 21st of Third month, 1869, at the residence of her father Joseph Jones, in Morrow Co., Ohio, Elizabeth, wife of Pleasant T. Johnson, in her 37th year; a member of Rose Mount Monthly Meeting, Iowa. Through a protracted illness she manifested much patience and resignation to the Divine will, quoting the lines,

"Nothing in my hands I bring,
Simply to thy cross I cling."

Her end was peace.

HUNT.—In the Sixth month, 1869, Thos. Hunt, a member of Poplar Run Mo. Meeting, Ind. This dear Friend, in his last sickness, often expressed his love for the Saviour and his resignation to the Divine will; and we reverently trust that through pardoning mercy his spirit is with the redeemed of the Lord.

NOTICE.

The Fifth Biennial Conference of Teachers and Delegates from Friends' First-day Schools in America will be held in Philadelphia, beginning Eleventh month 17th, 1869, at 4 o'clock P. M., for the consideration of the First-day School work and kindred subjects. All Friends interested in Scriptural Instruction are cordially invited to attend.

By order of the Executive Committee.

CHARLES TABER, } *Secretaries.*
WM. G. RHOADS, }

Philada., 9th mo. 20, 1869.

CORRESPONDENCE.

Friends' Work among the Indians.

[Extracts from letters of ENOCH HOAG, Sup't of Central Superintendency.]

LAWRENCE, KANSAS, 7th mo. 5.— . . . So far as I have been able to counsel with the chiefs and head men of different tribes, I have found not only a willingness but desire for the education of their youth. Our agents will all find a large field for active, efficient and Christian labor; and under this influence I know that they will be heartily supported by a goodly number of influential Indians. I was told to-day, in an hour's talk with Keokuk (head chief of Sac and Fox Indians) in company with his brother chiefs, that his tribe had long been anxiously waiting the arrival of their new agent. They understand well our efforts, and are very desirous to enter heartily into a higher and better life. They are about moving this fall to the Indian Country, and want schools as soon as they remove. All such wants in the different tribes I shall keep our friends informed of as we progress. We have a great labor in settling feuds and knotty questions of encroachments, of squatters' rights, where they have only stolen rights, of patent titles, &c., which are complicated and have grown from laxity in administering the laws. . . . . .

Since Brinton Darlington entered upon his service, I am informed by Commissioner Parker, there is a possibility of the Government making a change of the reservation allotted to the Indians under his care, which may retard a part of his labor for a season. . . .

The Osages, a part of the Neosho agency, are a suffering people, 3000 in number, and only $15,000 annuity, and are doing nothing in agriculture. They are obliged to go to the plains for game, or suffer from hunger; are enemies to the Cheyennes and exposed to conflicts, and need as good an agent as can be found. . . . . .

LAWRENCE, 9th mo. 3.— . . . I have just returned from the tribes of that agency residing in the northeastern part of the Indian Territory, who are doing well; I have visited all the tribes in Kansas, except Osages, and most of them twice, and am encouraged in finding them heartily desirous to co-operate with us in our efforts to elevate them in civilization.

Our friends of the Committee returned to-day, visiting only the tribes in the Indian Territory, Thos. Wistar and myself visiting the remainder; Lawrie Tatum accompanied them on his way to Yearly Meeting, and on a short trip to his home. He looks well, and is encouraged to progress in his field of labor. Brinton Darlington is now entering upon permanent duties, removing the Indians of his agency into the home of their choice on the north fork of the Canadian River, and adjoining the Kiowa reserve. If these Indians could have had this act of justice extended to them earlier, it would have lessened the expense of Government and secured peace on the frontier; but we have much to be thankful for that it is done even now. I would be glad, my dear friend, to write thee much on Indian matters, but it is out of my power without encroachment on other duties. I hope ere long to embody in a report more minutely and fully such matters as all our friends will need. . . . . .

Oskaloosa, Iowa, 9th mo. 8, 1869.— . . . Our Yearly Meeting is very large and interesting. The whole sitting of our Representative Meeting yesterday, was devoted to Indian matters, and elicited much interest. An adjourned meeting will convene to-morrow at 8 A.M., at which those in attendance from the Indian service are expected to give some account of the condition of the Indians.

Our English friends are present at all our sittings. I hope to be back in season to see the President's Commission, who (our committee thought) would reach Lawrence in about a week.

Lawrie Tatum is with us on his way to his home to settle his domestic business, and to return with his family, he having been temporarily relieved by Thos. Stanly.

He has made estimates for funds actually required to meet the necessary expense of his agency, required to carry out the principles of the treaty; and if the Department does not provide that required for this year, and Congress should fail in appropriating the required amount for 1870, our committee will be required to advise in the matter.

[*Extracts from letter of* Lawrie Tatum, *agent for Kiowas, Camanches and Apaches.*]

Oskaloosa, Iowa, 9th mo. 11, 1869.—I have about 1500 acres of land ploughed in my agency, in lots of from 10 to 400 acres, which I have contracted to have fenced. Many of these lots are for the Indians to cultivate, and they are not only willing but anxious to do it, especially if they are fenced so as to keep their ponies out of the fields. The Department at Washington has ordered me to suspend the fencing on account of scarcity of funds. I anticipate that they will not allow me to take as many hands there to cultivate the land as I wished to. I shall probably ascertain in a week or so. I think that Congress will make an appropriation to pay for the fencing, and to pay the farmers, and it will be a great disadvantage to the Indians if the fencing is not done during the coming winter, but it will be too late to fence after the appropriation is made. The spring work commences very early in the south-western part of the Indian Territory. . . .

Youth's Department.

ISAAC NEWTON.

BY NATHANIEL HAWTHORN.

On Christmas day, in the year 1642, Isaac Newton was born at the small village of Woolsthorpe, in England. Little did his mother think, when she beheld her new-born babe, that he was destined to explain many matters which had been a mystery ever since the creation of the world.

Isaac's father being dead, his mother was married again to a clergyman, and went to reside at North Witham. Her son was left to the care of his good old grandmother, who was very kind to him and sent him to school. In his early years Isaac did not appear to be a very bright scholar, but was chiefly remarkable for his ingenuity in all mechanical occupations. He had a set of little tools and saws of various sizes, manufactured by himself. With the aid of these Isaac contrived to make many curious articles, at which he worked with much skill.

The neighbors looked with vast admiration at the things which Isaac manufactured. And his old grandmother was never weary of talking about him.

"He'll make a capital workman one of these days," she would probably say. "No fear but Isaac will do well in the world and be a rich man before he dies."

It is amusing to conjecture what were the anticipations of his grandmother and the neighbors about Isaac's future life. Some of them, perhaps, fancied that he would make beautiful furniture of mahogany, rosewood, or polished oak, inlaid with ivory and ebony, and magnificently gilded. And then, doubtless, all the rich people would purchase these fine things to adorn their drawing-rooms. Others probably thought that little Isaac was destined to be an architect, and would build splendid mansions for the nobility and gentry, and churches too, with the tallest steeples that had ever been seen in England.

Some of his friends, no doubt, advised Isaac's grandmother to apprentice him to a clockmaker; for, besides his mechanical skill, the boy seemed to have a taste for mathematics, which would be very useful to him in that profession. And then, in due time, Isaac would set up for himself, and would manufacture curious clocks, like those that contain sets of dancing figures, which issue from the dial-plate when the hour is struck; or like those where a ship sails across the face of the clock, and is seen tossing up and down on the waves as often as the pendulum vibrates.

Indeed, there was some ground for supposing that Isaac would devote himself to the manufacture of clocks; since he had already made one, of a kind which nobody had ever heard of before. It was set agoing, not by wheels and weights like other clocks, but by the dropping of water. This was an object of great wonderment to all the people round about; and it must be confessed that there are few boys, or men either, who could contrive to tell what o'clock it is by means of a bowl of water.

Besides the water clock, Isaac made a sun-dial. Thus his grandmother was never at a

loss to know the hour; for the water clock would tell it in the shade, and the dial in the sunshine. The sundial is said to be still in existence, at Woolsthorpe, on the corner of the house where Isaac dwelt. If so, it must have marked the passage of every sunny hour that has elapsed since Isaac Newton was a boy. It marked all the famous moments of his life; it marked the hour of his death; and still the sunshine creeps slowly over it, as regularly as when Isaac first set it up.

Yet we must not say that the sundial has lasted longer than its maker; for Isaac Newton will exist long after the dial—yea, and long after the sun itself—shall have crumbled to decay.

Isaac possessed a wonderful faculty of acquiring knowledge by the simplest means. For instance, what method do you suppose he took to find out the strength of the wind? You will never guess how the boy could compel that unseen, inconstant, and ungovernable wonder, the wind, to tell him the measure of his strength. Yet nothing can be more simple. He jumped against the wind, and by the length of his jump he could calculate the force of a gentle breeze, a brisk gale, or a tempest. Thus, even in his boyish sports, he was continually searching out the secrets of philosophy.

Not far from his grandmother's residence there was a windmill which operated on a new plan. Isaac was in the habit of going thither frequently, and would spend whole hours in examining its various parts. While the mill was at rest he pried into its internal machinery. When its broad sails were set in motion by the wind, he watched the process by which the millstones were made to revolve and crush the grain that was put into the hopper. After gaining a thorough knowledge of its construction, he was observed to be unusually busy with his tools.

It was not long before his grandmother and all the neighborhood knew what Isaac had been about. He had constructed a model of the windmill. Though not so large, I suppose, as one of the box traps which boys set to catch squirrels, yet every part of the mill and its machinery was complete. Its little sails were neatly made of linen, and whirled round very swiftly when the mill was placed in a draught of air. Even a puff of wind from Isaac's mouth, or from a pair of bellows, was sufficient to set the sails in motion. And, what was more curious, if a handful of grains of wheat were put into the little hopper, they would soon be converted into snow-white flour.

Isaac's playmates were enchanted with his new windmill. They thought that nothing so pretty and so wonderful had ever been seen in the whole world. . . . . .

As Isaac grew older, it was found that he had far more important matters in his mind than the manufacture of toys like the little windmill. All day long, if left to himself, he was either absorbed in thought, or engaged in some book of mathematics or natural philosophy. At night, I think it probable, he looked up with reverential curiosity to the stars, and wondered whether they were worlds like our own, and how great was their distance from the earth, and what was the power that kept them in their courses. Perhaps, even so early in life, Isaac Newton felt a presentiment that he should be able, hereafter, to answer all these questions.

When Isaac was fourteen years old, his mother's second husband being now dead, she wished her son to leave school and assist her in managing the farm at Woolsthorpe. For a year or two, therefore, he tried to turn his attention to farming. But his mind was so bent on becoming a scholar, that his mother sent him back to school, and afterwards to the University of Cambridge.

I have now finished my anecdotes of Isaac Newton's boyhood. My story would be far too long, were I to mention all the splendid discoveries which he made after he came to be a man. He was the first that found out the nature of light; for, before his day, nobody could tell what the sunshine was composed of. You remember, I suppose, the story of an apple's falling on his head, and thus leading him to discover the force of gravitation, which keeps the heavenly bodies in their courses. When he had once got hold of this idea, he never permitted his mind to rest until he had searched out the laws by which the planets are guided through the sky. This he did as thoroughly as if he had gone up among the stars and tracked them in their orbits. The boy had found out the mechanism of a windmill; the man explained to his fellow-men the mechanism of the universe.

While making these researches, he was accustomed to spend night after night in a lofty tower, gazing at the heavenly bodies through a telescope. His mind was lifted far above the things of this world. He may be said, indeed, to have spent the greater part of his life in worlds that lie millions of miles away; for where the thoughts and the heart are, there is our true existence.

Did you never hear the story of Newton and his little dog, Diamond? One day, when he was fifty years old, and had been hard at work more than twenty years studying the theory of light, he went out of his chamber, leaving his little dog asleep before the fire. On the table lay a heap of manuscript papers, containing all the discoveries which Newton had made during those twenty years. When his master was gone, up rose little Diamond,

jumped upon the table, and overthrew the lighted candle. The papers immediately caught fire. Just as the destruction was completed, Newton opened the chamber door, and perceived that the labors of twenty years were reduced to a heap of ashes. There stood little Diamond, the author of all the mischief. Almost any other man would have sentenced the dog to immediate death. But Newton patted him on the head with his usual kindness, although grief was at his heart.

"O Diamond, Diamond," exclaimed he, "thou little knowest the mischief thou hast done!"

This incident affected his health and spirits for some time afterwards; but, from his conduct towards the little dog, you may judge what was the sweetness of his temper.

Newton lived to be a very old man, and acquired great renown, and was made a member of parliament, and received the honor of knighthood from the king. But he cared little for earthly fame and honors, and felt no pride in the vastness of his knowledge. All that he had learned only made him feel how little he knew in comparison to what remained to be known.

"I seem to myself like a child," observed he, "playing on the sea shore, and picking up here and there a curious shell, or a pretty pebble, while the boundless ocean of Truth lies undiscovered before me."

At last, in 1727, when he was fourscore and five years old, Sir Isaac Newton died—or rather, he ceased to live on earth. We may be permitted to believe that he is still searching out the infinte wisdom and goodness of the Creator, as earnestly, and with even more success than while his spirit animated a mortal body. He has left a fame behind him which will be as endurable as if his name were written in letters of light formed by the stars upon the midnight sky.—"*True Stories.*"

IS YOUR LAMP BURNING?

A party of young Friends rambling through "The Glen" at Newport on a rural excursion, found the following lines, 8th mo. 31st, 1869:

"Say, is your lamp burning, my brother?
I pray you look quickly and see,
For if it were burning, then surely
Some beams would fall bright upon me.

"Straight, straight is the road, but I falter,
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

"There are many and many around you
Who follow wherever you go;
If you thought that they walked in the shadow,
Your lamp would burn brighter, I know.

"Upon the dark mountains they stumble,
They are bruised on the rocks, and they lie
With their white pleading faces turned upward
To the clouds and the pitiful sky.

"There is many a lamp that is lighted,
We behold them anear and afar,
But not many among them, my brother,
Shine steadily on like a star.

"I think, were they trimmed night and morning,
They would never burn down or go out,
Though from the four quarters of heaven
The winds were all blowing about.

"If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!

"How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness
To hail the millenial day!

"Say, is your lamp burning, my brother?
I pray you look quickly and see,
For if it were burning, then surely
Some beam would fall bright upon me."

DEATH OF AN INDIAN YOUTH AT CAUGHNAWAGA.

On last Sabbath morning, at the early age of 16 years, a youth died in this village, who should not pass away unnoticed. He was born of Indian parents, and although of a very amiable disposition, was quite ignorant of even the alphabet, and unable to speak a word of any language but the Iroquois, until about two years since he began to attend the Caughnawaga Mission School, where he showed a great desire and aptitude for learning, and continued to attend regularly until the school was dismissed on the 23d ult., for the Christmas vacation, when he was in the enjoyment of health and strength, and was regarded by the whole Indian population with much favor for his good conduct, and as one of the most promising of his race in the village.

His advance was so rapid in knowledge, and especially in the English language, that when his school-mates appeared not to understand their teacher, particularly on scriptural subjects, he often rose in his place, and with earnest simplicity sought to explain in his own language what they did not know, and point out to them more especially the way of salvation. He was assisting his father in making snow-shoes, and while at work often put into his mouth thongs of leather which had been unfortunately, as we might say, made of the skin of a horse which had died of disease, and became poisoned in his mouth, which swelled enormously; and, although the swollen part was removed by a surgeon, he died after much suffering, as the poison had penetrated every part of his body. Before his death he spoke to his parents and friends of God's love through Christ, and, conscious of his approaching end, expressed his wishes that he might meet them in heaven. As he was an only son, and a dutiful boy, his father allowed him to lay by all the money which he earned by making snow-shoes, lacrosse

sticks, and other articles, which, at his death, amounted to a considerable sum, all of which he desired to be distributed among the destitute children of the village, in hope of their attending the school, and learning to *love* the Saviour who had been so precious to his soul.

Caughnawaga, Jan. 2, 1869. *Witness.*

SLANDER is the revenge of a coward—*dissimulation* is his defence.—*Adventurer.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 20th inst. have been received.

GREAT BRITAIN.—Violent gales had prevailed along the coast, in which it was estimated that 120 vessels had been wrecked, and several hundred seamen injured.

Among the deaths which have recently occurred are those of the Bishop of Exeter, aged 91 years; Thomas Graham, master of the mint and an eminent chemist; Peter Mark Roget, the author of "Thesaurus of English Words and Phrases," of one of the "Bridgewater Treatises," and of other contributions to science and literature, who had attained the age of 90; and Thomas John Penn, the last descendant, in the direct male line, of William Penn.

A demonstration in favor of the imprisoned Fenians was made in London on the 20th, by a procession and meeting of 6000 persons, presided over by an Irish member of Parliament.

IRELAND.—The General Synod of the Irish Church met in Dublin on the 15th. A protest against the act of disestablishment was passed unanimously.

In the Synod of Armagh, a resolution excluding the laity from deciding questions of doctrine and discipline, was rejected by a large majority.

The Farmers' Club adopted resolutions demanding perpetuity in land tenures, the placing of rents on a fixed basis, and the abolition of "distress" for rents. A national tenants' league was organized.

A meeting in favor of the release of the Fenian prisoners was held at Dundalk on the 13th, at which it was estimated 20,000 persons were present. The Lord Lieutenant, in reply to the corporation of Dublin, said that the government was attentively considering the land question and the release of the Fenians.

SPAIN.—Considerable public excitement had resulted from a communication made to the government by the United States Minister, which was understood to have reference to Cuba. As the note had not been published, various reports as to its substance were prevalent, some asserting that he had declared the intention of his government to recognize the Cuban insurgents as belligerents, if the effort to subdue them should be continued; some that he had remonstrated against the manner in which the Cubans were treated, especially prisoners; some that he had merely offered the mediation of his government between the government and the insurgents; and others that he had only made friendly representations to the Spanish government in favor of the reasonable demands of the Cubans. It is impossible to learn, as yet, what is the true version, but a strong determination to prosecute the war against the insurgents, with additional forces if necessary, and a hostile feeling toward the United States, were said to be manifested among the Spanish people. The latest reports were that the misunderstanding had been satisfactorily settled.

FRANCE.—The Emperor had so far recovered as to have presided in the Council of Ministers and appeared in the streets of Paris. It was reported that the Empress would again set off on her Eastern tour.

The Gaulois, a semi official journal, said that the majority of the Prince Imperial will be announced for his next birthday, 3d mo. 16th, 1870, when he will be fourteen years old. By the existing law, in case of the Emperor's death, the Empress would be Regent during her son's minority.

CHINA.—Recent accounts stated that the floods in the Yangtse river were subsiding, having done very great damage. The report of the murder of 20 missionaries in the province of Sechuen was contradicted.

JAPAN.—Private advices received in San Francisco represented the Japanese currency as in a disturbed state; much spurious money was in circulation, and paper currency at a discount. Trade was consequently dull. The Mikado was still at Jeddo. Great jealousy existed among the daimios, and another outbreak was apprehended. A conspiracy was recently discovered and defeated at Kioto, the object of which was to set up another Mikado. Prince Satsuma had protested against the execution of Ennomoto, the commander in the recent rebellion, and now a prisoner at Yeddo, whom the Mikado's party wished to put to death. A petition against Christianity had been presented to the government by three priests of high rank. There was considerable opposition to the movement for allowing foreigners to sit in the Japanese Parliament.

PRUSSIA.—The centennial anniversary of the birth of Humboldt was celebrated at Berlin on the 14th inst., deputations from the principal German cities taking part in the ceremonies.

SWITZERLAND.—An International Congress of Workingmen convened at Basle on the 14th, with a large number of delegates present. Letters and dispatches were received from various parts of Europe and North America. We have no account of the proceedings.

HOLLAND.—During the session of the Statistical Congress at the Hague, a motion was made for a collection of statistics respecting military services, with a view to the reduction of standing armies. An American member supported the motion in a speech in which he contrasted the armaments of Europe with those of the United States; and referred to the recent war in the letter for the suppression of the rebellion, with the speedy return of the soldiers to peaceful avocations, to show that even to pay the cost of that war does not impoverish and weaken the country so much as standing armies do European States.

SOUTH AMERICA.—Advices from Brazil received at Lisbon, containing intelligence from Asuncion to the 18th ult., reported that the Allies had captured Ascurra and Pirribebin, that President Lopez had fled and the Paraguayans were unable to continue the struggle. The provisional government had been installed at Asuncion. This news was regarded in Brazil and the Argentine Confederation as showing the termination of the war, and caused great rejoicing. We have not yet received the Paraguayan account, which may give a different representation.

DOMESTIC.—Governor Walker was installed on the 21st as Provisional Governor of Virginia, taking the "ironclad oath," and the other oaths of office. Gov. Wells had resigned, after the publication of Attorney General Hoar's opinion on the subject of the oath.

FRIENDS' REVIEW.

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A TESTIMONY *of* HARDSHAW EAST MONTHLY MEETING, *concerning* JOSEPH BUCKLEY, *a Minister, deceased.*

Joseph Buckley was born at Maer, in Staffordshire, in the Fifth Month, 1804. His parents were connected with the Church of England, so called, and in early life he was brought up in the regular attendance of their place of worship, and in conformity with the rites and ceremonies of their profession. Being encouraged by his parents, after returning from their place of worship, to search out the texts quoted by the preacher, he soon acquired considerable knowledge of the Holy Scriptures, and records, in his sixty-third year, with grateful emotion, his sense of the value of the solemn truths contained therein. He was early permitted to realize the operations of the Holy Spirit upon his heart, which are best indicated in his own words, written in reference to his youthful days: "Not unfrequently, in the midst of mirth and merriment, singing and dancing, did I feel sad at heart; the arrows of conviction, the reproofs of heavenly love, penetrated my soul; the Light was shining in darkness, while the darkness comprehended it not."

When about eighteen years of age, his parents having changed their place of residence, he became associated with several serious young men among the Wesleyans, and shortly afterwards was united in religious profession with that body, actively engaging in tract distribution, visiting the sick, and First-day school teaching. During this period he was not insensible to the devices of the tempter, who is ever watching for opportunity to turn aside into the letter those who have begun in the spirit, frequently retiring to his chamber, pouring out his soul in prayer for preservation in the hour of temptation and need. As the work of Divine Grace deepened, a narrower path opened before him, in which he was led to take up the cross in reference to greater simplicity of dress and increased care in the description of the books he read.

About this time he perused with close attention, Turford's "Grounds of a Holy Life," and was thereby more fully confirmed in the nature of true religion, apart from all outward profession of it. Under the convictions of the Spirit of Truth, the simplicity and spirituality of the Gospel dispensation became more and more apparent; scruples arose in his mind on various points, and he could no longer unite in the payment of ministers for their service; he records, "I was permitted to see that the ministry of the Gospel was designed to be without money and without price, having been freely received from Christ; and that on each occasion it should be exercised under the renewed putting forth of the Holy Spirit: I pondered these important principles with careful attention, and the more I investigated the more clearly I perceived that they were the principles of Truth as exhibited in the New Testament."

In his twentieth year he attended two meetings for worship, held at the request of ministers in the Society of Friends: of one of these he remarks, "It was a time of deep religious feeling, a time never to be forgotten; my heart was tendered and brought under the baptizing power of the Spirit of Christ:

I felt drawn towards the profession of the faith I had thus heard preached in demonstration of the Spirit and of power." Shortly afterwards he walked twelve miles to Leek, to attend the small meeting of Friends held there, of which he writes, "It was a precious time, in which I earnestly sought Divine direction and holy help to walk in the way of life and peace." In the attendance of this small meeting he was permitted to realize the value of silent waiting upon God, and the blessedness of the promise, "Where two or three are gathered together in my name, there am I in the midst of them." He writes, "I soon found the time had come when I could no longer unite with the people with whom I had associated, and whom I greatly loved. I endeavored, with the help vouchsafed, to follow the convictions of the Holy Spirit, who was leading me into a narrower path than I had hitherto walked in."

In the autumn of 1825 he removed to Liverpool: here renewed visitations of Divine love were granted him, and clearer views opened before him as to his future course: and whilst greater simplicity seemed to be required of him, both in dress and language, earnest were his desires to be strengthened to travel on in the narrow path, though hard to flesh and blood.

In the Sixth Month, 1829, he was received into membership by Hardshaw West Monthly Meeting. He had witnessed from time to time some glimmerings of heavenly light pointing to the belief that at a future period he would be called to speak as a minister of Christ: this belief strengthened on his mind, and after many conflicts of spirit he was enabled to resign himself to the will of his Heavenly Father, and the language of his heart was, "Here am I, do with me as seemeth Thee good." Joseph Buckley first spoke as a minister in Preston meeting, in the Eighth Month, 1836, and he continued to occupy the gift entrusted to him under a reverent sense of the importance and solemnity of entering on public vocal service in meetings for Divine worship.

In the summer of the same year he was united in marriage to Mary, daughter of William and Jane Houlding, and in 1837 they removed to Manchester, and he remained a member of this Monthly Meeting the rest of his life. He was recorded a minister in our Society in the Second Month, 1843. His communications in his own meeting were neither long nor frequent, but generally marked by weight and simplicity, and we believe he was careful only to exercise his gift under the immediate anointing of the Holy Spirit: his sympathies were often drawn forth towards those who meet in little companies; frequent were his visits and comforting and strengthening his labors to the smaller meetings of his own and adjoining Mo. Meetings.

With the counsel and unity of his friends he travelled several times through various parts of England, and once in Scotland. In 1856 he was liberated to pay a visit to Friends and others in Norway, where his labors of love were often peculiarly owned by the Great Head of the Church. In 1863 he again visited the Continent, accompanied by a younger minister of his own Quarterly Meeting, visiting the meetings and families of Friends in Minden, Pyrmont and the south of France, and uniting in some religious service with those not in profession with us. Whilst bright and cheerful in his general intercourse with those around him, he had often to pass through seasons of conflict; and the trial of his faith was frequently proved through deep and sore baptisms, tending to his growth in his ministerial gift, the humbling of his spirit, and fuller dedication to the service of his Lord. He was concerned for the promotion of sound Christian doctrine and practice, and for the prevalence of right order and true harmony within our borders.

In the summer of 1866 he was cordially set at liberty to pay a second visit to Norway and some parts of Sweden: in this journey he was again accompanied by a minister of the same Quarterly Meeting.

His health, which had been generally good, was much impaired by a serious illness in the autumn of 1864, when on religious service in the North of England. He occasionally remarked to some of his intimate friends that he felt the progress of disease and bodily infirmity, and the increased necessity of keeping his lamp trimmed and his light burning, that he might be ready for the summons of his Lord. In the Fourth Month of the present year he was entirely prostrated, and for a period of nearly six months passed through great bodily suffering, which was borne with much patience and resignation.

During this protracted season of affliction many weighty expressions were uttered by him. We extract the following:—

"I often think of our beloved Society, and long for its prosperity: if the truth is to progress and the Church to shine, it must be through the humble and lowly ones dwelling near to the source of life, and being faithful to the convictions of the Holy Spirit, becoming willing to follow the gentle drawings of a Saviour's love, taking up the cross, denying self, and bearing the yoke of Christ. Ah! the wisdom of man, the pride of the human heart, the loftiness of the unrenewed nature,—how can they comprehend the things of God,—how can they understand the mysteries of Christ,—how can they direct the affairs of his Church!"

At another time he says, "I feel that in all probability I shall never leave this room again: though the poor frame is so worn and enfeebled, my mind is preserved calm and clear, and I can look forward to the end with an unshaken trust: time with me is very uncertain: I desire to be resigned to the will of my Heavenly Father, and am enabled to leave all in his hands. I know that my Redeemer liveth, and I have a humble hope and confidence that He will not leave me. I have not followed cunningly devised fables, but a living, and I can now say blessed, reality. My trust is in the mercy of God through Jesus Christ my Saviour, who loved me and gave Himself for me: it is on Him alone I rely, not on any works of mine: in his love He visited me and drew me by his grace, and now I feel it is through Him I have forgiveness of all my sins, and the hope that is full of immortality: I feel that He is near, and that is enough for me."

He was greatly enfeebled and worn by long suffering, and during the last few days of his life became much exhausted, gradually sinking till early in the morning of the 27th of Ninth month, 1868, he gently passed away, entering, as we reverently believe, into the full fruition of his Master's joy.

A recorded minister twenty-five years. His remains were interred in the burying-ground at Ashton-on-Mersey on the 1st of Tenth Month, 1868.

For Friends' Review.

"DIARY, REMINISCENCES AND CORRESPONDENCE OF HENRY CRABB ROBINSON."

The "Reminiscences" of Henry Crabb Robinson appear to me to be a valuable contribution to our knowledge of the great men and events of his time. He seems to have been aware that his work was not to originate, but to observe and record. To a friend who asked why he had never undertaken any extensive literary work, he replied:

"It is because I am a wise man. I early found that I had not the literary ability to give me such a place among English authors as I should have desired; but I thought that I had an opportunity of gaining a knowledge of many of the most distinguished men of the age, and that I might do some good by keeping a record of my interviews with them."

The same modest estimate of his own powers is indicated in another passage.

"It has more than once occurred to me that I might be easily induced myself to deliver a lecture on Wordsworth, but I fear I am now too old and too indolent. By the bye, what is often called indolence, is in fact, the *unconscious consciousness* of incapacity—the importunity to overcome it is often injudicious," &c.

Acting upon this conviction, he made it his business, upon all proper occasions, and apparently without impertinent intrusion, to associate himself with all persons of distinction in social or literary life within his reach; and made diligent use of the opportunities thus afforded for collecting items of interest.

The books before us are the "Siftings," as we are told in the Preface, of thirty-five volumes of Diary, and thirty of Journals of his travels, besides great quantities of other memoranda, extending over 57 years. He made several long visits on the Continent, during which he became acquainted with Goethe, Schiller, Madame de Stael and many others, of whom interesting sketches are given. Coleridge, Southey, Lamb and Wordsworth were among his English intimates. For the latter especially he entertained the highest regard as a poet and a man.

His great conversational powers were freely exercised, as we may infer from a caution seriously given him by a friend after an illness—"Not to talk more than two hours consecutively,"—upon which he remarks, "Is this satire? It does not offend me."

He was an infatigable reader, and his studies extended over a wide scope. John Woolman's Journal especially delighted him. He says of another religious work:

"It was written rather to alarm than persuade, and to some would have the effect of deterring from belief. How different this from John Woolman's Journal I have been reading at the same time. A perfect gem! His is a beautiful soul. An illiterate tailor, he writes in a style of the most exquisite purity and grace. His moral qualities are transferred to his writings. Had he not been so very humble, he would have written a still better book; for, fearing to indulge in vanity, he conceals the events in which he was a great actor. His religion is love. His whole existence and all his passions were love. If one could venture to impute to his creed, and not to his personal character, the delightful frame of mind which he exhibited, one could not hesitate to be a convert. His Christianity is most inviting—it is fascinating."

In 1865, he writes, of President Lincoln's Inaugural speech:

"It has fixed me more decidedly than ever in favor of him personally. It is an earnest, honest speech. As to slavery, he speaks both solemnly and wisely. How short and how wise! How true and how unaffected! It must make many converts."

The diary was regularly continued until within five days of his death, which took place in 1867, at the age of 92. F.

PRAYING AND WORKING.

I like that saying of Martin Luther, when he says, "I have so much business to do to-day, that I shall not be able to get through it with less than three hours' prayer." Now, most people would say, "I have so much business to do to-day, that I have only three minutes' prayer; I cannot afford the time." But Luther thought that the more he had to

do the more he must pray, or else he could not get through it. That is a blessed kind of logic, may we understand it! "Praying and provender hinder no man's journey." If we have to stop and pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—*C. H. Spurgeon.*

SIR WILLIAM JONES ON THE BIBLE.

BY JOSEPH SANSOM.

Sir William Jones, the orientalist, one of the judges of the supreme court of judicature in Bengal, confessedly one of the first philosophers of the present age, in one of his latest annual discourses before the Asiatic Society, is thought to have done more to give validity to the Mosaic account of the Creation than any contemporary researches of the learned. This great scholar is well known to have been particularly eminent for his attainments in Astronomy, Chronology, Antiquities, Languages, and Natural History, as well as Law. Before he went to India, it is said that he was not free *himself* from the sceptical bias against the authority of the Scriptures: but, when in Asia, finding, in the course of his researches into the antiquities of the East, that many of the leading circumstances of the Mosaic history were detailed, with various degrees of corruption, or perversion, in the writings of the Hindoos, he set himself to investigate, with minute and rigid attention, all those intricate theological points, which had occasioned his doubts; and the result was his entire conviction of the verity of the Mosaic records. After his decease, this declaration was found written on one of the blank leaves of his common reading Bible:

"I have regularly and attentively read the Holy Scriptures, and am of opinion that the collection of tracts, which we call, from their excellence, the Scriptures, contains (independently of a Divine origin) more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than could be collected, within the same compass, from all other books that were ever composed, in any age, or in any idiom.

"The two parts of which the Scriptures consist are connected by a chain of compositions [the Prophets, &c.] which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning.

"The antiquity of those compositions no man doubts; and the unconstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently *inspired*."

TO PARENTS AND TO OTHERS ENTRUSTED WITH THE CARE OF THE YOUNG.

In love would I express my warm desire that parents, who in the providence of God are the guardians of children born to an eternal existence, may ask for strength from above to train them in the nurture and admonition of the Lord. We know that we cannot give grace, but we also know that our Father in heaven hears the prayers of a loving parent, and answers them as He seeth meet. What greater blessing can any one ask for his beloved offspring than that, under the influence of the Holy Spirit, they may be brought to love the Lord their God with all the heart; to look unto our blessed Saviour as an ever-present helper, to calm their troubled spirits, to deliver them out of their little perplexities and sorrows, and to bring them to ask, through Him, for the forgivenes of all their sins.

We know, my dear friends, that in his great mercy our Heavenly Father at times grants in very early life the immediate visitations of his love. Permit me to invite you judiciously to encourage your dear children to take heed to these convictions for sin and attractions to that which is good.

What an unspeakable privilege is a tender, enlightened conscience! How precious is this experience from early childhood! how great the blessings of a humble, loving, contrite spirit, of the reverent, filial fear and love of God, and of love to Christ as a compassionate, all-sufficient Saviour! But wait not, my dear friends, for this experience in your dear children; speak to them of their proneness by nature to sin, of their own evil hearts, warn them to flee from the misery of sin, and from its wretched consequences. Imbue their minds from early life with a sense of the divine authority of Holy Scripture. Instruct them from one time to another in its invaluable contents, directing them to the light of the Holy Spirit shining upon its pages. Remind them from one time to another of the sufferings and death of their Redeemer, and of the great object of his sacrifice on the cross. Teach them the holy precepts of our blessed Lord. Bring before them his spotless example. Cautiously and lovingly but decidedly habituate them to accept the truth that the Lord looketh at the heart, that He knoweth the thoughts, the words and the acts of *all*—that whilst he punishes the wicked, his tender mercies are over all his works. Enjoin upon them truth speaking. Teach them to shun all equivocation, deceit, or cunning. In short, my dear friends, seek to cultivate in them every Christian virtue and every Christian grace. In judiciously instilling scriptural counsel and instruction, may the right opportunity be watched, may the capacity of

the child, as well as his peculiar temperament, be borne in mind—but not to the neglect of the right duties of the parent, whatever may be the discouragements that will present. Impress upon their minds the true character of worship, the great privilege of prayer. Even little childen are, I believe, often more able to understand these duties than some may apprehend.

I write in kindness and sympathy with parents. You may be painfully sensible of your own weakness, and of your want of qualifications for the service. None *ought* to have, and generally speaking none *will* have, greater influence with the young than pious parents. A sense of need brings to the throne of grace—a just consciousness of our own deficiencies lead to earnest petitions for help from the Lord; and that very exercise of mind is blessed to the parent. However varied as is the future character in life, as these duties have been performed, and as tender parental authority shall have been uniformly maintained, in dependence upon the help of the Lord, there will be a cheering prospect of happiness to the parent and to the child.

The suggestions which have been already offered to the Christian parent will, I hope, furnish subject of serious reflection to the teacher or the schoolmaster, to whom the young may be entrusted. He will find their dispositions, their previous training, their temptations, and their capacities greatly diversified. But as he looks unto the Lord in faith, asking for strength to act with gentleness and patience, he will be helped wisely to impart the needful counsel to his charge, whether to them separately or collectively. The mental faculties will be expanding. Whilst parents and teachers will act wisely in the exercise of mutual confidence, it will be the duty of both to attach continued importance to the training of the young in the knowledge of the great truths of Holy Scripture. With the improved intellectual cultivation of the present day, I would encourage the giving to the young some instruction, in the latter years of school education, on the external evidences of the truths recorded in the Old and New Testament. "They are declarations which rest on the authority of God himself, being the appointed means of making known to us the blessed truths of Christianity."*

In the Bible we are taught the wisdom, power, and greatness of our Father in heaven. It is in that sacred volume that we learn that it is He who created us, and who, in his infinite love, has provided for our redemption by the coming in the flesh of his beloved Son, of Him who is the author of eternal salvation to them that obey Him. Whilst I attempt not to describe the many glorious truths of life and immortality brought to light through the Gospel, I again offer my feeble testimony to the inestimable value of Holy Scripture. It is in my high reverence for its record that I wish all my young friends to be instructed in its sacred truths. The varied, very interesting contents of sacred history, interspersed through the Bible, including those remarkable prophecies which have reference to Egypt and to the countries of the East in Asia, many of which are already remarkably fulfilled, the types and ceremonies and festivals of a former dispensation foreshadowing the promised Messiah—the beautiful prophecies of the Old Testament, whether presented to us in a literal, figurative, or spiritual sense, accomplished when, in the fulness of time, the Son of God was made flesh, and dwelt amongst men, are all subjects for attractive and instructive lessons to the young, rising as they do in their importance when applied to the circumstances and necessities of mankind.

(To be concluded.)

* Yearly Meeting's Epistle, 1836.

Selected for Friends' Review.

"BRING HIM UNTO ME."

MARK ix. 19.

Despairingly the poor disappointed father turned away from the disciples to their Master. His son was in the worst possible condition, and all means had failed; but the miserable child was soon delivered from the evil one, when the parent, in faith, obeyed the Lord Jesus' word, "Bring him unto me." Children are a precious gift from God, but much anxiety comes with them. They may be a great joy or a great bitterness to their parents; they may be filled with the Spirit of God, or possessed with the spirit of evil. In all cases, the word of God gives us one receipt for the curing of all their ills. "Bring him unto me." O for more agonizing prayer on their behalf, while they are yet babes. Sin is there; let our prayers begin to attack it. Our cries for our offspring should precede those cries which betoken their actual advent into a world of sin. In the days of their youth we shall see sad tokens of that dumb and deaf spirit which will neither pray aright nor hear the voice of God in the soul; but Jesus still commands, "Bring them unto me." When they are grown up they may wallow in sin and foam with enmity against God; then, when our hearts are breaking, we should remember the great Physician's words, "Bring them unto me." Never must we cease to pray until they cease to breathe. No case is hopeless while Jesus lives.

The Lord sometimes suffers His people to be driven into a corner that they may experi-

mentally know how necessary He is to them. Ungodly children, when they show us our own powerlessness against the depravity of their hearts, drive us to flee to the Strong for strength; and this is a great blessing to us. Whatever our morning's need may be, let it, like a strong current, bear us to the ocean of Divine Love. Jesus can soon remove our sorrow. He delights to comfort us. Let us hasten to Him while He waits to meet us.—*Spurgeon.*

THE LONDON FRIENDS' MEETINGS AND THEIR ASSOCIATIONS.

(Continued from page 67.)

It was from *Grace Church St.* Meeting that Willliam Penn and William Mead were taken, to meet that celebrated trial, the result of which went far to establish a firm base for liberty of conscience and the civil rights of the people. Another incident in the history of this meeting is thus recorded in the volume before us:

"It was the resolution of the civic authorities when, after some weeks of trial, Friends could not be deterred by soldiery and beating of drums from assembling as near to the meeting place as they could get, so far to change their mode of opposition, as themselves to use the building for a style of worship they could approve. Hence a clergyman was appointed to conduct a service there according to the manner of the Established Church, and for weeks in succession, the singular feature was presented of this canonical worship being conducted in a Friends' meeting-house. It brought no credit to the parties engaged, for few of any respectability would attend after the first feelings of curiosity had passed away, and the minister, left in the society of a rude rabble, hardly restrained from uproar by the guard of soldiery, was unable to conduct the service with propriety. His first sermon was on Love and Charity, but when he had done, George Whitehead took up the theme, and continued the discourse, showing, amid the quiet attention of those present, how contrary to this 'all persecution for religion was;' and though this boldness cost him a charge before the Lord Mayor and a sentence of £40 fine, the people were impressed, and failed to see the logic of the magistrate, when he said, in giving sentence, that so soon as 'the minister had done it was a conventicle.' Next week the minister found Friends so early on the ground as to have fully assembled in the court by the time he came: seeing this he 'slunk away,' till the sergeant with a 'double guard' brought him up to the door. But then again 'his heart failed him,' and he turned off amid, it is said, 'the derisions of the people.' A week afterwards, and Friends were the forestalled parties,—for military guards had assembled there as early as four in the morning, and under this protection the minister went through the service in the building, whilst Friends, debarred from entering their own meeting-house or the court, assembled in the street: the week following, even the streets were kept clear by trainbands picketed in them all night; and so the priest again had his service in the meeting-house, but only 'a rabble was there;' 'few persons of credit,' says the account, 'appeared to countenance their proceedings,' and eventually it ceased, for, as William Crouch, an eye witness, remarks, 'it held not long, for the priest's work did not prosper and he grew weary of it.'"

It was from this meeting-house that George Fox, after preaching a powerful sermon on First-day morning, the 11th of 1st month, 1690, to a crowded assembly, came out and felt the cold chill which "went to his heart." He passed into the rooms adjoining the meeting-house, and lay down on a bed. Extreme weakness rapidly came on, in which he remained about two days and a half, when his spirit departed. All was most peaceful; death had no terrors for him; he said his work was done, "I am clear, fully clear." He declined all medicine. He felt that now his hour was come, and desired peacefully to submit, thus making a "heavenly and harmonious conclusion" to an astonishingly active and eventful life in the service of his Lord, in the 67th year of his age. Of the funeral, it is said that "Friends carried the coffin on their shoulders without any bier, cloth or cover." Thirty-six Friends were specially appointed for the purpose, being six from each Monthly Meeting, and the general company following were ranged in order, three abreast, and kept on one side of the street, so as to interrupt the traffic as little as possible by its progress. It was supposed that 4000 Friends thus walked from the meeting-house to the burial ground, which became quite filled with the company.

It was at the meeting held in *White Hart Court* that William Dewsberry, one of the most eminent and valuable of the coadjutors of George Fox, preached also his last sermon. This having been preserved, a few passages are selected.

"Except you be regenerated and born again, ye cannot inherit the Kingdom of God. Now all of you that come to be regenerated, you must come to the light of Christ. There is no other way to it. He will search your hearts and try your reins, and set your sins in order before you. You must see yourselves a lost people, a sinful people. You must bring your deeds to the light of Christ and abide in the sentence of the condemnation; if you save your lives you lose them; if you will lose your lives for Christ's sake, there is no danger of your eternal life. I stand here as a witness of the Lord of life this day; there is no way for people to come to salvation, but they must know Christ revealed in their hearts. He will baptize thee with the Holy Ghost and with fire. If thou knows not this, thou art not a true Christian, thou wilt never look death in the face with joy, nor go down to the grave in triumph. Do not make the way to heaven easier on your minds and imaginations than indeed it is; and think it not sufficient to live in an outward observance of the ways of God. If your own wills be alive and your corruptions remain unmortified the judgment of God will be your portion. Come and examine thy conscience. Dost thou strive to enter in at the strait gate and the narrow way? I stand here as a witness for the God of heaven; I never heard the voice of Christ (as his follower) till I was slain and baptized, and lay as a little child under His heavenly chastisements; as soon as ever

my soul was brought to this in my humiliation, O! then, the dreadful judgment was taken away, . . . and the Lord spake comfortably to me, 'I have loved thee with an everlasting love.'

O! let not your eyes slumber nor your eyelids take any rest till you are sure the Lord is your God. . . . Christ laid down his life for thee and me. . . O! Friends, let us empty ourselves that Christ may fill us. Let us be nothing in our own eyes that we may be all in Him and receive of His fulness. And so I commend you to God. Let not these words passing through a mean vessel be as a bare empty discourse of truth to you which you only hear and take no further care of your salvation; . . . press forward to the heavenly work that is laid in the power of Christ Jesus, even through judgment into death, and then He will give you eternal life."

(To be continued.)

WAR ON CHRISTIAN PRINCIPLES.

One of the conditions of the treaty with Mexico, it is said, was that any future war which may break out between the two countries shall be conducted on *Christian principles*. Now, we all know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but *war on Christian principles* is certainly the latest, and, if carried out, will, we think, prove the greatest of them all.

Just imagine it. We think we can see the two armies drawn out in battle array. A fair field is before them. The ranks are formed, the positions taken, the great guns unlimbered. General Scott is just about to give the order to *fire*, when an aid comes up and respectfully reminds him that the war is to be *conducted on Christian principles*, and it will not do to fire. "Very true, very true," says the Commander-in-chief; "but what are they? I have read Vauban, and Scheiter, and Turenne. I have read the lives of the old conquerors, and have studied the campaigns of the greatest soldiers; but I never happened to come across these principles in any work upon the military art. Do you know anything about it, Colonel?"

"No." "Nor you, Major?" "Nor I, either."

"I really don't know how to begin. I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplain arrives. "Do you know anything about this fighting on Christian principles?"

"Oh, yes; it is the easiest thing in the world."

"Where are the books?"

"Here;" and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"'Thou shalt not kill. Thou shalt love thy neighbor as thyself.'"

"But these are *not* neighbors. They are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain?"

"'Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other.'"

"But while we are praying for the Mexicans, they will be firing into us."

"No; they are bound by the treaty also. It works both ways."

"Then, what is the use of our arms?"

"This is all provided for in the same book. *Beat your swords into ploughshares, and your spears into pruning hooks.*"

"Then I do not see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs anything in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but what we ought to send them a few schoolmasters, for I understand that they are a shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles?"

"That is the great beauty of it. *Both sides conquer;* and there are never any killed or wounded."—*Advocate of Peace.*

HEAT FROM THE MOON.

Lord Rosse has been measuring the heat that comes to us from the moon. Using one of his great reflecting telescopes as a burning mirror, he has condensed the moon's rays upon one of the most delicate of heat-gaugers —a thermo-pile. Without being able to determine by what fraction of a Fahrenheit's degree the lunar warmth increases the temperature of the terrestrial atmosphere, he has found, as an approximation, that the radiation from the moon is about the ninety-thousandth part of that from the sun. He conceives that the variation of heat from our satellite follows the same law as that of its light—*i. e.*, that we have most warmth from the full moon, and least from the nearly new. By comparison with a terrestrial source of heat, Lord Rosse estimates the actual temperature of the moon's surface at lunar midday to be about 500 degrees Fahrenheit. This scorching results from the slow rotation of the moon, which makes its day equal to our month, and from the absence of any atmosphere to screen the lunar world. Fontenelle and his followers to the contrary notwithstanding, the moon can be no place for

living beings, unless they are salamanders.—*Exchange.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 2, 1869.

The Deceitfulness of Riches is emphatically quoted by the Saviour, as one of two main causes which choke the word and render the good seed of the kingdom unfruitful. A serious admonition this to the loyal Christian who seeks to have his citizenship in heaven, to place a double guard just here.

The financial excitement prevailing at the time when the matter for the present number was placed in the printer's hands, is calculated to impress upon those whose hearts and minds are sensitive to holy teaching, the lesson which Paul so earnestly conveyed to Timothy:

"They that will be rich, fall into temptation and *a snare*, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil; [*of all these evils, is A. Clarke's reading,*] which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

The gambling in gold, of which the effects are felt at this moment in the bankruptcy of operators who, as a financial journalist says, "could quietly and considerately concoct a scheme to run up the price of coin, to the general derangement of business, and to the positive injury of some of their neighbors, for the greed of gain," has already met with signal retribution. The *Ledger* thus denounces the immorality:

"Fortunes have been swept away in a single hour, the result of premeditation and preparation to take other people's property without consideration. This cannot be justified as honest. The effect of these unwarranted fluctuations in gold is to paralyze all other markets. They scandalize the Government and damage the public credit."

It is a melancholy comment on the folly of trusting in riches and *determining to be rich*, that some of the reckless speculators, losing all their worldly means, went forth from the gold room to the residences which were no longer *their* homes, maniacs—reason unseated, perhaps beyond restoration.

How safe and beautiful, and how worthy of its Divine origin, is what we call *the golden rule!* How beneficial even to ourselves is the habitual exercise of love to man—loving our neighbor as ourself! How beneficent the limitations which the Society of Friends throws around its members in reference to trade and business! (See the disciplinary rules of all the twelve Yearly Meetings.)

A few lines from the pages of edifying counsel in the London Advices are presented in this connection:

"May all our members, renouncing the spirit of the world, and living under the government of Christ, have their possessions in 'bags that wax not old, a treasure in the heavens that fadeth not.'

. . . . . .

"The love of money is apt to increase almost imperceptibly. That which at first was labored after under the pressure of necessary duty may, without great watchfulness, steal upon the affections and gradually withdraw the heart from God. The danger depends not upon how much a man has, but upon how much his heart is set upon what he has and upon accumulating more. . . .

"Keep within the restraints of a tender and enlightened conscience, quick to discern where the desire to serve the Lord in all things ceases, and the service of self begins. Seek to have your hearts raised above the world, that you may live as strangers and pilgrims upon earth."

Addenda Respecting Iowa Yearly Meeting.—A beloved correspondent in Iowa favors us with a letter from which, though not designed to appear in print, a few passages may properly be extracted.

"Thou knowest that in many places we have excitement along with a revived work. There are quarters in which a zeal has outrun knowledge and experience, taking possession of some meetings, and carrying them off from the order and dignity of Friends' meetings. Knowing this, many went to the Yearly Meeting with a solicitude for which there had not before been such occasion.

"We knew our tributaries in many places were overflowing their accustomed banks, and refusing the restraints designed to keep them in their channels. And we knew that He alone who raises and who stays the waters could guide and hold them. And, like the river near Oskaloosa, which we dreaded all the way, and which subsided just enough and just in time for us to pass over safely, so has the Lord held in check the agitated elements, and our Yearly Meeting has been permitted to witness again, as in years past, in a memorable degree, His authority and power.

"How evidently in the right time, and with the right qualifications, our brethren were with us from across the sea! . . .

"It was requested by Wm. Robinson and Henry Binns that Friends and those who usually attend our meetings should, as much as might be, gather in the upper room, on the last First-day morning. The ministry on that occasion was addressed more especially to the

Church, and was edifying and appropriate. Among the themes dwelt upon by H. B. were the beautiful description of the Church in Eph. v. with Christ its Head, receiving its gifts from Him, exercising them in Him, *growing up into Him* in all things; then the visit of the Prophet to the potter's house—the great amount of material—the work upon the wheel—the Master's work upon the vessel that He may work by it—the perfection of His work in the individual believer and in the Church, making her all glorious within, her clothing of wrought gold, her raiment of needle-work. W. R. commenced with—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" He impressively portrayed the pride and infidelity of the human heart, unwilling to resort for salvation to the means which it despises, and ever ready to query, "Is there not a better way?" And then the liability with awakened ones in our own Society to look abroad and question: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of our little Israel?" He referred to the broad ground on which we agree with other Christians, and with great clearness pointed out the precious views of Truth which he believed had been given us to see, especially the fuller recognition of Christ's indwelling and ruling by His Spirit in the hearts of His children; and the practical life-fruits and testimonies growing out of this great doctrine. It is our privilege to believe not alone in Christ crucified, but also in Christ risen and glorified. And if He be *risen to us*, his life, his Spirit, has risen *in our hearts*. The standard of our profession is a high and holy one. If we fail, as others fail, to come up to our standard, and thus many discouragements appear, he pleaded with the young not to turn away, not to look too much to frailties and failings, but to look unto Jesus, and seek for His help for themselves to come up to the standard."

Our correspondent, expressing his trust that these weighty discourses left their impress upon many hearts, speaks also of members of Iowa Yearly Meeting who "did labor in the authority of Truth."

"With thankfulness I believe it may be felt that there are not a few of our own members, who, through long and large experience, have come to be pillars in the Lord's house."

Since the above was in type, the receipt of full accounts has enabled us to condense the following particulars.

The trial of an appeal resulted in the reinstatement of appellant.

The First-day School statistics show 62 schools, 3668 pupils—average attendance 2340. No. of pupils in membership, 2158. No. of teachers engaged, 310. Thirty libraries were reported, containing 6222 volumes. There are also eight Mission Schools.

Interesting reports were received from the Peace Committee and the committee on the Freedmen. The latter reported disbursements to the amount of $1199.80.

The Educational report gave the number of children over five years of age as 2179. Of these it is very satisfactory to find that none are growing up without literary instruction. In Whittier College were 159 students in the two departments; in West Branch Academy 130.

The exercises of the Yearly Meeting included a deep concern for the supplying of good books to the children, and for guarding them against the poison and dangers of pernicious publications. The cultivation of strict *truthfulness* was enjoined, and the avoidance of trifling conversation. *Parental training* was impressively considered, and the great influence of the Christian parent. From a minute embodying the exercises of the body, the following is extracted:

"In view of our many and various deficiencies, the one great remedy which we need is more of *the love of God* in our own hearts, that love, in the bounteousness and boundlessness of which a Saviour has been provided for a guilty world, so that, purchased with his sacrifice, we should not henceforth live unto ourselves, but unto Him who gave himself for us. The love of God in our hearts must constrain us to *obedience* to Him. Having no reservation to ourselves, no idols, but loving God with our whole hearts, we shall love His *will* as revealed to us in the light of *Law*. His law inscribed upon the tablets of our hearts by his Spirit, is *light* to us. Do we love that law? . . .

"If some among us, in the earnestness and ardor of early experience, are betrayed into a zeal beyond knowledge, and carried away, how should we endeavor to bring them back to the foundation, and to that beautiful order which must ever distinguish the Church of Christ and its members. And when it is seen that it is in the love of Christ constraining it that the hand of the Church is reached out to gather a wandering one, it cannot alienate the heart in which that love dwells"

The establishment of the following new meetings was reported:

In Salem Q. M., a First-day meeting called West Grove, and Gilead Monthly Meeting (in Missouri.)

In Pleasant Plain Q. M., Westland Meeting.

In Springdale Q. M., a First-day afternoon meeting at the time and place of the Quarterly

Meeting, and a First-day evening meeting at West Branch.

In Bangor Q. M., a First-day afternoon meeting at Le Grand, and a Preparative meeting and meeting for worship at Asher Creek.

In Oskaloosa Q. M., Mahaska Preparative and meeting for worship.

In Bear Creek Q. M., East Grove Preparative and meeting for worship.

The report upon the White's Iowa Manual Labor Institute, states it to be in successful operation, with 28 pupils, with a present indebtedness of $663.09; the State having expended $11,000 on the premises in the way of permanent improvements. The indebtedness last year was $724.99. Certain railways being likely to pass through the premises, the Trustees were authorized to transfer the right of way on equitable terms.

We notice with pleasure the following minute:

"This Meeting is united in recommending to subordinate meetings a nearer observance of discipline in relation to keeping meetings of business select; not, however, necessarily to exclude all other religious persons."

In a lively report from the Yearly Meeting of Ministers and Elders the following passage occurs:

"When a Minister submits a concern to a meeting, (let us not say *requests a certificate*,) this rests on the meeting; and if he or she be liberated beyond the gift, the meeting is and will be accountable for consequences: the loss sustained will find its centre in the liberating body. Well may we say, 'Who is sufficient for these things?' But the unfailing promise should encourage us,—'If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not, and it shall be given him.'

"We appreciate the responsibility which rests upon us, and the necessity of constantly abiding in Christ the Vine, that we may be kept alive and made fruitful."

The concluding minute says:

"Humbly and gratefully we acknowledge the presence and help of the Lord from day to day as we have sought to serve Him and to advance His cause. May He crown His work, and keep and lead and bless His people everywhere. And to Him be all the glory given."

It is cause of humble thankfulness that through holy help our dear Friends of Iowa have thus again realized that the object of their assembling has been attained—that the Lord has not forgotten his people, nor failed to lend a favorable ear to the petitions which were raised by servants who love the place where his honor dwelleth, and who out of full hearts have prayed for the peace and prosperity of Jerusalem. What encouragement for innocent and anxious souls who fear for the tottering ark, to dwell lowly and prostrate, making their requests known and commending the cause to Him who cares for the very dust of Zion, and who can never be indifferent to the interests of the Church, seeing that He "gave Himself for it, that he might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

A Good Movement in Wilmington.—The history given by request on another page of the opening of the Howard School in Wilmington, Del., will be read by many with delight. It is an augury not merely of great good to the colored people of Delaware, but of large moral benefit to the whole people—and of the regeneration of a Commonwealth. There are citizens of that State whose righteous souls were vexed with Slavery and its train of evils, and who, in contemplating what God hath wrought, can bathe in rivers of pleasure. To the heart of a pure philanthropist it is a cause of joy when one fellow-being is uplifted from degradation to liberty and enlightenment. But in Delaware, where much remains to be done, the gladness that is felt over one fellow-being thus rescued, may be multiplied by thousands. The field is now open for Christian labor; "pray ye therefore the Lord of the harvest that he will send forth laborers!" And let none be lacking. An appreciative perception of the necessity, of the deficiencies that exist and of the means to be employed, in some sort constitutes a call to serve our generation according to the will of God. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Among those who now labor for the negroes in Delaware, there are those who will not rest content with mere giving of money, but whose hearts are thrilled with the poet's words:

"One hour of time were worth a load of ore!
Give to the ignorant our own wisdom! Give
Sorrow our comfort! Lend to those who live
In crime, the counsels of our virtue! Share
With souls our souls, and Satan shall despair!"

MARRIED,

At Long Plain, Acushnet, Massachusetts, on the 10th of Ninth month, 1869, Wm. E. Hoag, of New York, to Mary H., daughter of Joseph Kempton, of Acushnet.

DIED.

HALL.—On the 31st of Seventh month, 1869, in his 3d year, Luther Chalmer, son of Morton and Ruth B. Hall, members of Sand Creek Monthly Meeting, Ind.

HOLT.—On the 23d of Sixth month, 1869, at her residence in Frederick Co., Va., Eleanor Holt, an esteemed and exemplary member of Hopewell Mo. Meeting. Her close was peaceful.

COFFIN.—On the 16th of Fifth month, 1869, Sarah Emeline Coffin, in the 26th year of her age, only daughter of Levi and Catharine Coffin; a member of Cincinnati Monthly Meeting. This dear young Friend, though long afflicted, was a bright example of patient, cheerful resignation to the Divine will.

CHAMNESS.—On the 6th of Eighth month, 1869, Armella, daughter of Anthony and Amy Chamness, in her 69th year; a member and elder of Centre Mo. Meeting, N. C. During years of suffering she was preserved in patient resignation, and was often engaged in thanksgiving and praise to the God of all her mercies. Conscious, like the Apostle, that to depart and be with Christ would be for her far better, she was kept in a meek confidence that the Lord would in his own right time carry her safely through. Enabled thus to rejoice evermore, a smile of peace rested upon her countenance, and it was pleasant to be near her even in her sufferings. Her death was in the triumph of faith. Thanks be unto Him who giveth the victory.

THORNBERG.—On the 20th of Eleventh month, 1868, in her 70th year, Rhoda, wife of Abel Thornberg; a member of Springfield Monthly Meeting, Ohio. Her last hours were calm and peaceful, resting on her Saviour's love, on whose bosom she gently fell asleep.

NORDYKE.—In Richmond, Ind., on the 3d of Ninth month, 1869, Harry Edward, infant son of Micajah T. and Sarah C. Nordyke; members of White Water Monthly Meeting.

Received for necessitous freedmen in N. Carolina, in response to letters in No. 3, from E. M., $10; S. C., $5; N. S., $5; C. S., $5; W. F. J., $10; L. P. T., P. P. T. and M. T., $10; per note, anonymous, $10; another do., $10; all of Philadelphia. Total $55.00.

Friends in new or remote settlements desiring to establish Libraries for Monthly or Preparative Meetings, can be aided in procuring the standard writings of Friends by applying to *The Bible and Tract Distributing Society*, 116 N. Fourth St., Philada. 4t

CORRESPONDENCE.

Monkton, Vt., 9th mo. 4th.

Dear friend Wm. J. Allinson.—In the *Review* of this day I have read with interest the account of our [Ferrisburgh] Quarterly Meeting, held on the day of the great eclipse, and can cheerfully endorse what thy anonymous correspondent has said in relation to the very acceptable company of Rebecca Collins and Jane W. Ferris, for, although I did not attend all the meetings alluded to, the accounts I get of them agree with the statement of thy correspondent. But thou wilt allow me to add to that account, also to correct it in some respects.

As well as by the dear Friends above mentioned who attended the Q. M., we were also favored with the company of an unusual number of other laborers in the Lord's vineyard—namely, Eli Newlin and R. W. Hodson of Indiana; Jesse T. Hartley, Ohio; Amos Battey, Iowa; Huldah M. Beede, R. I.; Eliza H. Meader, N. York; and, since the Q. M. (attending several of our subordinate meetings,) Wm. Jenkins, Joseph Hobson and Lebbeus Benedict, Ohio; Wm. and Phebe Ann Sands, Sing Sing, N. Y., and John Paige, N. H., of whom we may say their company was also acceptable and much of their religious services truly edifying.

The meetings at the Creek, South Starksboro', and at Lincoln, designated by thy correspondent "*indulged* meetings," are long *established* meetings for worship, now constituting one Preparative Meeting. (See Book of Meetings.) At the time the "*indulged* meeting" at *Montreal* was opened (1st mo., 1869,) Walter Marriage informed me it was held in an "upper room" in "the Bible House," rented by the Friends of that city, and not in a house owned by W. M.; and a Friend who attended their meeting on the 29th ult., informs me that the same room was occupied for the same purpose at that time.

In connection with this, it may be proper to say the old meeting-house at the *Creek, South Starksboro'*, is undergoing repair. Already it has received an addition of about ten feet in length and two and a half in height, well covered with shingles and clap-boards; windows of liberal dimensions; well painted without, and will probably be finished with suitable seats in part cushioned, and ready for use before winter sets in. The cost will exceed one thousand dollars, all contributed by our members in the neighborhood, with the exception of one hundred dollars, the proceeds of the sale of an old meeting-house in *North Starksboro'*, which in former years was frequently well filled by Friends,—that is, before the divisions and subdivisions had done their work amongst them.

Perhaps thou wilt say, "Surely after such abundant religious care and culture this Q. M. ought to bear fruit an hundred-fold!" Let me say I trust we are not wholly insensible of the favors thus received; but we are reminded that, although we would give an unfeigned welcome to a Paul who may plant anew the precious seed of the kingdom, or to an Apollos who may be sent to water it, it is the Lord alone who can give the increase; and I believe there are souls hereaway that are hungering and thirsting after that increase!

H. M.

THE HOWARD SCHOOL, WILMINGTON, DEL.

The new school-house just erected on Orange street, for the education of children without regard to color, was formally opened yesterday. The lower room was densely packed by colored people and a few white citizens.

The meeting organized by calling Hon. Willard Hall to the chair, and the proceedings were opened with prayer by Alfred Cookman.

William S. Hilles was then introduced and made an address, in which he related the efforts of the Delaware Association and gave a brief historical sketch of the particular effort which has resulted in building this school-house.

General Oliver O. Howard, Commissioner of the Freedmen's Bureau, during a visit to Wilmington in November last, had, together with a committee of the Association, an interview with the City Council in relation to the erection of a commodious and suitable building for the purpose of educating the colored children of the city. After presenting their claims upon the city and giving an interesting statement of the progress of colored education elsewhere, he offered, on behalf of the Freedmen's Bureau, to pay over, for the purpose of erecting such a school-house, the sum of $5,000, provided the city of Wilmington would add to it an equal sum for the purpose, the building to be erected within the city limits, on ground furnished by the friends of the cause, and "the title to be vested in the city authorities in trust, forever, for the maintenance of a school for the children of both sexes, without distinction of color."

The Council heard General Howard and the managers respectfully, and requested the latter to address them a formal memorial on the subject. This was done, and the Council appropriated the $5000 as requested. The Association then procured the lot on which the building now stands, and its erection was commenced. W. S. Hilles congratulated the colored people on the success of these efforts in their behalf, and urged them most earnestly to show their appreciation of the efforts by taking advantage of the opportunities now offered them. He laid before them the advantages of education, and said that two of the colored girls who had passed through the Association's schools were already employed as teachers at remunerative salaries.

Alfred Lee, Bishop of this Protestant Episcopal Diocese, next spoke briefly. He thanked Judge Hall for presiding on this occasion, and spoke of the wonderful change the Judge's efforts had made in the general educational system in our city. The Bishop said he was proud of having served for years with Judge Hall in the Board of Education, and he pointed to the work it had wrought for the encouragement of this effort. Fifteen years ago there was but one public school in Wilmington, where from 150 to 200 pupils were poorly accommodated, and that not always full; now we have twelve large and handsome school-houses and all of them are crowded. When serving as a member of the Board, it was always a source of regret to him that the colored children of the city were debarred from the advantages they were offering to the white children, and, in fact, from all educational advantages. Much credit was due the Society of Friends for their efforts to extend the advantages of education to our colored people. In 1865 an association was formed, which opened a school in 12th street, and two years later the Delaware Association was formed, which had, since its formation, with the valuable assistance of the distinguished officer now on the platform, opened 25 schools in the State, outside of the city, and a number in the city, which were about to be consolidated in the new building. He congratulated the colored people on the new future opened to them, but said he would not stop there; he congratulated the white people on this triumph of right over prejudice, for this was a triumph of right, of good feeling, of Christianity, over wicked prejudice.

General O. O. Howard was the next speaker. He said he wished to disclaim some of the credit awarded him for the success of this enterprise. He had at first not been disposed to appropriate any of the funds at his disposal, for educational purposes, to Delaware. He thought the money was intended for the disloyal States, and Delaware was one of the loyal States—had never been in Rebellion. He had, however, on the urgent solicitation of Superintendent Kemble, and his own brother, given it attention, and found the need of rendering the assistance he had to this Association. He said it was sometimes asked why there is less enthusiasm amongst the colored people of Delaware, than with those further South, on this subject? He answered, that if this were so, that it was doubtless because things continued in the old ruts here. The people had not been stirred up here as they have there, by the war. They liked to hold on to the old things. Conservatism was a good thing; it was well to preserve whatever was good, but the preservation of that which was bad ought to be stopped, and such conservatism overthrown, even if it took a revolution to do it. He made a passionate appeal to the colored people to take advantage of their opportunities; to the colored mothers to hesitate at no sacrifice to secure the education of their children. He branded as false the current statement that the colored race was incapable of a higher education, and said that

250,000 colored children were now being educated, of whom 5000 had already reached the higher branches. Of this five thousand it was expected that many would pass through the University at Washington, which would give them as thorough an education as young men could obtain in any college in the land. The General continued at some length, making an earnest and eloquent speech.

Superintendent Kemble was next introduced. In the course of his remarks he alluded to having visited Milford to get information about the unfortunate affair which occurred there at the close of last session; one of the lady teachers having wandered off into the woods, under the hallucination that the white people of the town intended to kill her; she had been found and sent to her home in New York State, but was now in an asylum hopelessly insane. He had also gone some distance out of the town to visit Slaughter Neck —fitly named—where the ignorant, prejudiced white people had burned one of the Association's school-houses as soon as it was finished. He had made inquiry as to the probable causes of the young lady's insanity above referred to, and found that she had a very large school there, which she managed admirably, that she had had to board at a hotel, a noisy rum-hole, because, though twelve or thirteen applications had been made, she had been unable to obtain board in a single private family. She was hard worked and solitary, and one who knew her told him he believed she was driven crazy by hard work and *having nobody to talk to.* An educated Christian woman without any one to talk to in the Christian town of Milford, the second in size in the State! And yet when the speaker had visited there he had stepped into a Methodist meeting-house, had found plenty of men praying and had prayed with them. Milford was a praying town. And yet this poor young woman had gone crazy from over-work and nobody to talk to in this praying town of Milford. The speaker urged that the city take charge of this school and provide it with teachers as the next advanced step; that the colored people be taxed and their children be educated with the money raised, the same as others are educated.

Thomas Kimber, President of the Association, offered the following resolutions, which were unanimously adopted:—

Resolved, That we hail the opening of the Howard School in Wilmington as the dawn of a new era in the history of the colored race in Delaware, as well as in the cause of education throughout the State.

Resolved, That we confidently rely on the good faith and earnest effort of the authorities of the city of Wilmington in the future conduct and efficient support of this school in accordance with the terms of the deed of trust now to be presented for their acceptance.

Resolued, That we gratefully acknowledge our obligations to Major General O. O. Howard, both for the original proposal to aid us in this enterprise and for the prompt fulfilment of his part of our mutual engagements; and we trust that the Howard School will long stand as a monument to the truth that "Peace hath her victories no less renowned than War."

Resolved, That we earnestly commend this Christian undertaking to the favor and the support of all good men without distinction of party; and more especially we now reverently invoke upon it the blessing and the protecting care of our Father in Heaven, of whom it is declared that "He is no respecter of persons, but in every nation he that feareth the Lord and worketh righteousness is accepted with Him."

Henry Moorhouse closed the exercises with prayer, after which the meeting adjourned.

The new school-house has been named the Howard School, in honor of General Howard, to whose interest and efforts its existence is largely due. It is a good-looking, two-story brick structure, built on the plan of the three new school-houses now building in the First, Fifth and Ninth wards for white children. It is 38 by 79 feet, and stands 20 feet back from the street, in a lot 72½ by 120 feet, giving it large front, side and back yards. It has two front doors, both of which open into vestibules having access to the lower school-room, and from one of which a broad and easy stairway ascends to the second story. The lower story is divided into one large school-room and two class-rooms, all well lighted, ventilated, heated, and comfortably furnished, and having ample black-board surface and all the modern appliances for school-rooms. The upper story is an exact counterpart of the lower one, and the building is as comfortable and convenient a school-house as we have in the city. The celler is unusually deep and dry, and a part of it will be fitted up for use as a play-room in wet weather. The building was erected under the supervision of the following building committee appointed by the Association: Charles W. Howland, Allen Gawthrop, William S. Hilles.

THE EVER-WIDENING WORLD OF STARS.

BY RICHARD A. PROCTOR, B.A., F.R.A.S.

(Continued from page 71.)

Since Herschel's day a multitude of important discoveries have been made. His son, the present Sir John Herschel, carried the system of star-gaugings over the southern heavens, having first trained himself for the work by verifying Sir William's northern star-gaugings. The eminent astronomer Struve and others have applied a series of

tests to the basis of Herschel's theory of the universe. Increased telescopic power has been applied to the examination of the nebulæ. And lastly, a mode of research more wonderful than the boldest pioneers of science had ventured to hope for, has been applied to determine what the stars and nebulæ really are,—nay, even the very elements of which they are constituted.

Therefore we stand in a position so far in advance of that to which it was in Herschel's power to attain, that the attempt to modify his theories need no longer be thought to savor of undue boldness. Half a century does not pass without bringing a vast extension of knowledge, and certainly the last half-century has been no exception to this rule; insomuch that could the great astronomer take his place again among us, and become cognizant of the vast strides which his favorite science has made since he left us, he would be the first to point out that many of his views required to be modified or even to be wholly abandoned.

For instance, let us consider the meaning of the following observation made by the younger Herschel. While "sweeping" the southern heavens, this eminent astronomer noticed occasionally the existence of faint outlying streamers belonging to the Milky Way, yet not only irresolvable into stars, but so exceedingly distant that he could scarcely speak of them as really visible. He was *sensible* of their existence, but when the eye was turned directly upon them they vanished, insomuch that, he says, "the idea of illusion has repeatedly arisen subsequently," yet when he came to map down the places where these phantom star-streams had been detected, he found that they formed regular branches of the galactic system.

Now these outlying star-streams prove, first of all, that the star-system is not disc-shaped, but spiral in figure. Between the stars which form the ordinary streams of the Milky Way, and those which form the phantom streams, there must lie regions in which stars are either altogether wanting or strewn with much less profusion than in either the nearer or the farther stream.

But this is not the only nor the chief conclusion which may be drawn from the existence of the almost evanescent star-streams. According to Herschel's views, the stars which compose those streams are only faint through enormity of distance. They may be as large as our sun, many of them perhaps far larger. And between them there may yawn distances as large as those which separate us from Arcturus or Aldebaran. Now this being so, the outlying parts of our own sidereal system being removed so far from us as to be all but evanescent in Herschel's splendid reflector—how much greater ought to be the faintness of the sidereal systems which lie outside ours! If the nebulæ are really such systems, and made up of suns like our own, then not only ought Herschel's great reflector to fail in rendering them visible, but even Lord Rosse's noble mirror would require to be increased a hundredfold in power before we could see them. For clearly the nebulæ, which appear as mere tiny specks upon the vault of heaven, must be very much farther away than the confines of our system, if they are comparable with it in size.

Therefore we must have "of two things one." Either the confines of our sidereal system are constituted very differently from the parts in our neighborhood; or the nebulæ are constituted very differently from the sidereal system. We say, of two things one, meaning that one of two views *must* be true; but it is plain that there is nothing to prevent both being true.

We may next come to the inquiry whether these views are severally supported by any special evidence.

Now as to the first, it happens that the southern heavens surveyed by the younger Herschel afford evidence such as Sir William Herschel was not possessed of. The former has seen places in the southern skies where the outline of the Milky Way is so sharply defined, that even in the telescope the sudden change from a background of black sky to the sprinkled light of the galaxy is not lost. One half of the field of view will exhibit the former aspect, the other the latter. Now if we consider a cloud, or a dense flight of birds, or any cluster of objects exhibiting a well defined outline, we see at once what that well defined outline means. It signifies that the eye is directed along the edge or surface of a distinct cluster of objects—in one case globules of water, in another birds, and so on—and the idea is at once precluded that the eye *is within the cluster*, of whatever sort that cluster may be. Therefore the theory that the sun forms one of a system of stars spread pretty uniformly over a disc-shaped space must be given up; for were it true, the approach to the Milky Way would always be gradual.

When we add that in the southern skies the Milky Way presents the most fantastic configuration, here expanding into fan-shaped masses, there winding about in a multitude of strange convolutions, here suddenly narrowing into a bright neck or isthmus, there exhibiting a nearly circular vacancy, it becomes clear that the galaxy cannot have the figure assigned to it by Sir W. Herschel. It must consist of streams and sprays of stars at different distances. Such streams by their fan-

tastic convolutions serve to explain all the peculiarities of the galaxy's structure.

And next, have we any evidence that the nebulæ are not really beyond the galaxy, but are mixed up with the sidereal system? It appears to me that we have.

Sir William Herschel noticed that there are places where the nebulæ are much more densely crowded than elsewhere, and he was disposed to suspect that precisely as the stars by their aggregation form the zone of the Milky Way, so there is a zone of nebulæ. But when Sir John Herschel had completed the survey of the heavens it was found that a very different law of distribution made its appearance. Instead of being collected in a zone or band around the heavens, the nebulæ are arranged in two distinct but irregular clusters, separated by a well marked zone almost entirely free from nebulæ. *And this zone coincides almost exactly with the Milky Way.*

What are we to understand by so special an arrangement as this? A modern astronomer says it clearly proves that the nebulæ do *not* belong to the star-world; but I can see no escape from an exactly opposite view. A simple illustration will serve to exhibit the nature of the case. Suppose a person found a space of ground on which gravel was arranged in the form of a ring, and that rough stones were thickly spread over the whole space except the gravel ring, would he conclude that there was *no* association between the arrangement of the gravel and the arrangement of the stones, because few stones were to be found on or near the gravel? Would he not rather find in this peculiarity distinct evidence that there *was* some association? He would, we think, argue that the gravel had been collected into one place and the stones into another, in pursuance of *some one particular scheme.* The corresponding conclusion in the case of the stars and nebulæ would clearly be that the stars had been drawn together in one direction and the nebulæ in another, out of a common world of cosmical matter. In other words we should look on the nebulæ as members of the same system or scheme that the stars belong to.

(To be concluded)

MY INFIRMITY.

I wept by the misty headland,
Down by the sea;
And none in that hour of anguish
Stood there by me.
Within and without was midnight;
Where once had been
The smile of the Lord who loved me,
No Lord was seen.

I said, "On this earth's wide bosom
I walk alone;
God hideth his face, I'm forsaken,
All hope is gone!
I watch for His hand in the shadows
That shroud my feet;
I listen, and nothing I hear, save
My heart's wild beat.

"Cold, drear is my soul, and loveless,
Hopeless and dead;
For God has departed forever,"
Sadly I said.
"I shall never more bask in His presence,
Never proclaim,
With a song and the voice of thanksgiving,
Jesu's sweet name.

"Yet how can I marvel He leaves me
Faithless and vain,
To walk in the light of His favor
Never again.
My heart hath forsaken His mercies,
And mercy is past,
And my Lord, whom my sins have long wearied,
Leaves me at last."

Then, swift as the flash of the lightning
Passing the sky,
Came a voice like the dove's in the woodland,
So tenderly:
"When father and mother forsake thee,
Look thou above;
The Father eternal remembers
The child of His love.

"The shadows have gathered around thee,
Born of the light;
Had the sun never risen to warm thee,
Where were thy night?
Remember the springs in the desert,
Arid and drear;
For thee has the wilderness blossomed:
Why dost thou fear?

"There are treasures beneath the dark waters;
Seek thou, and learn;
Hidden riches in secret places
Thou must discern.
And think not He changes or chides thee:
Comforts decline,
But Christ made the covenant blessing
Eternally thine.

"He gave thee His promise to keep thee:
Can He deceive?
He granted His word and His Spirit:
Only believe.
He sought thee, cast out and forsaken,
Bidding thee 'live!'
He gave thee the Son of His bosom:
More can He give?"

Then swift on the purple headlands,
Down by the sea,
The light that seemed vanished forever
Came back to me;
And I looked on the Man Christ Jesus
On God's high throne;
Forgive me, my Father! I measured
Thy love by my own.

DEEP-SEA JOYS.

Priceless as the gift of utterance may be, the practice of silence in some respects far excels it. Do you think me a Quaker? Well, be it so. Herein I follow George Fox most lovingly; for I am persuaded that we most of us think too much of speech, which after all is nothing but the shell of thought. Quiet contemplation, still worship, unuttered rapture, these are mine when my best jewels are before me. Brethren, rob not your heart of the deep-sea joys; miss not the far-down life by forever babbling among the broken shells and foaming surges of the shore.

—*Spurgeon.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 27th ult.

GREAT BRITAIN.—Dr. Cumming, an eminent Protestant minister of London, having some time since sent to the Pope an inquiry whether he would be permitted to appear at the forthcoming Council and state the reasons why Protestants dissent from the Romish Church, the Pope has replied, referring Dr. C. to the terms of the invitation some time since issued to Protestants, and saying that he will find it an invitation, not to a discussion, but only to profit by the opportunity to return to the Church; adding, "there is no room in the Council for a defence of errors already committed."

Meetings in favor of amnesty to the Fenians, have been held at Dublin, Cork and Roscommon. Gladstone, on receiving a petition for such a course, promised to submit it to the Queen, but did not pledge the government to action on the subject.

A new telegraph line, to be laid from Ireland to Nova Scotia, is projected.

FRANCE.—Much interest has been excited in some quarters by the publication of a letter from a noted preacher-monk known as Father Hyacinthe, addressed to the head of his order, announcing his determination to abandon his convent and to cease to preach in the church of "Notre Dame" in Paris, declaring as his reason for this step, that he can no longer obey the orders of the Pope, and protesting against doctrines and practices in the Romish Church which are expected to be sanctioned by the Council, and which he contends are not in accordance with the principles of Christianity. This letter, it is thought, will have a great influence, and it is one of the manifestations of a growing dissent, among Roman Catholics themselves, from the extreme views lately put forth by the Pope in relation to religious tolerance and the progress of modern civilization, a dissent which appears to be especially strong and extensive in Germany.

It is announced that the French Minister on Foreign Affairs and A. Burlingame as chief of the Chinese Embassy, have made arrangements for establishing improved relations between France and China, on a basis of mutual conciliation, and the French government has instructed its representatives in China to act in accordance with this policy.

A member of the Legislative Body recently published a letter demanding that if the government should fail to convoke that body according to the Constitution, the Deputies should assemble of their own will, on the 25th inst.

SPAIN.—The government, it is said, intends to compel the bishops to take the oath of allegiance to the new Constitution.

Gen. Prim had returned from France, and at a cabinet council held afterward, it was reported, the determination was adopted to send more troops to Cuba, and to use every exertion to maintain Spanish power over that island.

Republican meetings were becoming general in the principal cities. The republican club in Madrid had been closed by the government, on account of its adoption of resolutions declaring that the members would make armed resistance to a monarchy. The arrival at Tarragona of Gen. Pierrad, a leading and popular republican, on the 21st, was made the occasion of a great demonstration in his honor. Much excitement prevailed, and some disturbances occurred in the streets, during which the secretary of the Governor was killed. The authorities then took vigorous measures to restore order, arrested many persons and dispersed the republican clubs. Gen. Pierrad was afterwards arrested, and an attempt to disarm some volunteers at Barcelona who protested against his arrest, led to a revolt, in which barricades were thrown up and a conflict took place in the streets between the troops and the volunteers. The latter were overpowered and a number made prisoners.

PRUSSIA.—It has been officially announced that the Crown Prince is about to visit Vienna on an invitation of the Emperor, which is considered an evidence of the desire of the Austrian government to establish and maintain friendly relations with Prussia.

SOUTH AMERICA.—On the 20th of 8th month, Arequipa and other places in the southern part of Peru experienced an earthquake which is described as almost as violent as the destructive shock o last year, and of longer duration. But little damage is reported as the result, probably owing to the fact that in most places the buildings demolished a year ago have not been rebuilt, the inhabitants having erected only temporary dwellings, such as were not much affected by the movements of the earth.

ITALY.—A dispatch of the 22d ult. from Florence stated that Mount Etna was in a state of violent eruption, with streams of lava pouring from the crater.

HAYTI.—The new American Minister, E. D. Bassett, was formally received by President Salnave, on the 17th ult. Much satisfaction was expressed by the President in having a representative of his own race sent to his government on behalf of the United States. Salnave has issued a decree declaring all vessels employed by the rebels to be pirates, and authorizing any armed vessels to capture them as such. The rebel vessels, it is said, have been sailing under foreign flags.

DOMESTIC.—The scientific party under the direction of Professors Hall and Rogers of the U. S. Naval Observatory at Washington, who went to Alaska to observe the total eclipse, have returned to San Francisco. Two stations were selected, but dense clouds obscuring the sun from about half an an hour before the first contact till the same period after the end of the eclipse, prevented any observations.

Gen. Hazen, commander of the Department of Lower Arkansas, which includes several Indian reservations on which Friends are agents, has recently visited St. Louis, and a paper of that city publishes some of his statements. Only moderate success has as yet attended agricultural operations, but improvement is hoped for, as habits of industry shall be acquired. The General says that the Friends have some difficulties to contend with, owing to their meekness and disregard of display, while the Indians delight in the opposite; but the latter are learning that the new agents are assiduous in efforts for improving their condition, and honest in dispensing their rations and annuities, and the change works well.

Capt. C. F. Hall, who has just returned to New London, Conn., after an absence of five years in Arctic regions, on a search for traces of Franklin's expedition, has brought various relics of the lost party, and obtained from the natives information corroborating the accounts brought some years since by the English expedition of Capt. McClintock, that the vessels being stove, the crew reached the island called King William's Land, and in striving to make their way southward, their provisions were exhausted, and they perished by starvation. Capt. Hall proposes to renew and continue his explorations next spring.

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A MINUTE *of* YORK QUARTERLY MEETING, [*England,*] *concerning* EDWARD SMITH, *an Elder, deceased.*

We feel the loss we have sustained in the removal of our dear friend and elder, Edward Smith, and we believe it may be seasonable at this time to bear our testimony to the value of those services which, while apart from the ministry, are yet eminently calculated to promote the cause of Christ and to improve the social condition of mankind.

Edward Smith was born a member of our Society, his family having been Friends for a lengthened period, and with good natural abilities, largely improved by a liberal education, by diligent reading, by observation and by very varied practical experience,—being also a clear and ready speaker,—he was well fitted for public usefulness.

When little more than of age he was chairman of a meeting of his townsmen, the object of which was to obtain the abolition of capital punishment. The friends of religious equality and of the negro slave had in him, from early manhood, a steady and active supporter in public and private. The cause of peace founded on Christian principle was very dear to him, and was largely helped both by his pecuniary means and personal influence. Still greater were his exertions as an advocate for temperance among Friends and others. He visited many parts of England and Ireland to urge the claims of personal abstinence; and one who was his companion in these labors has borne testimony to his self-sacrifice in his exertions in public speaking, and in the prominent part he took in private and social conversations, under circumstances frequently of considerable suffering from a feeble state of health.

An unostentatious care of the poor of our own Society and others formed a striking feature in his character; whilst to those in affliction and trial he gave evidence, both by sympathy and substantial help, of his sense of responsibility and of his obligations as a Christian.

Edward Smith was much interested in home missions, encouraging their formation, liberally supporting them, and urging upon Friends the duty devolving upon them in regard to this means of benefiting the neglected and ill-trained portion of our population.

His attachment to our Society, always strong, manifested itself increasingly in later years. As a elder he was especially concerned to uphold the testimony of our Society to the need of an immediate call of the Holy Spirit for the right exercise of ministry, and he often spoke weightily, and with much spiritual feeling, on religious subjects.

He was for a number of years the representative of this Quartely Meeting to the Meeting for Sufferings, and we believe his services in this capacity were very valuable, not only as a disciplinarian, but as the Christian man of business. It was his custom, briefly and lucidly, to inform his own meetings of the subjects dealt with in the London meetings which were of general interest to Friends.

Our dear friend felt much sympathy with our younger Friends, which was largely mani-

fested in various ways, and was evinced in the course of his labors as a member of Committees of this Quarterly Meeting, appointed to visit in Christian love the members and attenders of our several meetings. We may add, Edward Smith submitted to this service in the first instance with great reluctance; but he afterwards acknowledged it had been greatly blessed to his own peace and spiritual benefit.

Our dear friend was not exempt in manner and spirit from the infirmities usually attendant on great natural decision, but combined with this (although less obvious to those superficially acquainted with him) there was much of self-distrust, of tenderness of spirit and of a sense of the need of wisdom and strength higher than his own. These, we believe, he was often engaged earnestly and prayerfully to seek.

We might say much of his usefulness as a peace-maker, as an arbitrator, and as the kind counseller of any who sought his help; but it is not our aim to exalt the man, but to show forth the softening and converting influence of heavenly grace, and to ascribe the praise of all that was excellent and fruitful in the life and conversation of our beloved friend to the love of God, and his free and unmerited mercy in Christ Jesus our Saviour.

He died on the 20th of Fourth month, 1868, in the sixty-eighth year of his age.

For Friends' Review.

"WITH THE UNDERSTANDING ALSO."

We find it recorded that, at the rise of the Society of Friends in England, among those most busy in molesting the assemblages of its members were the "young students of the universities, who were learning philosophy and divinity, so called, and many of them preparing themselves for the ministry." So, it is added, "the churches of Christ, gathered into his pure worship in Oxford and Cambridge in England, and Edinburgh and Aberdeen in Scotland, where the universities are, can well bear witness."* Recollecting this, it is a matter for thankfulness that members of the same Society have now opportunity to obtain high learning, where *all* its departments are "presented" as availably "religious instruction," on the principle that "there is one God, and Science is the knowledge of Him;" where at the same time it is acknowledged "that all knowledge about religion is as rubbish if it be in word and not in power," —so that while the teacher leads "to the Scriptures as testifying of Christ," it is for the pupils' coming to Him that they may believe, and that He alone may open to them the Scriptures; "happy were we favored to point you to His feet and leave you there."

*Apology, &c., by R. Barclay, pp. 349, 350.

These reflections occurred upon reading a second time an address to young men which has been laid before the readers of the *Review*.* The writer was impressed with the earnest effort made in that Address to discourage the attachment of undue importance to the possession of merely human knowledge, and to show the true, highest uses of all the material improvements and intellectual conquests of man. Very clearly and fully were its hearers told of the pitiful "moral and religious helplessness of the most *intellectual* yet *Christless* minds." They were urged to let the light of all their culture "be not alone that which makes manifest, but be swallowed up in the light of *Life*." Advice was given to refer, as those addressed had been long taught to do, "every act in life to the Will of God as the only practical criterion of right and wrong," having learned "that the communication of that Will is to be looked for in His Revelation, whether through His Scriptures or the Eternal Spirit." Further: "Your education can never be complete except in Love. It can never have a soul till that breath of life is breathed into it. Your fabric is disjointed and tottering without that crowning keystone and glory. 'Knowledge puffeth up, Love buildeth up.' Let your education be the whole armor of God, not the gay shoddy of the livery of Lucifer." In this and other like forcible language was the "pride of mental culture and conscious intellectual force" reproved; while, in every study, the noblest utility was shown to be evolved only in right subordination to Him who is Truth. Beyond doubt, a most important part of this usefulness is, to use the words of another,† "by the light it has shed on biblical literature and on the history of Christianity, dispelling the falsehoods and doubts with which skeptics and self-seeking professors have striven to overwhelm or obscure it."

In connection with this, it has interested the writer to refer to and compare some passages elsewhere, which bear especially upon the duty and use of science, "*to make more comprehensible to us the demands of the human constitution*," which have been considered, when fairly weighed, to prove that Christianity is the only really natural religion, (that is, religion adapted to the whole nature of man). We are reminded, in the address quoted, of the method of Butler's Analogy, in which the reasonableness of the divine government in things spiritual, as portrayed in the Bible, is shown, by reference to the actual manifestation of the divine wisdom and goodness in outward nature. But a work of

* Farewell Address to the Graduates of Haverford College, 7th mo. 14th, 1869. See *Friends' Review*, Nos. 49, 50 and 51, Vol. 22.

† In "The Friend," 9th mo. 18, 1869; editorial.

preferred authority gives us citations much to our purpose. R. Barclay, in his Apology, writes as follows: "And even as the moon borrows her light from the sun, so ought men, if they would be rightly and comfortably ordered in natural things, to have their reason enlightened by this divine and pure light; which *enlightened reason*, in those that obey and follow this true light, *we confess may be useful to man even in spiritual things*, as it is subservient and subject to the other, even as the animal life in man, regulated and ordered by his reason, helps him in going about things that are rational." (P. 143.) Again: "God is teacher of his people himself; and there is nothing more express than that such as are under the new covenant need no man to teach them; yet it was a fruit of Christ's ascension to send teachers and pastors for perfecting of the saints. So that the same work is ascribed to the Scriptures as to teachers." (Pp. 87, 88.) It is indeed said in the Epistle to the Galatians (iii. 24) that (before Christ's coming) "the law was our *schoolmaster* to bring us to Christ." R. Barclay quotes approvingly like language from Clemens Alexandrinus, in regard to the knowledge of some truth by the ancients in the absence of the Scriptures,—"this wisdom or philosophy was necessary to the Gentiles, and was *their schoolmaster to lead them unto Christ*," &c. (P. 185.) R. B. says elsewhere, "We affirm that no revelation coming from the Spirit can ever contradict the Scriptures' testimony nor right reason: not as making this a more certain rule to ourselves, but as condescending to such, who not discerning the revelations of the Spirit, as they proceed purely from God, will try them by these mediums." (P. 69.) And he urges (besides other argument) against "absolute reprobation," (p. 113,) that "it is highly injurious to God;" of which "*let any man of reason judge.*" (P. 115.) Of another opinion (that of the Remonstrants) as compared with this, he remarks, "Nor yet doth it make the equity and wonderful harmony of God's mercy and justice towards all *so manifest to the understanding.*" (P. 129.) As to the progress known in the establishment of Christian truth, "The dawning of the day dispels the darkness, and makes us see the things that are most conspicuous; but the distinct discovering and discerning of things, so as to make a certain and perfect observation, is reserved for the arising of the sun, and its shining in full brightness." (P. 130.) Once more: "So also a mathematician can infallibly know, by the rules of art, that the three angles of a right triangle are equal to two right angles; yea, can know them more certainly than any man by measure. And some geometrical demonstrations are by all acknowledged to be infallible, which can be scarcely discerned or proved by the senses; yet *if a geometer be at the pains to certify* some ignorant man *concerning the certainty of his art*, by condescending to measure it, and make it obvious to his senses, it will not thence follow that that measuring is so certain as the demonstration itself, or that the demonstration would be uncertain without it." (Pp. 69, 70.) This passage is the more interesting because of the somewhat similar line of illustration to that which is given in Prof. Dillingham's Address (above referred to) in his paragraph concerning the disciplinary utility (rightly guided) of mathematical studies in preparing the mind for the reception of Scriptural truths. What more need we urge to sustain the propriety and advantage of such illustrations? Are not all the parables* examples of the teaching of divine things by means of things natural? "The things of a man" are discerned by "the spirit of man which is in him." And the Holy Spirit, at first, "helpeth our infirmity," and at last "beareth witness with our spirits that we are the children of God." Again, the Scripture says of those who lived before the coming of Christ, "For THE INVISIBLE things of him from the creation of the world are clearly seen, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE, even his eternal power and Godhead." (Rom. i. 20.)

It is only for truth's sake that attention is thus called to these things. But, the writer believes that *very great* harm is often done by attempting to divorce reason from faith, instead of subordinating reason, and leading it to ask and obtain enlightenment from faith. We should humbly endeavor (as so fervently urged in the Address referred to) to bring *all* our faculties into the active service of the Truth, in full surrender of them to the will of God; as the spirit of the gospel is "a spirit of love, of power, and of a sound mind."

CONSTANT READER.

ANGER A HINDRANCE TO PRAYER.

The first thing that hinders the prayer of a good man from obtaining its effects, is a violent anger and a violent storm in the spirit of him that prays. For anger sets the house on fire, and all the spirits are busy upon trouble, and intend propulsion, defence, displeasure, or revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it intends its own object with all the earnestness of perception, or activity of design and a quicker motion of a too warm and distempered blood; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray. For prayer is an action, and a state

*See Matt. xiii., in which the kingdom of heaven is explained by our Lord under *seven* similitudes.

of intercourse and desire exactly contrary to the character of anger. Prayer is an action of likeness to the Holy Ghost, the spirit of gentleness and dove-like simplicity; an imitation of the Holy Jesus, whose spirit is meek, up to the greatness of the biggest example, and a conformity to God; whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy. Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like to him that retires into a barrel to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises and hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below; so is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and thus his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, loaden with a blessing and the dew of Heaven.

JEREMY TAYLOR.

TO PARENTS AND TO OTHERS ENTRUSTED WITH THE CARE OF THE YOUNG.

(Concluded from page 85.)

Among lessons of religious instruction to the young, I would by no means omit some on the wisdom of God in the creation. That wisdom is exhibited, and may be presented to the young, in speaking of the wondrous, invariable, perpetual revolutions of the heavenly bodies, of the structure of the human frame, and of the adaptation of its several parts to their various purposes, the display of the kindness of our Creator in the provisions for man and beast in the vegetable world—in short, in the several branches of what is termed natural theology. Lessons of that description, when judiciously given, may exercise a favorable influence in showing the greatness of God and the littleness of man, the boundless extent of heavenly wisdom, and the limited power bestowed on men.

However divine, however excellent, however sublime, are the truths of the Bible—however forcible may be the words addressed to Job, "Canst thou by searching find out God; canst thou find out the Almighty to perfection?" it is a certain truth, in all its variety and all its fulness, which should be early impressed upon the youthful mind, that the things of God knoweth no man but the Spirit of God.

In giving lessons on divine things, the instructor should *feel* the force of what he teaches, and the solemn truth should at the same time be clearly presented to the young that the mere knowledge of heavenly truths does not change the evil heart of man—that it is Christ our Redeemer, who begins, carries forward, and completes the sanctification of the soul, through the Spirit of the living and eternal God. To the gentlest motions of that Spirit, as well as to the powerful convictions of the same blessed Agent, every intelligent soul should be directed. For it is never to be forgotten that all have sinned, and come short of the glory of God. I believe we cannot fully estimate the blessed consequences to families and to communities, if the minds of the young were reverently, yet judiciously and tenderly, directed to the operation of the Holy Spirit. Connected as it should be with the truths most beautifully presented to us in the words of the Psalmist, "O Lord, Thou understandest my thoughts afar off. Thou art acquainted with all my ways. There is not a word in my tongue, but lo! O Lord, Thou knowest it altogether." Read on and meditate on the sublime description of the Most High which follows in the succeeding verses. In proportion as the will, the understanding, and the heart are surrendered to the government and guidance of the Holy Spirit, the blessed truths of the Gos-

pel become increasingly precious to the soul. I conclude these serious meditations on the teaching of the young, with a few sayings of our Lord and Saviour which have come before me. How comprehensive and brief, yet how full is their import! How vital the truth which they convey. May they be deeply impressed on the young! "Strait is the gate, narrow is the way which leadeth unto life." "If any man will come after me, let him deny himself, and take up his cross daily and follow me." "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

The youth, when he leaves school, may return to the parental roof, or he may be placed under the care of watchful friends, or he may be greatly exposed from the want of religious oversight. At this critical period of life, new temptations are presented to him, freedom from restraint often follows, and his individual responsibility increases. The judicious care of the Church is especially valuable at such times. We know that in a kind oversight of children at school, whether in our public schools or in those which are termed private ones, this interest should not have been omitted—with a due delicate regard to the responsibilities of the one who conducts them.

It is, I think, the part of both parents and friends to extend kind counsel to our young men and young women, warning them to be on their guard, both as to books and associates, to the allurements of the world, its dissipation and its follies, to be keenly alive to those insidious snares, whether open or more covert, by which their faith in God and in Christ may be undermined. An abiding sense of the limited powers of the human mind, the spiritual nature of true religion, a deference for the experience of good men and women—are great safeguards at this period of life.

I attach great value to that kind care and counsel, privately and judiciously exercised, which originate in love on the part of older friends. Periodical meetings for the reading of the Scriptures are to be highly valued; papers of an instructive character, kindly written of later times and circulated among Friends; a careful examination of the grounds of Christian principles in the fear of the Lord and in prayer, asking that He will give spiritual wisdom in these several pursuits, are not to be lightly esteemed. But more than all, heartfelt, earnest prayer to the Father of mercies, should be enjoined upon the young, that they may be kept through Christ from all presumptuous sins under an abiding conviction that man cannot keep himself.

May those who have to speak to the young on the sacred, mysterious truths of revealed religion, be instructed as well as comforted by meditating on the solemn words of our Redeemer: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight." How comprehensive are the words immediately subjoined! "All things are delivered to me of my Father; and no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal Him."

I have now offered to my dear friends some hints on the very early training of youth, on their instruction when at school, and on the oversight of them while passing from youth to manhood. Intimately connected one with the other are those distinct periods of life. I would humbly ask Thy blessing, O Lord, on these my feeble efforts. JOSIAH FORSTER.

MEETINGS AT BADDESLEY ENSOR.

Those who have read William Edmundson's Journal will probably remember his account of his first meeting with George Fox at "Badgeley in Leicestershire,"and how after the meeting they went together into the orchard, where George Fox kneeled down and prayed with and for him. Though within a mile of Leicestershire the village of Baddesley Ensor is in the limits of Warwickshire, and there to this day stands the house still called the "Chapel," but now a farm, with the orchard behind it. It must have been not long after this event that Friends built a meeting-house for themselves on the Common above the village, where till about thirty years ago a meeting was regularly held, though latterly only once a month. Judging by the size of the adjoining graveyard, Friends must have been numerous in the neighborhood, but having gradually died out, the meeting-house was let about eighteen years ago to the Methodists, who use it not only for a place of worship but as a Sunday-school.

It is not a great many years since Friends had five meetings in an almost direct line from east to west, and within three or four miles of each other, viz.—Hinckley, Hartshill, Atherstone, Baddesley Ensor, and Tamworth. Of the revival of the meeting at Hartshill there have been occasional notices in this periodical within the last year or two, but there is no other Friends' Meeting left of these five, excepting the one we are about to notice. Five years ago our friend Edward Brewin held public meetings by minute of his Monthly Meeting in several of these places, and some Friends from Birmingham who accompanied him had their feelings strongly interested in these their deserted meeting-houses, especially as they found that Friends were remembered with affection,' and the

closing of them appeared to have been greatly regretted. Finding that a visit would be acceptable, two of these Friends went, on a First-day in the succeeding Eighth month, and held two meetings, morning and evening, in the meeting-house at Baddesley, which, without printed notices, or indeed any other notice than that given by the villagers themselves, were both full, the latter to overflowing, so that many stood round the doors and open windows. The ready acceptance of the Gospel proclaimed in our simple manner, the hearty affection of the people, and we trust some sense of a renewed call on each occasion, has caused that which was originally but a single effort to become an annual duty—the visit of "the Friends" being so regularly looked for, that when on one occasion it was delayed a week or two, application was made to them that it might not be forgotten. Baddesley is a village scattered over the side of a hill which is honeycombed with coal-pits, not as in many places defacing the whole surface, but covered with cornfields and wood. The houses are clustered together or laid out in rows along the lanes, for there is nothing that can be called a street, unless we dignify with that name two rows of houses amongst which are two small inns, a shop or two, and at the top, for they are on the steep side of the hill, the Independent Chapel and the Meeting-house.

The church and the parsonage are one at each end of a wild common on the summit of the hill. The Dissenters live upon very friendly terms, lending each other books and other assistance; the Independent Chapel has been frequently shut up upon the occasion of these visits in order to allow the attendance of the Meeting. The cottage by the side of the quarry, and where Friends rest and dine, has many visitors in the course of the day; and when, during afternoon school, a chapter is read with the children and a few words addressed to them, not a few of the parents will sometimes steal in and sit down in the pews behind them, as if afraid of intruding. And when evening meeting is over, the tracts distributed, and all have received and given a kindly shake of the hand, there is generally a little convoy of miners ready to accompany the visitors clear of the village, and one at least to put them on their way in their four-mile walk to the nearest station. These meetings have revived a very considerable interest in Friends, and have been the means of many of our books and tracts being read in the neighborhood; a number of Friends' standard works having been added to the little library at the Independent Chapel, which is accessible to the Methodists also. We can heartily commend these interesting people to the notice of Friends who may be drawn into the neighborhood by a feeling of concern for the good of souls, or by feeling interest in the very cradle-land of Quakerism.—*London Friend.*

INSTINCT IN INSECTS.

I was walking through my garden before breakfast one morning, the past week, when my attention was attracted by the unusual appearance of a snake, (a species of the adder,) which was lying dead upon one of the flower borders. The snake measured quite two feet in length, and was as thick through as my thumb at the largest part. It was extended in an almost straight line, and I observed that it had been severed in two pieces, (probably by a spade in the hands of one of the laborers.)

But what immediately arrested my walk, and induced me to examine the object more closely, was that I could distinctly perceive in the prostrate body a singular movement. Within a few moments, while I remained looking at it, it had slowly raised itself at the centre, so as to form a complete arch, then as gradually subsided to its original straight position, but propelled by the action nearly three inches in advance.

This motion, so extraordinary in a *dead snake*, awakened my curiosity to discover the force which was being exerted upon it, when I discovered two small beetles, of a kind was not familiar with, lying upon their backs beneath the serpent's head and ingeniously pushing with their legs the animal extended above them.

The beetles were each scarcely more than an inch in length, their color a glossy black, variegated with small spots of an orange color, and their heads and tails approaching nearly to a point.

The little fellows had evidently taken possession of the reptile with a purpose of conveying it to their hole, but as their size was so ridiculously disproportioned to that of their dead prize, I was determined to study their manœuvres, to see if they would be able to accomplish it.

On an examination of the ground in the neighborhood, I discovered, at a distance of nearly a yard from the spot where the snake was lying, a small hole in the soil, nearly the diameter of a half dollar. The hole, which had been carefully rounded at the edges, had a heap of broken earth piled in front of it, and opened obliquely from a slightly rising mound.

The efforts of the beetles were apparently being directed to the conveyance of the tail of the reptile to this opening in the ground, and as it was evidently an awkward thing to do, their ingenuity was taxed to the utmost, and I watched the operation with an absorbing interest.

After a vigorous tugging at the animal's tail, which had become slightly stiffened, and which responding to their efforts would move to the right and then to the left, but never placing itself *directly* in front of the aperture, the beetles would appear to be perplexed how next to proceed. They continued, however, to act in concert, and after working for a while at one extremity, they would uniformly proceed together towards the other, and lying upon their backs beneath the head, they would, with their united legs, re-commence their vigorous *pushing process*, and so effectively, that in the space of ten or fifteen minutes they had moved the snake's body two or three feet from its original position, but still the *tail* persistently refused to enter the hole.

Suddenly the labor ceased altogether, the two little beetles entered their hole, and I began to conclude that they had at last found their prey too ponderous for them to manage. My interest, nevertheless, was so much excited, that I could not leave the spot, and I continued to watch, almost certain that they would re-appear.

At length I thought I saw a breaking of the earth at a place directly opposite the point where the serpent's tail rested. And almost immediately the two beetles issued from a *second hole*, which they had been preparing. They forthwith seized the end of the serpent's tail, and by a determined effort, lying upon their backs, in the manner before described, they succeeded in forcing its point to enter this *new* orifice in the ground, and then going themselves inside of it, I could distinctly see the whole body of the snake move slowly forward, as if it was being *pulled* by their united efforts.

The beetles worked at the snake much of the day, and in the afternoon, when I was able to visit the spot again, I observed that nearly three-quarters of the dead snake had disappeared in the hole; but the movement had become very quiet, and I imagined that the cut in the snake's body had prevented any more of it from being drawn down.

The beetles, however, were at their work, for while I was looking they emerged from the hole, one of them propelling behind him (he came up backwards) a huge pile of earth, and the second having his back loaded with a mass of fragments, and thus they continued to labor for nearly an hour, the snake meanwhile having nearly three inches of its body still exposed.

It was approaching sunset, and I was examining carefully the earth in the vicinity of the head of the snake, (for the beetles had not made their appearance for twenty minutes,) when I was witness of the most interesting operation of this altogether singular proceeding.

I thought I detected a slightly undulating motion in the broken loam. It continued to increase until the entire surface for a length of three inches, extending parallel with the serpent's head and neck, appeared to be elevated into a little mound. The mound gradually increased in height until the entire mass of earth was slowly lifted and then precipitated upon the portion of the body which had until then remained uncovered, and in a second's time, the snake was as effectually buried as if it had been sunk a foot below the surface.

The little beetles, emerging from the heap, walked backward and forward, over the mound, and then disappeared entirely from sight.

I examined the spot the following morning, but could not detect, even by removing a portion of the earth, the place where the snake had been buried the evening previous.

—*Newport News.*

"AND ALSO MUCH CATTLE."

When Jonah complained that his prophecy of vengeance had not been fulfilled, and fretfully sorrowed for his perished gourd, God said to him: "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow, which came up in a night and perished in a night. And should not I spare Nineveh, that great city wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; *and also much cattle?*" "Doth God take care for oxen?" Paul's answer to this question seems to be rather in the negative (1 Cor. ix. 9—10), but the Saviour leaves us in no doubt whatever as to the loving providence of the Almighty for all his creatures. "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father." "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; *yet your heavenly Father feedeth them.*"

In the Old Testament we are told that God made the beast of the earth after his kind; and cattle after their kind; and everything that creepeth upon the earth after his kind: and God saw that it was good." When the waters of the flood had "prevailed upon the earth a hundred and fifty days," it is said that "God remembered Noah, and every living thing, and *all the cattle* that was with him in the Ark." The rainbow is the sign of a divine promise, which includes the inferior animals, for "God spake unto Noah, and to his son with him, saying: "Behold I establish my covenant with you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth." They

are all, like us, God's creatures. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountain, and the wild beasts of the field are mine." David knew that this ownership and acquaintance meant also divine care. "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. . . . He watereth the hills from his chambers. He causeth the grass to grow for the cattle."

It is enough to make the angels angry to see the cruelties that are practised upon these dumb creatures of God. What if their tongues should testify at the judgment? The complaint that Balaam's ass made against him was trivial compared to the charges of basest ingratitude and most heartless cruelty that would be brought against many "good Christians" by their animals. They *do* bear testimony that God understands, and at last they may stand between their masters and heaven.

What God has taken the trouble to make for our good, as the dog, the horse, and the cow,—all the domestic animals, and the birds —we should not have the heart to abuse. Our children should be taught to be kind to their dumb companions and helpers; and that it is cruel and cowardly to cause them unnecessary pain. Public sympathy and support should be given to every movement for the amelioration of the condition of the inferior animals. There is scarcely among us a sign of a more advanced and Christian civilization than Mr. Bergh, the tireless President of the Society for the Prevention of Cruelty to Animals. If his dumb constituents could speak, what a vote of thanks he would receive! There would be nothing in history like it.

As man progresses, so will the creatures that have shared his degradation and misery, and also suffered at his hands. It is curious and encouraging to notice how kindness and confidence shown by a man to a dog or a horse will develop intelligence, affection and devotion in them. They are far more susceptible to considerate treatment than is commonly supposed. Even pigs improve under moral suasion. We knew a couple of these creatures—indeed they lived in a corner of what we once called "our garden"—that were washed regularly, looked bright and clean, knew their friend, and could toss up pennies from their noses with scientific precision, and seeming enjoyment. At all events we should remember how much we have in common with all our fellow creatures—the mystery of life, interdependence for safety and support, the same world, the certainty of death, and the same Creator. He considered the cattle in Nineveh—He considers the cattle in New York. And there is much of the Christian spirit in the moralizing of the Ancient Mariner:

> "He prayeth well who loveth well
> Both man, and bird and beast."
>
> —*Church Union.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 9, 1869.

Standard—Principle—Mission. — The questions of our esteemed New York correspondent are, perhaps, sufficiently answered in the Editorial (No. 4, page 56,) which suggested them. He asks first, what we mean by the word Standard. We used it as we do other English words, and do not appreciate the need of an explanation. When employed in a religious sense it is of course metaphorical, but it is a Scriptural metaphor, and our friend would not fail to be familiar with the frequent and beautiful use of it by the prophets Isaiah and Jeremiah. It is often used by the sacred writers as synonymous with ensign or banner, but critically is nearly synonymous with *criterion*. Government gives a *standard* by which to regulate weights, measures and coin. The Bible is adopted as a *doctrinal* standard. Barclay was ready to test all his theses thereby. When we spoke of "*a faithful upholding of the standard*," the candid reader would, we doubted not, understand by our context that we had distinct reference to the cardinal doctrine of *God the Spirit*, the Presence of Christ with His Church and with her individual members, as the *standard*, or criterion by which everything that is claimed as a duty shall be tested. By it (rather let us say by Him) the Scriptures were given, and these and the word nigh in the heart will not conflict, but will and do confirm each other.

Our friend asks what is meant by the *mission* of Friends,—and here also we conceived that the Editorial sufficiently explained itself. Allusion was made to the popular ignoring, in the days of George Fox, of the great fact of the Christian dispensation, the immediate presence, government and teaching of Christ, in his Church, and in the hearts of his disciples, *by his Spirit*. The unspeakable gift of his Spirit was spoken of as consequent upon that sacrificial death, our necessary ransom, which rendered the salvation of all mankind possible. These words followed: "The *mis-*

sion of the Friends was to draw out to general recognition and adoption this doctrine which was buried and obscured by traditions, inventions, formularies and dogmas." And this, too, is the *principle*, respecting our meaning in using which word, inquiry is made. The Editorial continued: "This *mission* is not ended. Their cardinal *principle* shows the safe guidance of Him who is the Way, the Truth and the Life, and it teaches the mode of access to the place of prayer. It leads the reverent soul to the footstool of the throne, *holds it in waiting* till the King's sceptre is extended, and *then* gives utterance in prayer *that shall be in accordance with the mind of the Spirit.*" The mission of Christ incarnate, the joy that was set before him, was the redemption and salvation of the world. The mission of the Spirit is to convict, convert and comfort souls, to enter holy souls who will open to Him, to make them true communicants, (Rev. iii. 20,) to give them effectual utterance in prayer, nay, even Himself to "make intercession for them." The mission of the Church is to plead with sinners, "Be ye reconciled to God." The mission of the Society of Friends is to perform its part in this great and blessed work of the Church. *Its specific mission as a distinct people*, for which we claim that it was raised up and organized in the Providence of God, was to proclaim emancipation from the power of sin, to show the practicability of that personal holiness to which all are called, to direct the feet of men in that way (*Christ the Way*) in which there is no condemnation, to uphold, "because of the Truth," the Standard or Banner of the Holy Ghost. This is the principle which we desire "never to see compromised or modified," by any stated or humanly appointed vocal service of prayer or preaching, or by any vocal exercise in our assemblies for Divine worship that is not *rendered a duty at the time* by the direct motion of the Holy Spirit. In saying this, we arraign no one, we criticise no one. In love for all who love the Lord Jesus, we bear in remembrance the admonitory query: "Who art thou that judgest another man's servant?" We hear of great good done through the instrumentality of other Churches, and many souls converted. This instrumentality may be *their* mission and we heartily give thanks. Although they "follow not with us," we apply, in a teachable spirit, our Lord's words—"forbid them not." When the angels who dwelt in light and blessedness before man was created, sing together and shout for joy, surely every Christian must rejoice if sinners have turned from the evil of their ways. Whatsoever instrument the Lord may condescend to use, the work is His, and to Him the glory will redound. The instrument of itself is nothing. In His hand it is always sufficient for His purpose. Let every department of Christ's Church be faithful to its mission—and let not Friends fail in theirs. Admiral Penn upon his dying bed foresaw the power which Friends would wield, if steadfast to the principle, the standard, the mission, for the maintenance, the upholding, the performance of which, the Divine Spirit, acting simultaneously upon so many hearts, banded them together in spiritual oneness, conserved by the bond of peace.

Our choice of words may often be infelicitous, and for this we must crave allowance, as personal explanation and self-vindication are distasteful to us, and also, perhaps, to our readers. Let us all seek, in a common affinity, as brethren of one household of faith,

"How to begin, how to accomplish best
Our end of being on earth, and *mission* high."*

INDIANA YEARLY MEETING.—At the convening of so large a multitude to consider the state of the churches and to transact their affairs, those who are concerned for the advancement of vital religion go up to the solemn assembly with prayers for the peace and prosperity of Zion. This was the case when on the 28th ult. the Yearly Meeting of Ministers and Elders solemnly sat down before the Lord, earnestly seeking to be gathered in His Name, and to experience His presence and presidency through the various sittings. The Yearly Meeting proper opened on the following day, under a covering of Divine love, in which supplication arose for the Presence and blessing of the Father, for the refreshing of needy souls, and that all the deliberations of the body might be guided in accordance with the dictates of the Divine Spirit. "Thanksgiving was offered for the revival of the Lord's work in one branch of

* Milton.

the Church; and those laboring among the Freedmen of the South, the Indians of the West, and the heathen in distant lands were commended to the keeping and guidance of the good Shepherd."

The following ministers from other Yearly Meetings were present: From *Ohio Y. M.*, Asa C. Tuttle, Jesse Green. From *Iowa Y.M.*, Joel Bean, Hannah Elliott Bean, Mary B. Pinkham, David Hunt, Jane B. Votaw, and Mary T. Meader. From *Western Y.M.*, Jeremiah Hadley. Stafford Allen, an Elder, from *London*, was cordially welcomed, though without a certificate.

That love for the brethren so indicative of vitality, was cultivated by an interchange of Christian salutations with all the Yearly Meetings that maintain this intercourse, which, from the rise of our religious Society, has proved comforting, cementing and edifying. Of the London General Epistle 5000 copies were ordered to be printed.

Kansas Quarterly Meeting, comprising the four Monthly Meetings of Kansas, Spring Grove, Springfield and Tonganoxie, made a request, which was granted, to be divided into two Quarterly Meetings. A new one, to be established by the name of Hesper, is to be opened in Third month next,—the old organization to bear hereafter the name of Springdale. There are at present three Quarterly Meetings in Kansas, and these have requested to be constituted a Yearly Meeting, with its location at or near Lawrence. This was referred to a committee who are to visit the meetings. The request was revived for a Yearly Meeting to be held at Wilmington, Ohio. A general expression of sentiment was elicited, and the conclusion to dismiss the subject was arrived at in great harmony, those who desired the change submitting in love to the judgment of the body.

Considerable changes in discipline were proposed, but not agreed upon, except one small erasure.

Space will not admit of further details this week. A correspondent says:

"The meeting is progressing very harmoniously, and in a degree of quietude beyond the expectation of many. An overruling and restraining power prevails."

Charles T. Coffin was reappointed to the Clerkship.

WESTERN YEARLY MEETING—(*continued.*) Of the 50 Representatives appointed by the eleven Quarterly Meetings, all were present except four, and the absence of these was satisfactorily accounted for. At the opening of the second sitting, Amos Doan was nominated as clerk, and for assistants Elwood C. Siler and Seth W. Pearson. The nomination was approved and confirmed.

The interchange of Epistles with those Yearly Meetings which maintain the Society compact, was conducted by the body "to the edifying of itself in love."

The Committee on Indian Civilization reported continued attention to the subject, the more active labor having, however, devolved upon the Standing Committee of the Meeting for Sufferings.

The Book and Tract Committee reported a very large distribution of Tracts, and $500 was appropriated to their use. The Meeting for Sufferings proposing to reprint Clarkson's "*Portraiture of Quakerism*," they were encouraged to do so.

A large meeting was held on the subject of Education. Three thousand children between the ages of six and twenty-one were reported as belonging to this Yearly Meeting. On the 20th a joint session was held, to hear from Allen Jay respecting the destitution caused by the drought in many parts of North Carolina. A collection was taken up for the relief of the sufferers. The sum of $420.19 was paid on the spot. A committee was appointed to call on Friends at their homes for money and provisions, and a Central Committee also, to receive and apply the proceeds. The relief was not to be extended to Friends exclusively.

The following statistics were presented:

Number of members of Western Yearly Meeting, males 4,669, females 4,657,—total, 9,276. Number of children between six and twenty-one years, 3,000. Number of families, 1,904. Number admitted by request during the past year, 199. Births, 199. Deaths, 115. Disownments, 51.

It was reported that 795 read the Scriptures *daily* in their families, 932 do so occasionally, 177 neglect this wholesome practice. There are 933 who use tobacco, 65 who cultivate it, and 39 who sell it. It was shown that mem-

bers of this Yearly Meeting expend, in three years, in this carnal indulgence, money enough to establish a good college.

The committee appointed last year upon the request of Onargo and Ash Grove Monthly Meetings to be constituted a Quarterly Meeting, having visited those meetings and Vermillion Quarterly Meeting, reported favorably to granting the request, which being approved, a committee was appointed to attend the opening of the new Quarterly Meeting.

The Peace Committee reported the distribution during the year of 70,100 pages of tracts, and 220 books and pamphlets.

The sum of $1000 was reported as raised for the purposes of the Baltimore Aid Association, and the old committee was continued to raise the same amount by voluntary contributions, to forward it early, and to report next year.

A large and interesting meeting was held on the care of the freed-people. The annual meeting of the Bible Association was held, in which a lively interest was manifest. Public meetings were held on Indian Affairs and on Peace. The former was addressed by Friends who had recently been among the Red Men. The Executive Committee of the Associated Committees of the different Yearly Meetings on Indian Affairs met on Fourth-day, the 22d. Philadelphia was represented by an Executive Committee appointed, it will be remembered, with entire unity by an "Association of Friends" organized in the Yearly Meeting house, in harmony with the general movement of Friends in America. This drew beloved Friends together from different localities, and nearly all the American Yearly Meetings were represented.

The consideration of the state of Society called forth a living concern for the spiritual health of the members—and various matters, not mentioned here, claimed necessary attention.

The Yearly Meeting closed in solemnity on Fourth-day, 9th mo. 22d, about 2 o'clock P.M.

DIED.

CARPENTER.—On the 24th of Eleventh month, 1868, De Witt C. Carpenter, M. D., son of William and Ann B. Carpenter, at their residence near Milton, N. Y., in the 23d year of his age; a member of Marlborough Monthly Meeting. The mantle of Christianity had been thrown around him at an early age, which proved to be a protection and source of comfort in the hour of affliction. It enabled him to see and say that there was nothing here below worth living for; that his sufferings, which he bore with Christian resignation, were all for the sake of the dear Saviour. His numerous friends feel that their loss is his eternal gain.

DORLAND.—At his residence in the township of Hillier, Prince Edward Co., Ontario, on the 12th of Fifth month, 1869, Stephen H. Dorland, in his 42d year; a valued member of West Lake Mo. Meeting. His family, the Society and the neighborhood have lost a counsellor of value, yet they have the consoling evidence that he was prepared for the change.

FIELD.—At her late residence in Union Springs, N. Y., on the 31st of Eighth month, 1869, Deborah D. Field, in the 74th year of her age; a member of Scipio Monthly Meeting. She was a patient sufferer for several years. She exemplified the Christian graces in her daily life, and her end was peaceful.

Baltimore Yearly Meeting.—The business session will open on Seventh-day, Tenth mo. 16th, at 3 P. M., the Meeting of Ministers and Elders at 10 A.M., and the Meeting for Sufferings at 7½ P.M. of same day.

NORTH CAROLINA YEARLY MEETING

Opens on Second-day, Eleventh month 7th. Arrangements have been made in Indiana for Friends who wish to attend, to start from Indianapolis on Second-day evening, Tenth month 25th, to be provided on that day with half-fare tickets. The fare from Indianapolis to Greensboro *and return* at any time within the limit of 60 days will be $34.35. Those who wish to avail themselves of the reduced fare must start in a body, or join the company on the way. They are requested early to notify Addison Coffin, *Ano, Ind.*, and to state whether they wish boarding engaged during the Yearly Meeting.

For Friends' Review.

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each by the information given in its report. Hence those Auxiliaries that do not report in time are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded, *and their receipt should always be promptly acknowledged.*

Address John S. Stokes, No. 116 N. Fourth St., Philadelphia.

Samuel Bettle,
Charles Rhoads,
Anthony M. Kimber,
Committee of Correspondence.

Philada., Tenth mo., 1869.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?

2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?

3. How many members, male and female, are there belonging to the Auxiliary?

4. What number of families of Friends reside within its limits?

5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?

6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?

7. How many Bibles and Testaments may probably be disposed of by sale within your limits?

8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?

9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?

10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?

11. How many Bibles and Testaments are now on hand?

CORRESPONDENCE.

Western Yearly Meeting.—This assembly has again met, and its deliberations are over. Meeting for Sufferings on Fifth-day, A. M., the 16th inst.; the Meeting for Ministers and Elders on the afternoon of same day; and Yearly Meeting at large on the morning of the 17th, with a meeting for public worship in the afternoon of same day.

There were in attendance as ministers from New England, Tobias Meader; from New York, Wm. Henry Chase; from Michigan, Richard Harkness; from Ohio, Robert Douglass; from Indiana, (Ind. Y. M.,) Daniel Williams, Luke Woodard, Amos Bond, Jesse Reese and Anna Overman; from Iowa, David Hunt, Mary B. Pinkham and Mary Cox.

The various sessions of this meeting were interesting and instructive occasions. About 2500 Friends, of all ages and of both sexes, of every grade of intelligence and experience, and of every order of gift, were assembled from the farm, the shop, the counter,—from every variety of business life,—to become a "*unit in their variety*," in the transaction of the general business of the Church. All were on a common level. No superiority but that which wisdom and experience give was known. No *hierarchy*, no *clergy*, no *laity*,—all "*ourselves your servants for Jesus' sake.*" They were met to deliberate on the financial, educational, social and spiritual condition of the church,—to consider the progress of its work in the distribution of the Bible in our own and in foreign lands, in the education of the Southern Freedmen, in the spread of useful knowledge by books and tracts, and in the work of reading the Holy Scriptures and acquainting the minds of their people with the laws, and commandments, and precepts of that good book, and in the work of Education.

How solemn is the service of hearing reports of the Ministers and Elders from their several fields of labor, of the life, unity, love and faithfulness which are exhibited in their work! These deliberations were marked by much scrutiny and honest labor, which will not be forgotten when those who heard return to their homes. The Lord owned his people and bound them closer together, and made them feel near one another in love.

The state of Society at large was exhibited on Second-day morning. It occupied one entire session. We may rarely witness a time of so much faithful labor and searching inquisition. What if judgment should begin, on such occasions, at the house of God! It is good when we can endure the sword which "turneth every way" and which can divide the joints and the marrow. We like to see men and women lay the lines to the stones of Zion and measure them accurately, and to see the workman with a skilful hammer knock off the spalls and bring the figures out in clear relief, and show how the fit is made in the Temple.

Religious talebearing was well analyzed. The artful telltale who sends church scandal from neighborhood to neighborhood, from State to State, and the ear that itches to hear bad news and colors it only to send it farther and make it worse, and the eye which delights to conceive distorted imagery and to contemplate it in deep coloring,—in fine, whose delight and happiness consists in congratulating himself on his own excellence and the contrast he makes with his object of criticism,—was forcibly and fully exposed.

Love, Charity, a proper estimate of all, were spoken to in terms of strong commendation. But to discharge our duty in the church, in the nation, in the world, we must be intelligent,—have clear, comprehensive and broad views of men and principles, and learn the art of reading suitable books, and how to glean the public news without being contaminated by its trash. This was a good day for the church. It will not be forgotten.

The General Committees on Education, on First-day, Scripture and Colored Schools, on Indian civilization and Bible distribution, &c., are occasions when in committee of the whole a free consultation is had on the reports from the Quarterly Meetings, and their statistics compared and digested into general reports on those subjects to the Yearly Meeting.

Some of the most interesting occasions of the Yearly Meeting were the meetings for worship. Not only was the house filled, holding near 2500, but three outdoor meetings

were simultaneously conducted: a hungry multitude from all parts of the country, and made up largely of citizens of every order of religious sentiment, all having a common interest in the object of membership. The gospel had free course on these occasions. May the Good Husbandman, in time, gather a plentiful harvest!

Taken all together, the last Yearly Meeting at Plainfield was an occasion when the blessing of the Lord was felt and the church was refreshed together.

On the afternoon of the 23d, the last service was finished. The ministers from other churches had given to them assurances of the approval of the meeting. Responding epistles were sent out to the sisterhood of churches in Europe and America with the *single exception*. When will the broken link become warm enough to weld?

One circumstance cannot be overlooked. A general conference was held on the 22d and 23d by the associated committees of the American Yearly Meetings, on the management, civilization and Christianization of the Indian tribes. From one Yearly Meeting delegates were accredited from "*an association of Friends.*" We were glad to have them, and would be glad to see many more with us of the same fraternity. Even churches should have exceptions under their rules of order. B. C. H.

Richmond, Va., 9th mo. 25th.

Dear friend Wm. J. Allinson.—I have just read with much interest in the Review, the article entitled "Lands for the Freedmen," taken from the Poughkeepsie Eagle, under the signature of W. B. C., and I desire to say that in my judgment it is a step in the right direction. The plan proposed is feasible, and must result, if carried out, in much good to the suffering freedmen, and prove a safe investment to the philanthropists thus employing their means. While I fully endorse the plan proposed for permanent aid, I am compelled to say that it could not reach their present necessities. The extreme drought of the summer has entirely destroyed the corn crop in many localities, and it is well known that this was their chief dependence. It is certain that help must be rendered by the hand of charity, as they are really now many of them on the very verge of starvation. Already many scholars are kept from our country schools to gather nuts in the woods to subsist upon, their parents not being able to provide meal for their dinners. A colored woman said to me a few days ago, "Walnut soup is mighty nice." The time which must elapse before they can "make corn" will call forth all their efforts to procure food, and it looks as though they would fail unless they get help. Many are now sowing the English turnip as the last resort, and some few to my knowledge have planted Irish potatoes since the rains have come. How much these efforts will do for them remains to be seen. I hope and trust, as their true condition becomes known, steps will be taken for their immediate relief, as well as to procure for them permanent homes, that they may enjoy something as their own and "not be burdened with high rents." May there be a noble band found who can really say and act up to the sentiment, "We want to give them a better chance to live."

Thy sincere friend, Samuel H. Jones.

New York, 9th mo. 21, 1869.

Dear friend W. J. Allinson.—In *Review* of the 18th, in speaking of the Society of Friends, thou says:—"Their strength, however, does not *consist* in numbers. A faithful upholding of the *standard* is required to make the *mission* successful. This may be done by a few: it will be more effectually done by many, if all are true to their calling. The exaltation of *the principle* is needed by the world; and we desire never to see it compromised or modified." In a company of Friends who were together conversing on religious subjects last evening, the desire prevailed that thou would give the readers of the *Review* a clear and full exposition of what thou means by the words, *standard*, *mission* and *principle*, as here used. I am glad to be the medium of communicating this desire, as I believe a more definite and clear understanding among the members of our own Society, as well as others, of what is the *true standard* we should uphold, and what is or should be our mission as a Society, would do much to promote the health of the body and further the cause of Christ.

Affectionately thy friend, W. H. Ladd.

THE EVER-WIDENING WORLD OF STARS.

BY RICHARD A. PROCTOR, B.A., F.R.A.S.

(Concluded from page 95.)

And here it may be asked how the conclusion thus deduced from the arrangement of stars and nebulæ can be said to tend to enlarge our views of the world of stars. On the contrary, it might be urged, the views which had prevailed before, presented us with nobler conceptions of the universe. For we were able to recognize in the thousands of nebulæ which fleck the dark background of the sky, sidereal systems as noble as that of which our sun is a member; and in the existence of countless star systems we had a spectacle to contemplate before which the human intellect was compelled to bow in its utter powerlessness and insignificance: whereas it seems as though the new views would reduce the scope of our vision to a single galaxy of stars, unless some few members of the nebular system may still be looked on as outer star-schemes.

But on a closer inspection of the views I have been maintaining, it will appear that they largely enhance our conceptions of the scale on which the world of stars is constructed. Until now it has been held that the telescopes which man has been able to construct enabled us to scan the limits of our sidereal system, and to pass so readily beyond those limits as to become sensible of the existence of thousands of other schemes as noble as our own or nobler. But if the new views should be established, we should be compelled to recognize in the world of stars a system which our most powerful instruments are not fully able to gauge. The clusters of stars, whose splendor has so worthily excited the admiration of the Herschels, the Rosses, the Struves, and the Bonds, must be looked upon as among the glories of our own system, and indicative of the multiplied forms of structure or of aggregation to be found within its boundaries. As of late, our conceptions of the wealth of the solar system have been enhanced by the discovery of numberless new objects and new forms of matter existing within its range, and co-ordinating themselves in regular relations with the earlier known members of the system, so we seem now called on to recognize in the stellar world an unsuspected wealth of material, a hitherto unrecognized variety of cosmical forms, and an extension into regions of space to which our most powerful telescopes have not yet been able to penetrate.

But now I would call attention to a peculiarity of the southern skies which, while apparently affording conclusive testimony in favor of the new views, has unaccountably (in my opinion) been urged as an argument tending in quite another direction. There are to be seen in those skies two mysterious clouds of light, which were called by the first Europeans who sailed the southern seas the Magellanic clouds, and are now commonly spoken of by astronomers as the Nubeculæ. Examined by the powerful telescope of Sir John Herschel, these objects have been found to consist of small fixed stars and nebulæ, grouped together without any evidence of special arrangement, but still obviously intermixed,—not merely seen projected on the same field of view.

These strange objects have given rise to many speculations; and among the definite views put forward respecting them is one recently expressed in a most valuable communication to the Royal Astronomical Society from the pen of Mr. Cleveland Abbe, an astronomer who has labored in the sound school of the Poulkowa Observatory. Having recognized in the peculiar arrangement of stars and nebulæ above referred to, an argument that the nebulæ lie beyond our system, Mr. Abbe suggests that the Magellanic clouds are two of the nearest of the nebular systems, which thus exhibit larger dimensions than their fellow-schemes.

The basis of this, which may be termed the positive theory of the Nubeculæ, is the hypothesis which may be termed the negative theory. Whatever these objects may be, astronomers have said, they are quite distinct from the sidereal system, nor are the nebulæ seen within them to be looked upon as fellows of the other nebulæ. For in the Nubeculæ we see what we recognize nowhere else, the combination, namely, of clustering groups of stars and freely scattered nebulæ. It is the characteristic (still I am quoting the theory) of the sidereal system that where its splendors are greatest nebulæ are wanting; it is the characteristic of nebular aggregation that it withdraws itself in appearance from the neighborhood of clustering star groups. But in the Magellanic clouds neither of these characteristics is to be recognized; therefore these objects are distinct from either system.

Nor has another argument been wanting to indicate the distinction that exists between the Magellanic clouds and the other splendors of the celestial vault. Sir John Herschel, sweeping over their neighborhood with his 18-inch reflector, was struck with the singular barrenness of the skies around him. With that expressive verbiage which gives so great a charm to his astronomical descriptions, he forces on our attention, again and again, the poverty of the regions which lie around the Nubeculæ. "Oppressively barren," he describes them in one place; "the access to the Nubeculæ on all sides is through a desert," he says in another. And this peculiarity, thus established by the certain evidence of an observer so able and trustworthy, has been held by many to imply, in the clearest and most distinct manner, that there is no connection between the Nubeculæ and the stellar system.

To me the evidence afforded by the barrenness of the region round the Magellanic clouds points irresistibly in the opposite direction. Why should some outer system, free as is assumed of all association with our own, occupy that peculiarly barren space which so attracted the attention of Sir John Herschel? But if we look on the coincidence as striking in the case of one, how much more remarkable will it appear when the only two outer systems of the sort thus brought within our ken are associated in this way with the most singularly barren region in the whole heavens! Surely the more natural conclusion to be drawn from the phenomenon is that the richness of the Magellanic clouds and the poverty of the surrounding districts stand to each other in the most intimate correlation. Is there not reason for concluding that those dis-

tricts are poor because of the action of the same process of aggregation which has attracted within the Nubeculæ a larger share than usual of stellar and nebular glories?*

It need hardly be mentioned that the former argument, on which the distinction between the Nubeculæ and other celestial objects has been founded, is disposed of at once if we recognize the stellar and nebular systems as in reality forming but a single scheme. Not only so, but the Nubeculæ afford a striking argument in favor of the latter view. To return to the somewhat homely illustration made use of above. Our conceptions of the original association between the stones and the gravel arranged in the manner indicated would certainly be strengthened, or would even be changed into absolute certainty, if we perceived in a part of the ground two heaps in which stones and gravel were intermixed. When I add that there are two distinctly marked nebular streams leading towards the Nubeculæ, as well as the several well-marked star-streams tending in the same direction, the evidence of association seems irresistibly strengthened.

If these views be accepted, we shall have to look upon the world of stars as made up of all classes of clustering aggregations, besides strange wisps and sprays extending throughout space is the most fantastic convolutions. Then also, while dismissing the idea that the nebulæ as a class are external systems, we may accept as highly probable the conclusion that some of the spiral or whirlpool nebulæ really lie far beyond the confines of our system. For we see in these objects the very picture of what the new views show our sidereal system to be. *There* are the spiral whirls corresponding to the double ring of the Milky Way; there are faint out-lying streamers corresponding to the phantom star-streams traced by Sir John Herschel; there, also, are bright single stars and miniature clusters,—nay, there also may even be recognized large knobs or lobes of clustering stars, forming no unapt analogue of the Magellanic clouds.—*Fraser's Magazine.*

NOTICE.

The Fifth Biennial Conference of Teachers and Delegates from Friends' First-day Schools in America will be held in Philadelphia, beginning Eleventh month 17th, 1869, at 4 o'clock P. M., for the consideration of the First-day School work and kindred subjects. All Friends interested in Scriptural Instruction are cordially invited to attend.

By order of the Executive Committee.

CHARLES TABER, *Secretaries.*
WM. G. RHOADS,

* Sir William Herschel has recorded a peculiarity respecting nebulæ which is worthy of mention in connection with the facts above considered. "I have found," he says, "that the spaces preceding nebulæ were generally quite deprived of stars, so as often to afford many fields without a single star."

JOHN HENRY BACKHOUSE.*

"*He asked life of Thee, and Thou gavest it him, even length of days for ever and ever.*" PSALM xxi. 4.

We asked for life, dear Lord, for him—
A life attuned unto Thy praise.
We asked in faith. Thou gavest him
The length of everlasting days.
Thou gavest service, made him meet
To sit amid the bloodwashed throng,
Then led him forth to Jesus' feet
To join the everlasting song.

We longed that earth might know his tread,
God-sent, amid her haunts of crime,
That his good record might be read
Throughout the coming years of time.
Thou hadst not thus o'erfilled his hand
With seed to sow on life's broad plain,
But called him where the reapers stand
To *gather in* the golden grain.

We asked a grandsire's mantle white
Might fall upon him, as he trod
Thy chosen pathway, in the light
Of Thy dear countenance, O God.
Thou hadst a *better* robe in store,
Thou wouldst not give thy dear child less;
Full white, he wears on yonder shore,
The robe of Jesus' righteousness.

The pathway which our prayers had planned
Was all beset with bristling thorns,
And Thou didst lead him by the hand
Into a path Thy love adorns
With "lilies of immortal peace,"
And where the tree of life has shed
Its twelve-fold fruit: where conflicts cease,
And over all Heaven's calm is spread.

Thou gavest richly, as a King,
In answer to our earnest prayer.
And now, those troubled hearts we bring,
Who, in their cup have found full share
Of Marah's drops of bitterness.
In parting from their loved one thus,
Be pleased their drooping hearts to bless—
Thou who alone canst comfort us.

Be near, through all these heavy days,
Apportioned, Father, by Thy will,
And let them murmur, in their praise,
"Thou smitest, but we *love* Thee still!"
No chastening, saith Thy voice so calm,
But proves their names are graven deep
Upon their Saviour's pierced palm;
Watch o'er them, Father, while they weep.

O! comfort them while tear-drops fall,
To Thy dear face their dim eyes raise,
And *show* them how Thou gav'st *him* all
The wealth of everlasting days.
Unto their faith, O Father, prove
The blessing which he has with Thee,
The *fulness* of a Saviour's love,
The glories of Eternity. A. B. T.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 4th inst.

GREAT BRITAIN.—Lord Clarendon, in the course of an address delivered before the Hertfordshire Agricultural Society, acknowledged that the subject of land tenure in Ireland was a momentous one, but said it should not be considered a party question. The evils connected with the present system must

* These beautiful lines were not designed for publication. Permission to insert them in the *Review* has been kindly granted on the Editor's request.

be abated. He strongly condemned those landholders who ejected tenants and reaped the whole benefit of their labor and expenditure. He believed that the rights of property should be upheld and its duties enforced by law. The government, he said, intends to introduce a measure which will command the respect and praise of every honest man.

A vessel bringing the first cargo of tea of the new crop arrived in London on the 1st, having been only 64 days in making that part of the voyage from Java home.

FRANCE.—The Empress has again set out on her proposed Eastern tour, and on the 2d inst. had proceeded as far as Venice.

The official paper has announced that the Senate and Legislative Body have been convoked for 11th month 29th. Nearly all the journals express dissatisfaction that the meeting has been so long postponed.

SPAIN.—The disturbances at Barcelona had been quelled and the city was quiet; 125 persons had been arrested for complicity in the affair. Others had fled, destroying the telegraph wires and railroad tracks to prevent capture. A dispatch of the 5th from Madrid announced that telegraphic communication with the Southern provinces was interrupted, and a republican insurrection was believed to be in progress in that section. Formidable bands were also said to be collecting in Catalonia.

It was asserted that at a council of Ministers it had been agreed to propose to the Cortes the election as King, of the Duke of Genoa, a nephew of the King of Italy. The Liberals were said to be generally opposed to him. A later dispatch stated that a commission of 15 Deputies to the Cortes had been charged with the duty of reporting on the various candidates for the throne.

The Cortes met on the 3d. The government introduced a bill to suspend the rights of individuals until the insurrection in the South is suppressed.

A circular has been published in the official gazette, instructing the Captain General of Cuba to treat the rebel prisoners with humanity, and deal with their offences through the ordinary tribunals, and urging him at the same time to push forward reforms in his administration.

TURKEY.—The mediation of the great Powers of Europe in the matters at issue with Egypt is said to have been satisfactory.

THE SUEZ CANAL.—A dispatch from Alexandria of the 30th ult., announced that the barrier against the passage of the waters of the Bitter Lakes had been removed, and that M. Lesseps had passed through the canal, in a steamer, from Port Said to Suez, in 15 hours.

SOUTH AMERICA.—Advices from the hostile armies in Paraguay to 8th mo. 22d, have been received at Lisbon. On the 18th, the Allies attacked the forces of Lopez entrenched at Curupaity. The Paraguayans were completely defeated, losing 1000 killed. 300 prisoners and 12 cannon. Lopez, with the remainder of his forces, fled to Ignacion. On the 21st he was again attacked, losing 25 cannon. The Paraguayans abandoned all their steamers, which fell into the hands of the Allies. The provisional government established at Asuncion by the Allies had declared Lopez an outlaw. Another account (the date of which is not given) stated that Lopez, in evacuating Ascurra, removed every thing, including artillery; that during the pursuit, 3000 Paraguayans were attacked by 30,000 of the Allies, and in a desperate engagement of six hours, lost 2500 men. and all their archives and specie. Paraguayan accounts represented the Brazilian loss in these various battles as 8000 men. Lopez retired to the Grand Cordilleras and thence to Acquarsa, where he had previously prepared a new position for his forces. The Allies were said to be preparing to withdraw from Paraguay, leaving a few troops to support the provisional government. The Argentine government had recalled its contingent.

CHINA.—An Austrian official journal stated that the treaty between Austria and China was duly signed recently at Tien-tsin.

SANDWICH ISLANDS. — Several severe shocks of earthquake occurred in Hawaii in the 8th month, and general apprehensions were felt that still heavier ones might follow.

MEXICO.—The Congress assembled on the 16th ult., the anniversary of Mexican independence. The President's opening speech congratulated the members that they could celebrate that anniversary with peace prevailing throughout the republic, the laws obeyed, and the government strong enough to repress rebellion and disorder. The report of the Secretary of the Treasury for the last year showed $13,765,000 of receipts and $12,500,000 of expenditures, and stated that $2,000,000 had been applied to the payment of the public debt.

The Humboldt centennial was celebrated at the capital, all nationalities participating.

DOMESTIC.—The public debt statemement for the 1st inst. showed a total debt, principal and interest, of $2,634,609,806.09 ; cash, sinking fund and purchased bonds in Treasury, $166,114,783.98 ; leaving an excess of debt of $2,468,495,072.11. Decrease of debt during last month, $7,467,429.29 ; decrease since 3d mo. 1st, 1869, $56,968,187.90.

The receipts from internal revenue during the first quarter of the present fiscal year were $10,000,000 greater than during the corresponding period of 1868. This, it is stated, is attributable simply to a more efficient and honest administration of the law, as in the interval not only have imposts not been increased, but one tax, on manufactures, has been entirely abolished.

A shock of earthquake was felt at Fillmore, Utah, on the 1st inst., lasting about two minutes, and the next day, one occurred at San Lorenzo, Cal.

The boiler of a steam-engine exploded at the State Fair at Indianapolis, Ind., on the 1st, at a time when the grounds were crowded with visitors ; by which 20 persons were killed, and between 50 and 60 injured, some of them probably fatally.

Destructive freshets have occurred recently in Minnnesota. On the 3d inst. an unusually heavy rain fell east of the Alleghany Mountains, of the effects of which we have partial accounts from Washington, D. C., to Lewiston, Me. Throughout this extent, great damage was done, by the rising of all the streams, to railroads, bridges, buildings, &c. On the Schuylkill the freshet was the highest since that of 1850, and at some points it is said to have exceeded that.

In the latter part of the 8th month, a number of colored persons were driven out of Rutherford Co., Tenn., by lawless bands who attacked their houses at night, subjecting them in some cases to personal ill-treatment, and threatening their lives. Many of them took refuge in Nashville. A proclamation issued by the Governor proved ineffectual to arrest the outrages, and on the 31st of 8th month, the Governor made formal application to Gen. Lovell, commanding U. S. forces in that district, for troops to aid in suppressing these riotous proceedings, which, he said, had become too formidable to be overcome by the civil authority of the State. Detachments were accordingly sent to Monfreesboro and Smyrna.

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A MINUTE *of* TOTTENHAM MONTHLY MEETING, *concerning* LUCY FOWLER, *a Minister, deceased.*

Believing that it well becomes the Church thankfully to recognize, in those taken from it, that work of grace whereby they were brought into the love of Christ and prepared for His service, we think it right to record a brief memorial of our late dear friend Lucy Fowler.

She was the daughter of Nicholas and Ann Waterhouse, of Liverpool, and born in 1803, being one of a large family of brothers and sisters, with whom she shared the privilege of religious training and care. She became a member of our Monthly Meeting in 1826, by her marriage to our late dear friend Thomas Fowler, of Tottenham.

It was evident, in her early married life, that she was under much religious impression; and we believe that earnest and prayerful was the exercise of her spirit, both for herself and her dear husband; as also in the bringing up of their son and only child. A marked seriousness, and interest in our various religious meetings and concerns, commended her to the notice and esteem of her friends, among whom for many years she held the office of Overseer, manifesting much diligence therein, and especially on behalf of those requiring outward help as well as Christian care.

But it was not until several years after she had become a bereaved widow in 1851, that she gave up to confess her Lord in the public ministry of the word, under the constraining of His love and as an act of faith. Her communications were generally brief, but clear, giving no uncertain sound in the doctrine of redemption by the Saviour of sinners, and enforcing His own teaching, "Ye must be born again," as well as setting forth the work of the Spirit in the heart and the fruits thereof. Her invitations to "behold the Lamb of God, who taketh away the sin of the world," are fresh in our remembrance. She was also frequently and weightily engaged in prayer and supplication with thanksgiving.

Her ministry being evidently in the obedience of faith, and acceptable to us, was acknowledged by our Monthly Meeting in First Month, 1861. Although not apprehending herself called to travel distinctly as a Gospel messenger, there is no doubt that in her journeys, not a few of them on Christian errands, she was careful to attend to the requirings of religious duty. And very earnest were her desires and efforts for the gathering of souls to Christ, both within and without our own borders, and for the upholding of the whole truth of God contained in Holy Scripture. She was also, and that in a wide sense, "a succorer of many;" particularly in her latter years, when her Christian love flowed towards all, especially to those who loved the Lord Jesus in sincerity. This we could regard not as the result of natural disposition, but of the shedding abroad in her heart of the love of God. Nor would we omit, to the praise of His "power that worketh" in the contrite, believing and subjected soul, that she became what she was through many struggles and much conflict of flesh and spirit, as well as

through tribulation, as appears by the following short extracts from the few notes that she left, which do not extend later than 1848, and which show that she was an experimental witness to the necessity of the work of an overcoming faith, and to its efficacy, even amid the infirmities she felt to abound.

"11 mo. 22, 1847.—Oh, for more willingness to be nothing, and to be esteemed nothing. I believe I do earnestly desire and pray that self may be slain in me, but the struggle between flesh and spirit is hard."

"8 mo. 20, 1848.—Returned home on the 15th in peace, having experienced much benefit in health from the change, as well as refreshment by many kindnesses received, and still more by sweet seasons from the Lord's presence: the language of the Psalmist appears to arise, 'Oh, bless our God, ye people, and cause the voice of His praise to be heard, who holdeth our soul in life, and suffereth not our feet to be moved.'"

"9 mo. 7, 1848.—'The Lord our Righteousness,' blessed words! but far more blessed to me The Lord *my* Righteousness."

Having been induced, from weakened health, to winter on the shores of the Mediterranean, and though considered to be much recruited thereby, she died at Cannes, after a sudden illness lasting only about an hour, on the night of the 20th of First Month, 1869. Her latter days had been marked by much serenity and peace, and before retiring to rest that last evening she had been sweetly engaged in prayer after the Scripture reading. With little suffering, unconsciously and gently she passed, we reverently believe, to her heavenly rest in the Saviour she loved, and whom it had been her delight to honor and to serve.

THE INWARD REVELATION OF THE KINGDOM OF GOD.

The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. Luke xvii. 20, 21.

For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Rom. xiv. 17.

For the kingdom of God is not in word, but in power. 1 Cor. iv. 20.

Dear Christian reader, did it ever occur to thee that it is possible for thee to know thy Heavenly Father to reveal Himself to thee by an inward sense of His blessed presence, so that thou mayst talk with Him as to a personal friend; mayst tell him all thy trials, difficulties and needs; mayst ask Him for the desires of thy heart, as thou wouldst ask one able to grant thy requests? I say, dost thou believe all this possible and within thy reach? Let me assure thee it is, and very much more also, if thou wilt diligently seek for it. But thou mayst say, These things are too high for such an one as I to attain to, they have been known only by a favored few, as the Prophets, Apostles and such like; but for common folk in this life there is no such experience in store. Beloved reader, thou art mistaken. "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." Dost thou believe on the Lord Jesus Christ; art thou born again; dost thou fear the Lord and work righteousness? If so, then thou art accepted of Him, and mayst look for Him, where only thou canst find Him, in His kingdom, which He Himself declares is within. Didst thou ever look for and seek Him in thy heart, for it is there He reveals Himself, and there only canst thou find Him? "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." 2 Cor. vi. 16, and John xiv. 17. Now as the Scriptures assure us that in God we "live, move and have our being," and that we are His temple, is it not a matter of necessity, if we wish to find the Lord, that we should seek for Him in that place wherein He dwells? Some may say, How can I look for Him, how can I find him? Scripture answers, "Draw nigh to God, and He will draw nigh to you;" "Seek and ye shall find;" "Those that seek me early shall find me;" &c. It may be said to those who are in earnest to know the Lord, Be diligent in prayer. Our Saviour spake a parable to the intent that men should always pray and not faint; and "the Lord will be sought unto." We must wait upon Him through all the distractions of our wandering thoughts; we must not be discouraged, but to the best of our ability concentrate our thoughts upon God, seek Him with our whole heart, plead with Him to lift up the light of His countenance upon us, expecting this blessing, and that He will reveal Himself to us. If He tarry, wait in patience, realizing that we are before Him, and that in order to know Him, He must manifest Himself to our hearts, giving us an inward sense of His blessed presence and making us feel that He is our reconciled Heavenly Father.

The Apostle declares that we are reconciled to God by the death of His Son. So we are; and if we seek and find the Lord as above described, we shall know this great truth for ourselves, and shall go on our way rejoicing, feeling that through redeeming love we are delivered from the bondage of corruption, and are translated into the kingdom of God's dear Son. And then shall we know that this kingdom is indeed within; and that it is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; neither is it in word but in power. J. M. W.

CONSECRATED LOOKING-GLASSES.

BY HOWARD CROSBY.

"And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women."—EXODUS XXXVIII. 8.

The laver stood before the tabernacle, between the brazen altar and the entrance of the sanctuary. As the altar represented the atoning work of Jesus, so the laver represented his cleansing work, the expiation for sin and the purifying of the heart being both necessary for entrance into the holy house of God. These were the only two articles of the holy furniture that were placed without the tabernacle. The candlestick, the shew-bread table, the incense-altar, and the ark were all within, unseen by the outside spectator. Those inner articles represented experiences of the renewed soul, but these two outer ones, the great altar and the laver, represented the means of renewal, without which there could be no such experiences. The very order in which these two were approached by the priest on entering the sanctuary is significant. First was the great altar, whereon the victim bled, and then, after this, the laver was reached. Thus was indicated the grand truth, that punishment for sin must first be administered by Infinite Justice before the polluted soul of man could receive the Holy Spirit and be cleansed. The altar exhibited *death* for sin; the laver, *life* obtained by that death. The altar showed Jesus carrying captivity captive; the laver showed him giving gifts to men. The altar was Calvary—the laver was Pentecost. The altar was the Christian's rescue—the laver was the Christian's life. Both these articles of furniture were made of brass, because they were *without* the tabernacle, where all could see them; but the articles within, representing the deep things of God as seen by the pardoned and cleansed heart, were of gold. There was in this difference a meaning of comparison. This pictorial gospel was enacted before Israel every day. Its general outline they could understand, pardon obtained through a substituted victim accepted by God, and the purifying of the soul by the grace of God: and with this general outline they doubtless had from priest and prophet and patriarchal tradition much that served to fill up the picture, now, by the divine purpose, lost to us who have the historic sacrifice in all its plainness. We can now look back to that which was *instruction*, and make it *illustration*. We can see in these two advance-guards of God's house the twin conditions of faith and holiness for the Christian citizenship. As without faith it is impossible to please God, so without holiness no man shall see the Lord. The two are inseparable. A man who trusts the sacrifice receives the Spirit, and a man who is full of the Spirit is trusting in the sacrifice. To say, "I am pardoned, and therefore I may sin as much as I please," is as absurd and impossible as to say, "I am pure, and therefore scorn a pardon." . . . But our text leads us to another spiritual consideration. We are told that Moses manufactured the beautiful laver out of the looking-glasses of the women, the polished brazen mirrors, which, before the invention of glass mirrors, performed their functions in private and domestic life. Now, such an act was not an accident, and its record is no accident. Every thing in this region of the tabernacle and its story is teeming with spiritual meaning. It is holy ground—it is enchanted ground. To argue here as you would before a heathen shrine is to bring down Jehovah to the level of Baal, and put the divine ordinances by the side of human inventions. Every order here given comes from the heart of God. To make it empty and meaningless is to blaspheme the Most High. Rather let us reverently strive to discover the meaning of these divine symbols and receive their high instruction. We may be sure that as much as possible of the ritual alphabet was decipherable by the ancient Jews to whom it was addressed. Some things, by their very nature, could not be understood until the event should interpret them; but much, very much must have been a Gospel and rule of life for present use and understanding. God does not delight, like the old Greek oracles, to puzzle and deceive. If he speaks darkly, it is because of a necessity. His desire is to enlighten and instruct his people, and he uses all means possible to this end. We may be sure from his character as given us in the Scriptures, and as recognized by our spiritual intuitions, that, in the Tabernacle and its ritual, there was a constant instruction of the people in great spiritual and practical truths as involved in the symbols daily beheld by them.

The fact that the whole of the large and beautiful laver was composed of the looking-glasses of Israelitish ladies, was a fact that must have associated itself with great tenacity with the sacred basin in the minds of all the Jewish beholders. Let us look with Jewish eyes upon the laver and learn the lesson that comes from this fact of its origin.

The looking-glass is the best representation of that microcosm of individuality which is known by the French word "*toilette*." There is a proper attention to this department of life necessary to meet the demands of cleanliness and neatness in both sexes; and from the simple fact that women have longer hair than men, the former must devote more time than the latter to this exercise. But that which may be rightly used for the modest purpose of neatness and cleanliness may very easily be

abused for the immodest purpose of vanity and display. And this has been from time immemorial one of the peculiar temptations of the fairer sex, probably because they *are* the fairer. It was this temptation that had its warning in the construction of the laver. This emblem of holiness said in its symbolism, "Ye ladies of Israel, beware of vain show. Rather use your precious time and energy, which might be wasted on selfish adornments, in promoting the cause of holiness in your own hearts and the hearts of others." This voice speaks yet in the sacred history, and the apostles accompany it with their inspired injunctions. "Let women," says Paul, "adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold or pearls or costly array, but (which becometh women professing godliness) with good works." And Peter adds, "Whose adorning, let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man (or personality) of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It will not do for Christian women to slight these express and reiterated injunctions of God's word. They are written in God's word, because they are connected with spiritual prosperity and with God's honor. There is a practical infidelity common among some who bear Christ's name, which ignores the plain statements of the Bible by flippant allusions to Paul's [alleged] bachelorhood or to the advance of the 19th century. But it is the Holy Ghost who speaks through Paul the bachelor* and Peter the married man in precisely the same tones, and He speaks for the nineteenth and twenty-ninth century just as directly as for the first. The word of God abideth forever. That word declares that a vain adorning of the person is a hindrance to grace and displeasing to God; and yet, in spite of this witness of heaven, Christian women are constantly daring to say, "Oh! what harm can there be in it?" and the faithful sister who reminds them of God's will in the matter is set down as a puritan or fanatic. If I were called upon to point out the most alarming sins in this city to-day, those which are most widespread in their ravages, most deceitful in their influences, and most soul-destroying in their ultimate effects, I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies, but the *love of money*, on the part of men, and the *love of display*, on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, encrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make the man or woman a worshipper of self. And, while doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute is not deceived by such a thought for a moment.

(To be concluded.)

* There is, we believe, no sufficient reason to call Paul a bachelor.—Ed.

WEARING MOURNING.

The following sensible article from the *Central Baptist* will meet the full approbation of every intelligent man and woman in the land. Speaking of the absurd custom of wearing mourning, the *Baptist* says:—

"We long for the day when this custom shall be obsolete. It is unbecoming the truly afflicted one. The wearer says, by the black garments, "I have lost a dear friend. I am in deep sorrow." But true grief does not wish to parade itself before the eye of the stranger; much less does it assert its extent. The stricken one naturally goes apart from the world to pour out the tears. Real affliction seeks privacy. It is no respect to the departed friend to say we are in sorrow. If we have real grief it will be discovered.

"When God has entered a household, in the awful chastisement of death, it is time for religious meditation and communion with God on the part of the survivors. How sadly out of place, then, are the milliner and the dressmaker, the trying-on of dresses, and the trimming of bonnets. There is something profane in exciting the vanity of a young girl by fitting a waist, or trying on a hat, when the corpse of a father is lying in an adjoining room. It is a sacrilege to drag the widow forth from her grief to be fitted for a gown, or to select a veil. It is often terribly oppressive to the poor. The widow left desolate, with half a dozen little children, the family means already reduced by the long sickness of the father, must draw on her scanty purse to pay for a new wardrobe, throughout, for herself and children, throwing away the goodly stock of garments already prepared, when she most likely knows not where she is to get bread for those little ones. Truly may fashion be called a tyrant, when it robs a widow of her last dollar. Surely your sorrow will not be questioned, even if you should not call in the milliner to help display it. Do not in your affliction help uphold a custom which will turn the afflictions of your poorer neighbor to deeper poverty, as well as sorrow."

THE LONDON FRIENDS' MEETINGS AND THEIR ASSOCIATIONS.

(Continued from page 87.)

The origin of the *Wheeler street Meeting* in 1656, in the then half-rural district of Spitalfields, is described as an assembly of a "few convinced" gathering "in a little upper room" in the house of one John Oakley. The congregation rapidly increased, and to provide for the enlarged number, a canvass tent was erected in the garden, and ultimately a meeting-house. It was from the *Wheeler St.* that William Penn was taken by Sir John Robinson, Governor of the Tower of London, five months after his famous trial for preaching in *Gracious St.* On this occasion, when before the Governor, he, after pleading nobly the rights of conscience, exclaimed, "I scorn that religion which is not worth suffering for and able to sustain them that are afflicted for it; mine is."

In 1742, the location becoming unsuitable for the meeting, it was given up, and the congregation connected with that at *Devonshire House*. This meeting took its name from its originally occupying a part of a great mansion belonging to the family of the Earl of Devonshire. About 1678, the first meeting-house was built on the property. In 1741, extensive alterations were effected. In 1766, the freehold of the property was obtained, and some adjoining lots having been purchased, in 1789 the two large meeting-houses in which the Yearly Meeting was held were built. Other additions have since been made, and the improvements now comprise three meeting-houses, thirteen dwelling-houses, a Literary Institute and about twenty rooms used for committees and other society purposes.

The early worshippers at *Devonshire House* had to bear their share of the persecution inflicted upon Non-conformists. Scarcely had they taken possession of their rooms in 1666, when the authorities seized it in the King's name, padlocked the door and affixed the mark of the broad arrow as a sign of its being Government property, under the Conventicle act.

No guard, however, was set to maintain the seizure, and accordingly Friends quietly removed the padlock and continued their meeting. Friends were frequently turned out of doors, and George Whitehead, John Burnyeat and other preachers were often arrested, and occasionally a score or two of their hearers with them were dragged off to Newgate. To be allowed to hold their meeting in the adjacent court, or street, even in hard frost or pelting rain, was often the best treatment they could hope for. But too frequently this open air worship was disturbed by the drum-beat of soldiery as they rushed up with swords and staves and cruelly maltreated the unoffending Quakers. One instance of oppression may be particularized, as it culminated in the martydom of the sufferer. It was on the 1st of Second month, 1683, that the meeting was violently broken up by Lieutenant Minchard and a band of soldiers. These laid about them unmercifully, and the Lieutenant himself struck John Sparsfield so violently on the head, that the poor man went home ill, and died in about ten days. The authorities thought it only decent to go through the forms of an inquiry. An inquest was held, but during the proceedings the guilty Lieutenant sat beside the coroner. The witnesses were snubbed and the jury brow-beaten, and a verdict of "death from natural causes" was finally recorded.

"That ancient and honorable elder, George Whitehead," was for fifty years a member of *Devonshire House* Meeting. He kept a grocer's shop in the vicinity. So frequent were his imprisonments, that he prepared before leaving his home for the probable contingency of having to spend the next night in Newgate or Bridewell. At the early age of 24, he with three other young companions were allowed to plead the cause of Friends at the bar of the House of Commons, when the bill of 1662 for the suppressing of Conventicles was under debate. He had naturally a courteous manner and a felicitous style of address, and was received with favor by those in authority. In the presence of four sovereigns in succession, Charles II., James II., William III., and George I., he stood forth as the undaunted champion of religious freedom whenever the course of legislation seemed to threaten the rights and privileges of his brethren. During the great plague in London, George Whitehead, though absent at its breaking out, on religious service, returned to aid his friends both in prison and at their homes, in the height of the pestilence. He says: "The Lord preserved me by his power, through faith, from that infectious distemper." In 1723, his long and laborious career came to a close. He gently passed away in his 87th year, having been a minister of the Gospel for threescore years and ten.

Some of the early minutes of Devonshire Monthly Meeting record the care of Friends respecting their poor members. At one time it is mentioned that "a shoemaker is out of work, and Friends are advised to let him have their shoes." At another, "a widow's little store of old money is exchanged for coins of full value," and "Sarah Downes, appearing here and requesting stuff to buy her a gown, John Simms is to lay out ten shillings for her."

On the subject of marriage we find on minute that "complaint is made that some Friends in marrying have spoken inaudibly,"

and advice is given from the Quarterly Meeting "that all Friends concerned having caution therein aforehand, may avoid having to speak twice, and that each Monthly Meeting, when they observe any defective therein, do cause such to speak twice at the times of their proposing their marriage, that they may be prepared to an audible, grave method of speaking, before they come to the time of their marriage meeting."

Another ancient meeting in London is the *Peel Meeting*. It was first held on the premises of John Elson, a carpenter. In his workshop he permitted the little flock of "Convinced" in that vicinity to assemble for worship. As early as 1656 Friends began to meet in the carpenter's yard, and ever since upon that spot the meeting has been maintained. Richard Claridge, originally a priest in the church of England, and afterwards a Baptist Minister, who joined Friends in 1696, was one of the prominent members of this meeting.

The rise of the Society of Friends on the south bank of the Thames is thus described:

"It was in the summer of 1654 that Francis Howgill and Edward Burrough were preaching and teaching in London and the neighborhood, as we have previously stated. One day they addressed an assembly at an Anabaptist meeting-place in Southwark. Much disputation followed; some pleading on one side and some on the other; but the result was that a number of the Anabaptists seceded and became Friends."

"As in other places, our first glimpse of the newly convinced reveal to us the little companies meeting in private houses to wait upon God. They told others of the treasure they had found, and from time to time "public Friends" came among them; and from day to day the churches were edified and multiplied. In 1654, we find one little company meeting at the house of David Fleming, in Blackman Street, and another "in the little parlor at William Shewen's house, in a yard at the sign of the two brewers in Bermondsey St. Then shortly afterwards a widow named Mary Webb allowed Friends to meet in the garden of her house in Fair Street. This assembly was the parent of the future *Horsleydown* Meeting."

A meeting-house was soon erected by the widow Webb and her friends, and it was not long before cruel persecutions assailed them. 'During the year 1662, eighty persons were at different times taken from this edifice to prison, of whom several died in gaol. In the following year we read of the silence of the meeting being broken by the sudden inrush of excited soldiers, firing their muskets as they entered. They would follow up this demonstration by bruising and cutting the unoffending worshippers, and even amused themselves by firing their muskets, charged with powder, whilst the muzzles were pressed against the dresses of the women so that their clothes were burnt and their bodies scorched. In succeeding years the meeting at *Horsleydown* was still kept up in the face of similar violence and the dragging off of twenty, thirty or even sixty of the attenders to prison. Some of these never regained their freedom in this life."

In 1670, a Royal mandate was issued that the meeting-house itself should be pulled down. On the 20th of the Eighth month this was carried into execution. On the following day Friends met and held their meeting on the heaps of rubbish till the soldiers appeared on the scene and dragged them away. It is hardly needful to recount in detail the harrowing scenes that occurred at this spot during the next four months. Friends were beaten and cut with clubs and pikes and halberts till their blood lay conspicuous in the street. Women and even girls were not spared; they suffered blows and wounds like their fathers and mothers, were dragged along the streets fastened to the saddle-bows of the cavalry, and otherwise maltreated; and still through all the meeting was kept up. "If you knew what orders we had you would say that we dealt mercifully with you," said a soldier on one occasion, although it seemed as if almost everything short of actual murder had already been attempted. The meeting-house was rebuilt, and Friends continued to meet in this locality until 1800, when the premises were sold, and the congregation joined to another meeting held at Redcross Street, called the *New Park Meeting*, and in later times known as the *Southwark Meeting*.

(To be continued.)

LIONS AND TIGERS, WHOLESALE AND RETAIL

Lions and tigers may be bought in London wholesale and retail, like haberdashery or cheese. At this moment bears, monkeys, zebras, tigers, leopards and other wild beasts are all on sale, together with a fine young lioness, who is warranted "to tear you to pieces if she can get at you," and birds and reptiles innumerable. These are at the great central warehouse for wild beasts in Ratcliffe highway; from which neat little parcels of tigers and zebras, ten of each in all, were sent last week to their purchasers in the provinces and on the Continent. There is no limit to this strange trade. The extremely animated stock can be inspected any day. Agents are at work for the wild beasts dealer in every quarter of the globe, and he dispatches "travellers" to pick up strange varieties in Central Africa or South America, just as other traders send buyers to Paris or the city. He has

dealings, too, with most of the governments of Europe; our own Zoological Society pays him thousands, and his establishments are always filled with birds and animals enough to stock a menagerie. The supply varies daily, for consignments are constantly coming in, and the creatures sold are as constantly packed off; but call on Jamrach—the very name is savage, and strangely belies its courteous owner—when you will, a curiously lively collection will make themselves heard.

Once in Ratcliffe-highway you may find your way to Jamrach's by ear. The macaws, parrots and paroquets of his retail shop are shrieking always; you have but to follow their sounds to find yourself in one or other of his establishments. The first of them is given up to strange foreign ornaments, and the other to birds. In the one, vases, monsters, idols, joss-houses, mandarins' feathers, ivory knick-knacks, huge white tusks, with portraits of eminent men engraved on them in black, fans of immense capacity, and grotesque color, Chinese shoes, Japanese pictures, strange pipes and stranger gew-gaws are for sale.

At the end of the narrow yard is a sort of stable, over which is a loft to be gained by steps. The recent departure of the tigers and zebras has left the stable empty for the moment, and we ascend to the apartment above it, preceded by the attendant in charge. The manifestly business air of the place, and the way in which the denizens of the stall are regarded as mere items of stock, with fixed prices attached to each, soon affect a stranger. Insensibly to himself, he comes to regard wild beast dealing as an ordinary branch of commerce, the peculiarities of which sink into the background in the face of the matter-of-fact arrangements and forms of speech. It is beasts instead of hams or calicoes, that is all, and "We can do you a neat thing in hyenas!" or, "Can I tempt you with this tasty article in the boa-constrictor line?" would rouse no sense of incongruity if said. Accordingly when you are invited to pass up the ladder into the loft, you do so as carelessly as if complying with a request to walk from one show-room to another in a fashionable shop.

You are interested, but not excited, calmly willing to see all that is brought before you, but neither anxious or perturbed. But this lasts only till you are head and shoulders above the floor of the apartment reached by the ladder. It is quite open at the side by which it is gained from the cage-lined yard, and you are plainly seen by everything with flashing, luminous eyes all around it. If your pulse bounds up suddenly many degrees, if your face flushes and blanches alternately, and you feel a curious tightness across the chest, as if it were tied by a cord, which reminds you of that one great crisis in your life in which you feared you would succumb and go under to be seen of men no more—if these physical and mental phenomena assail you, there will be nothing exceptional in your case.

The contrast is great and sudden between what you have been seeing and what you see, and your temporary illusions as to the prosaic commerce in beasts are gone. A roar, a growl, a snort; a mad dash at iron bars; a frantic desire to flesh white and pointed fangs in your carcass; vigorous writhing and tossing by some powerful body upon a wooden floor, and against wooden partitions, which shake and rattle under the shocks they have to bear, and a kaleidoscopic effect in which ferociously beautiful eyes, a savage mouth cavernously open, tawny bristly hair, and ponderous limbs and talons are intermixed confusedly, form your greeting as you pass from the topmost rungs of the ladder to the floor. It is only a young lioness, who has "taken a fancy to you" in the most liberal sense of that phrase, but the transition is sudden, and you do not recover your presence of mind easily.

A cab drives up laden with what look like packing-cases, and a foreign-looking young man alights and presents a bill of lading. "A little lot of rare birds from America," it is explained; and the packing-cases turn out to be strong wooden cages, which, with the red ibises, the white eagles, and the "trumpet-bird" they hold are speedily brought in, amidst a chorus of derisive welcomes from the macaws. "When we've many animals waiting at a particular place we generally send an agent over for them. My son is on his way to Calcutta now, where there are three rhinoceroses, six tigers, some elephants and smaller things waiting to be brought away. The last pair of rhinoceroses I had I sold for £1,200; and I supply fine tigers at about £300 each, and zebras—I've a lot waiting at Southampton now—at from £450 to £500 the pair."

We learn, moreover, that Mr. Jamrach occasionally lends animals he has on hand, and that a couple of elephants belonging to him are at the "Jardin des Plantes" in Paris at this time; their keep and a considerable fixed sum per month being given as an equivalent for their presence. A tray of dead birds of rare plumage is here brought in, "the losses of a single day;" and a subsequent inspection of the wild beast dealer's books shows that hundreds and sometimes thousands of pounds a month are lost by death among the stock. "There'll always be a percentage of sickly beasts and birds in every hundred sent over, and as these mostly die, they make a heavy item when we cast them up at cost price in the books, as you see we do at the end of every month." The organization for the carry-

ing on of this strange trade is not the least curious of the many curious things connected with it. No native hunter or trapper, in any part of the globe, however remote, but knows where Jamrach's agent and Jamrach's purchase money can be found; and from an Indian jungle to an American prairie or an Esquimaux hut, commercial agitation and the hope of gain prevail, whenever anything of an extraordinary or unusual character is caught. The trade list of this singular place is a lesson in natural history; a visit and conversation there, is to learn natural history coupled in the oddest way with political economy and profit and loss.—*London Daily News.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 16, 1869.

Possible Overturnings.—It is not our desire to meddle with the family difficulties of other religious societies, and we would not wittingly make any statements constructively unjust. But knowing the high value attached by Episcopalians to their Book of Common Prayer, (which one of their Bishops called—"that book which is only not the Bible;") it is interesting to notice the extending dissatisfaction with it as *unprotestant* in some parts, and the demand for a revision. This is, however, objected to by some as an insufficient remedy for the ritualistic extravagances which seem to be gaining ground. The venerable Stephen H. Tyng, referring to various suggested amendments, says:

"The consideration of these specified desires has only served to strengthen my conviction that all attempts at separate, limited and partial amendments will fail to satisfy those for whom we act, and will impede rather than promote the one great end, to which we must look, if we shall be compelled to adopt it—viz., the establishment, under the gracious providence of God, of a Church, whose principles shall be true, and whose formularies and standards shall perfectly conform to them and embody them."

Again he says:

"Much as I have shrunk from such a prospect, I cannot resist the conviction that we are fast tending to an entire reconstruction of our ecclesiastical system. The avulsive action in our Church manifestly increases continually, both among the laity and clergy. I look forward to the general meetings of this autumn as an occasion at which we shall probably settle finally great principles of contest and action, either resulting in our separation or our submission," &c.

In view of such possible new organization, Dr. Tyng claims for it the right of constructing its own platform.

"If such a reconstruction is to be accomplished, the body formed anew must have, and will claim, the privilege of providing for itself the aspects, the utterances and the forms which shall be considered most adapted to its new condition. No other persons or assemblies can perform or prepare this work."

The *Protestant Churchman*, an ably conducted periodical whose editors may be supposed to understand the facts of the day, has given repeated intimations that a large portion of the Evangelical members must be driven from the present organization, unless there be some check to the extreme pretensions and the rigorous rule of which grievous complaint is made. In an editorial with the caption, "*Two families in one house*," the *Churchman* asserts:

"The High Church Ritualists all regard the authority of the visible Church as equal, or superior, to that of the Bible, and deny the right of individuals to interpret it. They believe there can be no Church without a Bishop, and that all Churches with Bishops are true branches of the Catholic Church. Hence their Romish sympathies and predilections. They also hold and teach the efficacy of sacramental grace, in the regeneration of baptized infants, in Confirmation and the Holy Communion; and they also hold to the power of priestly absolution, believing that we can come to Christ acceptably only through a human, sinful Priest, who, so that he be a '*Priest*,' may be as ignorant of the power of religion in his heart, as he is enslaved to its outward forms."

All this is given as information which will interest the readers of the *Review*. It may serve to show to some who are unstable that there is no permanent and true rest, for them that are spiritual, in what a poet called a "sweet ritual, beautiful though dead,"—and that an array of imposing forms will not impart the life of religion or satisfy the hungry soul. That there are many sincere Christians of the denomination now referred to who are, with good and sufficient reason, uneasy and alarmed at the growing tendency to *a reliance upon forms*, is, we trust, a cheering indication. If it be so

"That forth, in His appointed hour,
The Spirit of the Lord is going,"

we trust that many souls, being breathed upon and quickened, will experience that "the word of the Lord is quick and powerful," and that, receiving grace upon grace, they will know of a truth that the typical and the ritual are not the glorious Reality which they once foreshadowed, and in whom they were fulfilled; and that the dispensation of the Holy Ghost, not consisting in meats and drinks and divers

washings, is emphatically one of Spirit and of Life.

To do Good and Communicate Forget not.—Cases frequently come to our knowledge of persons anxious to receive the *Review*, whose lack of pecuniary means forbids the expense, and correspondents send us word that our paper might advantageously be presented to such and such Libraries, Reading-rooms, Colleges, Prisons, &c. The *Review* aims not to be a money-making concern. There was formerly a contingent fund, which was entirely expended during several years of loss by non-receipt of payment from a large number of distant subscribers, and before the price was reluctantly raised.

A number of our Friends, in different localities, knowing of persons to whom the *Review* would be acceptable, quietly subscribe for them. Some others have sent to this office the price of a specified number of copies, to be sent in our discretion, and such liberal and judicious contributions are scrupulously appropriated as directed. Grateful acknowledgments are occasionally sent to us, and from one just received an extract is given:

"Through the kindness of a Friend the *Review* has reached my secluded home. It was received with tears of gratitude, and welcomed as a special messenger of peace and love. Whilst my spirit is exercised with a desire that its perusal may prove a spiritual blessing to me and the loved ones at home, I also desire that a blessing may attend its perusal everywhere, and that it may still prove a blessing to the Church."

The *Review* has many friends, whose unity and sympathy are strengthening to the Editor, in an engagement which causes a daily sense of responsibility. Among these there are some to whom it may be only needful to suggest that it is in their power, in this way, to enlarge our circulation, and thus at once sustain the paper on a sound and safe basis, (pecuniarily,) and confer a substantial benefit upon a number of persons, (assuming an average of five readers of each copy.) Does it occur to those who expend largely in book and tract distribution that the *Review* includes both books and tracts, and, if made a domestic visitor, would be a welcome missionary, introducing topics of interest and instruction to the solitary apartment, to the fire-side group, and to the evening circle?

The Serpent's Bite and the Adder's Sting.—In this week's department of *Correspondence* will be found extracts from a letter of Eli Jones, which, however, was not sent for publication. He will excuse the liberty, for he practically confesses the sentiment, "We are not our own." It is committed to the printer, and sent forth to the readers of the *Review*, with a very fervent breathing in prayer that the last paragraph, on the subject of Intemperance, may, by the great Husbandman, be guided as good seed into good ground, and there take root and bear fruit, God giving the increase.

In all the wide field for philanthropic labor we know not that there is any department which presents a stronger claim than the temperance cause. And the service needed is a varied one. First, let every one present a blameless example, and thus employ a potent means to encourage entire abstinence from all that can intoxicate. Be faithful in the exercise of moral suasion upon all occasions. Public speaking upon the subject may be the duty of many. There are many thousands whose right line of service may be, under the heavenly influence of the Saviour's love, to afford a happy companionship to persons in danger of becoming inebriates,—to those who, to gratify their social feelings, resort to drinking-saloons. Speak to such tempted ones kindly—walk with them in the street—make them thy personal friends—visit them and receive their visits—invite them to libraries and places of safely acquiring instruction—lend them books—be happy thyself in making them so. Love is the fulfilling of the law, and it is the strongest power in the moral universe. Think of the example of the most merciful Saviour, when,

"For thee and such as thee, impelled by *love*,
He left the mansions of the blest on high,
Midst sin and pain and grief and fear to move,"

and be willing to forego some luxury of privacy and tranquil enjoyment, if peradventure thou mayest be enabled to please a neighbor for his good unto edification. How many a friendless youth has, by his mere social longings, been drawn to seek society amidst snares and pit-falls, and has gone down to the chambers of death because no man sufficiently cared for his soul to give him safe and holy surroundings.

There are not a few who are ready to denounce the drunkard, and who would visit with legal penalties the outbreaks of the inebriate, never having stretched forth a hand to his rescue, nor sought to enamor him with the green pastures and still waters of a virtuous life. But there is a more excellent way:

"You say Sir Andrew with his love of law;
And we, the Saviour with his law of love."

AUTHORITY TO PREACH.—A correspondent asks: "How far is it allowable for a minister of another Christian denomination to take part, as a minister, in a Friends' meeting?"

It will be readily conceded that such a person cannot claim a right paramount to that possessed by our own members. And membership in the Society of Friends does not include or convey the privilege of speaking in a meeting for worship. In such meeting, as we previously had occasion to remark, "no one has a right to speak who has a right to be silent." In an abstract view, denominational membership has nothing to do with the question. The only ministry which the Society of Friends can recognize is that which the Holy Spirit calls for and moves unto *at the time:* not a general call to preach sometimes, but a special qualification and call to do it now. "Where the Spirit of the Lord is, there is liberty." A servant of the Most High may enter the meeting of a Society in whose list of members his name is not to be found, and be constrained to deliver a message. The authority is one which we recognize, and without which we do not endorse or justify an offering in preaching or in prayer, even from one of our acknowledged ministers who may often before have given full proof of his ministry. Rebecca Jones was a member of the Episcopal Church. She was drawn to attend Friends' meetings, but never asked to be enrolled as a member. Her mouth was opened in living ministry, the source and authority of which were so evident, that the Church felt bound to acknowledge the gift, and recorded her as a minister. Thus made an officer in the Society, her membership followed on the principle that "the greater includes the less." We need not tell how beloved she was for the work's sake, and that she was a succorer to many, in this land and beyond the ocean.

Have we sufficiently answered the question? A person who moves under the immediate inspiration of the Divine Spirit in an act of Christian ministry, has an authority which the Church or body of Christ, if convinced thereof, is bound to admit; and to deem this "anointing" limited to any particular class of believers, were inconsistent with our belief in the universality of Divine grace. At the same time, a minister who does not accept the theory of ministry which is organic in the Society of Friends, would be unlikely, when in one of our meetings, to wait for any more distinct and present evidence of a call to speak in his Master's name, than he would look for before his own congregation, to whom he is bound by contract to preach at stated times. If he, not being a member, should interrupt the devotional silence on an authority which, in the case of a member, would be an insufficient warrant, we see not how to avoid the conclusion that his ministration is intrusive. Nor does this expression of sentiment include any taint of uncharitableness. An authorized and living ministry is a blessing to be thankfully cherished by the Church. A message from Him who is the Head, should ever be reverently received by a congregation. And it is truly a favor when, in such congregation, those whom the Holy Ghost and the Church have appointed as watchers of the flock, are so quick of understanding in His holy fear as to be enabled to distinguish His message from the voice of the stranger.

GRATEFUL ACKNOWLEDGEMENT is due from the Editor to all the Friends who have kindly furnished him with accounts of Yearly Meetings. When two Correspondents have simultaneously written, *both* have been valuable as confirming each other, supplying items which one may have overlooked, and saving the *Review* from risk of inaccuracy.

It is supposed that letters from Ohio Yearly Meeting have been lost in the mail, and the delay is regretted, as we incidentally hear that it was a highly favored season. The Clerk has kindly promised to send the printed minutes.

A SIGNATURE NECESSARY.—It is required that the Editor should be apprized of the names of those who write for the *Review.* This is of course confidential if so wished.

The "pigeon holes" of our office contain sundry manuscripts which, for want of a signature, remain unread.

ANNUAL MEETING OF PHILADELPHIA AUXILIARY BIBLE ASSOCIATION OF FRIENDS, Fourth-day evening, 27th inst., at 7½ o'clock.

DIED.

BALDWIN.—On the 27th of Eighth month, 1869, William Baldwin, son of Isaac and Sarah Baldwin, in the 42d year of his age; a member of Shawnee Monthly Meeting, Kansas. He was a bright example in the attendance of religious meetings, and in upholding and supporting the doctrines and principles of our religious Society. In the removal of this dear Friend his family and friends have experienced a great bereavement; but an abiding belief is felt that, having done his day's work in the daytime, he has been permitted by the mercy of God (in Christ Jesus our Lord) to enter into everlasting rest and peace.

MEADER.—Suddenly, in Rochester, N. H., on the 13th of Ninth month, 1869, Hanson Meader, in the 62d year of his age; an esteemed member of Dover Monthly Meeting. Consistent as a Christian and exemplary as husband, father and neighbor, a loss has been sustained under which his family and friends have the comfortable assurance that, through living, practical faith in the Lord Jesus Christ, and through His mercy, his purified spirit is at rest with the redeemed.

CORRESPONDENCE.

DIRIGO, MAINE, 10th mo. 5, 1869.

My dear friend William J. Allinson. * * * We reached our home on the 10th of 8th month, after a rather long and in some respects unpleasant passage across the Atlantic, and found our dear aged mothers, though feeble from great age, still able to welcome us in our coming and enjoy delightfully the society of their children and friends. * * *

I have been solicited by the people in several neighborhoods to come and tell them about what I have seen in the Bible Lands. In some instances I have responded to the invitation. The desire to hear appears to be very general. I feel it a privilege, and to some extent a duty, to tell, as I have opportunity, of what we have seen of the Lord's work in those far off lands, and of his protecting care amid dangers, seen and unseen, with the added testimony that the word of the Lord is good unto his servants in *this age* as heretofore: "Lo, I am with you alway, even unto the end of the world." "Let all his servants say, The Name of the Lord be magnified!"

Among many other special blessings for which we should thank and bless our Heavenly Father, during our late visit to Palestine, is that of a good interpreter, in the person of Jacob Hishmeh, who seems to have been providentially supplied, and whose heart is really in the work. From a letter received since our return I propose to give thee a few extracts.

"The day after your departure I left Caifer and reached Nazareth in the afternoon, and found my family enjoying good health. The next morning I was called upon by the Maronite Priest to thank me for the Bible he received from me. He told me that he was longing to obtain this precious Book of God for a long time, but was not allowed by his superiors to obtain it." * * * "Almost all the ladies expressed a great desire to see Mrs. Jones another time, because they said they cannot forget her word of exhortation mixed with Christian love to them. I went to the villeges of Cana, Endor, Nain, Shunem, the town of Jezreel, and the larger village of Nures, which is situated on the top of the mountains of Gilboa, and held meetings in all these villages, and I am happy to write thee how I was welcomed and kindly received in every one of them, my hearers giving great attention to what was read and spoken. This filled my heart with joy and thanksgiving.

The good Sheik of Endor accompanied me to all these villages and introduced me to his brother, the Sheik of Nain, who asked me to visit him often. At reading the 6th chapter of Luke, he said, "I believe with all my heart that it is Jesus of Nazareth who raised to life the son of the widow woman in this village."

At Nablous I met my dearest friend, Chalil Jamal, who is going to spend about a month among the Arab Bedouins beyond Jordan to preach, God willing.

Sheik Ali El Mohamad of Endor, Sheik Zain El Ali of Shunem and Sheik Ali El Hassan of Singiel, send to you all their salutations, and my friend Chalil Jamil, who is now beyond Jordan, sends his love to you. * * * All the congregation at Jerusalem send you their salutations. * * * Please send me Arabic Bibles and Psalms from the new edition. Many people are very anxious to have these books."

A dear friend of Stoke Newington, in a letter, makes reference to Elkanah and Irena Beard, and says: "Robert and Christian Alsop have gone with them to the south of France, and will see them (D. V.) safe on board the Nyanza for Alexandria on Seventh-day, the 19th (of 9th mo.); after which they must go forward alone as to provided companionship, but followed by the prayers of many, and equally under His care who has promised to be with His own disciples alway —'even unto the end of the world.'" It is fitting that these dear friends should be followed to their distant field of labor by the prayers of their fellow-believers on either side of the great waters. May they not be withheld. * * * * *

Sarah F. Smiley was expected on the 9th ult. at Aberdeen, on her return from the Orkney Islands. * * * * *

James Owen, accompanied by Isaac Sharp, was at my last accounts in the vicinity of London, and appears to have been well received.

One naturally turns from a review of the work in foreign lands to inquire what is being done in our widespread country to roll back the increasing tide of evil constantly setting

in upon us by the annual influx of hundreds of thousands of emigrants and from the demoralization of our home-born citizens consequent upon the late terrible war, and the fearful scourge of intemperance resulting from the improper use of intoxicating liquors. I sincerely rejoice in what Friends are doing to ameliorate the condition of the Red Man resident in our western wilds, and for the black man, both freed and free born. I am glad also to notice a growing interest in First-day schools, and in Biblical instruction in general. And I would that the hands of each class of these workers might be strengthened in the Lord by the sympathy and prayers of their brethren, and so labor in His fear as to be blessed with the greatest measure of success. Then how large and rich the harvest!

But have we no tears to shed,—no effort to put forth to save the inebriate from his fearful doom, if he continue as such? No sympathy to extend—no work of love to perform for his *more* than widowed wife or more than orphaned children? Are there not fellow-servants within the pale of our Society who would gain more than a penny a day if willing to labor in this field—a field hitherto but little occupied by our members outside of the fold. Is it enough that we have to some extent washed *our* hands from the baneful effects of the evil? No, not while our country groans beneath a load that annually bears down to the grave thousands of her sons. *No*, not while there is *one* for whom Christ died that stands in need of our help, and who, if we will, can be aided by us to walk in the path of virtue. * * * * *

ELI JONES.

THE SOLAR MUTABILITY.

Science is every day teaching us to think of the sun, and what have now been so long called the "fixed" stars, with less and less of that sense of fixity which their enormous importance to planetary beings would seem to render desirable. Not only have we learned that all these so-called fixed centres of separate universes are themselves travelling in different directions (dragging their planetary systems after them) with enormous speed, though their distances from our own system are so great that, in the few centuries we have had to study them, the change has not become very apparent to ordinary perceptions; but we have also learned that many of them are "variable" stars,—our own sun amongst the number,—becoming brighter, and again less bright at fixed intervals of years; that some of them have broken up and disappeared some years (or perhaps thousands of years) before the blank caused by their disappearance could have struck the human retina. Nay, more, we now know that our own sun, (resembling in this, probably, most other solar bodies of the same kind) is in so highly fluid and excitable a condition as to be constantly sending out from its surface forked tongues (thousands of miles in extent) of inflamed hydrogen gas, like the flickering streams of light from the stars of a street illumination; and, moreover, as to be subject to great periodical disturbances, now called "magnetic storms," which are in all probability *caused* by certain combinations in the movements of those little solid bodies, on one of which we live, round the sun. Even now one such epoch of magnetic storm seems to be thought pretty near at hand. The sun has been lately exhibiting the most surprising forms of disturbance, and presenting to scientific eyes less "fixity" of essence than ever. Spots so vast that we must estimate their dimensions by millions of square miles, have broken out from time to time, and have presented rapid changes of figure, indicating the action of forces of inconceivable intensity. Clusters of smaller spots, extending over yet vaster areas, have exhibited every form of disturbance known to the solar physicist, and every degree of light, from the apparent blackness (in reality only relative) of the nuclei, to the intense brilliancy of the faculous ridges.

And we now know that these appearances are not merely matters for the curious, with which, as they happen at a distance of above ninety millions of miles, practical men need not concern themselves. In point of fact, it is by no means impossible that the issues of peace or war, of a financial crisis, or a religious agitation, may be closely bound up with these phenomena,—if not, indeed,—which is also quite *possible*,—the sudden disappearance of our whole system after the fashion of other solar systems which have thus disappeared. This much, at least, is certain, that the vast changes now going on in the physical constitution of the sun are changes which do most powerfully affect the electric condition of our earth, which have in former years caused the most violent disturbances in the various artificial as well as natural electric apparatuses of the world we live in, and which, to speak of the least of all its possible effects, might, just as well as not, happen some day to throw the electric condition of every telegrapic cable on our planet, under the sea or above it, into the most dire confusion, and send down telegraphic companies' shares to zero in a lump, even if they did not contrive to telegraph to us, after some strange inarticulate fashion, that shares in all public companies, even in that very limited public company, the human race, are, in a physical point of view, of very doubtful value indeed. Let us explain briefly to what we allude.

On September 1, 1859, shortly before noon,

two astronomers,—Messrs. Hodgson and Carrington,—one at Oxford, the other in London, were at the same instant scrutinizing a large group of sun spots. On a sudden two intensely bright patches of light appeared in front of the cluster. So brilliant were they that the observers thought the darkening screens attached to their telescopes must have become fractured. But this was found not to be the case. The bright spots indicated some process going on upon the sun's surface,—a process of such activity that within five minutes the spots travelled over a space of nearly 34,000 miles. Now, at the Kew Observatory there are self-registering magnetic instruments which indicate the processes of change by which the subtle influences of terrestrial magnetism wax and wane. At one time the line traced by the pointer will be marked by scarcely perceptible undulations, indicating the almost quiescent state of the great terrestrial magnet. At another, well-marked waves along the line exhibit the pulsations of the magnetic system, influenced in a manner as yet unintelligible to the physicist. And then there is a third form of disturbance,—the sharp, sudden jerks of the pointer exhibiting the occurrence of those mysterious phenomena termed "magnetic storms." When the records of the Kew Observatory came to be looked over, it was found that at the very instant in which the brilliant spots of light had appeared to Messrs. Hodgson and Carrington, the self-registering instruments had been subjected to the third and most significant form of disturbance,—a magnetic storm began, in fact, as the light broke out on the sun's surface. But this was not the only evidence of the sympathy with which the earth responded to the solar action. It was subsequently found that soon after the spots of light had appeared the whole frame of the earth had thrilled under a mysterious magnetic influence. At the West Indies, in South America, in Australia, wherever magnetic observations are systematically made, the observers had the same story to tell. In the telegraph stations at Washington and Philadelphia the signalmen received strong electric shocks. In Norway telegraphic machinery was set on fire. The pen of Bain's telegraph was followed by a flame. And wherever telegraphic wires were in action, well-marked indications of disturbance presented themselves. Even this, however, was not all. The great magnetic storm was not a mere instantaneous electric throe. Hours passed before the disturbed earth resumed its ordinary state. And thus it happened that in nearly all parts of the earth night fell while the storm was yet in progress. During that night magnificent auroras spread their waving streamers over the sky, both in the northern and the southern hemispheres. As the disturbed needle vibrated, the colored streamers waved responsive, and it was only when the magnetic storm was subsiding, that the auroral lights faded from the heavens.

Now, it is evident that these phenomena show the most intimate relation between these peculiar disturbances in the sun and the magnetic currents of our own earth. Directly one of these changes takes place upwards of ninety millions of miles away, the electric condition of our planet is changed in some mysterious way, of which our instruments, and even the condition of our sky, bear record. The pens of *all* our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny, than was the handwriting which during Belshazzar's feast traced a warning on the wall of the fall of the Babylonian dynasty. Moreover, note this, that these changes in the condition of the sun take place at intervals of about eleven years. The variable star which swings us round it, as well as supplying us with light and heat and (apparently) magnetism, clouds over every eleven years with these spots, so that it seems most likely that every eleven years certain magnetic conditions recur which have not occurred in the interval. If so, perhaps, the magnetic excitement of 1859 will recur, and it may be in much greater force next year,—in 1870. And if it does, how are we to say what may or what may not recur with it? It is quite possible that those periods of speculative financial excitement—which are also said to follow a periodic law of something very like the same period—may be more or less dependent on the magnetic condition of our planet, that so mean a phenomenon as speculative frenzy on the various stock exchanges of Europe may be more or less connected with these wonderful discharges of voltaic batteries in the sun. Is it quite impossible that the electric political condition of Europe in 1848,—and again at an interval of eleven years, in the year of Italian revival and revolution, 1859,—may not recur after one more period of eleven years, in 1870, in consequence of the returning epoch of magnetic excitement in the sun? It would be ridiculous to affirm that there could be no connection between the moral excitability of nations and electric phenomena on so grand a scale as this: nor would it in any degree be a grossly materialistic explanation of moral and spiritual changes, any more than it is a materialistic explanation of moral and spiritual changes, to say that starving people are deficient in moral spirit, and that a storm of rain depresses the most gallant army that ever fought. Could we really establish any periodical law of electric excitement on the earth, it would not be

irrational, but in the highest degree rational, to expect marked human phenomena in connection with it,—either a great concurrent depression or a great concurrent stimulus to the energies of the human brain.

But after all, what strikes our imagination most is the curious insight we are beginning to glean of the highly susceptible and sensitive constitution of the sun. That a mass but little denser, even as a whole, than water, nearly four times as light, bulk for bulk, as that of our own earth, and surrounded by an envelope of burning gas, which is by comparison with the intense heat and light of the proper surface of the sun itself mere cold and darkness,—that a mere wandering flame of this kind, shooting rapidly through space, an iron smelting furnace throwing out tongues of fire on all sides, and so highly susceptible to external influence that certain combinations of planets which, when all thrown into the same scale, would make up only an infinitesimal portion of the sun's mass, cause the most marvellous disturbances in his physical constitution and lead to magnetic storms such as we have described on his surface,—that such a body as this, we say, should yet for thousands of years exercise so orderly, continuous, and consistent an influence over the development of our terrestrial world and our human affairs, does seem truly marvellous. Can anything be conceived less apparently likely to lead to fixity of tenure in our universe than a centre for it such as this,—a great boiling furnace of forces enveloped in an atmosphere of flaming gas, and subject to the most violent superficial excitements under the most apparently insignificant external influences? The old Hebrew conception of an earth "founded on the seas and established on the floods," which had been made so fast that it "could not be moved," was a conception of perfect solidity compared to that heliocentric basis of our universe,—a hurricane of flame the disturbances of which might perhaps be best represented to our imaginations by the occasional explosion of a planet or two of nitro-glycerine,—which we are compelled to substitute. Yet hence proceed attractions of gravitation which have not sensibly altered during the life of man upon the earth,—waves of light indicating by their spectra the burning of the very same substances in the sun as were being consumed in all probability when the words "let light be" were first registered,—and, as we now appear likely to learn, periodic magnetic impulses, recurring with the punctuality of seasons and eclipses, certain to be full of import for us, and yet not improbably of the same nature as those greater hurricanes by which other suns have perished. Is it possible to conceive a more apparently unstable centre and fountain of a universe of law and order? Is it possible to conceive a more impressive lesson on the words, "He maketh his ministers a flaming fire"?—*Spectator.*

ACCURACY.

I do not know that there is anything, except it be humility, which is so valuable as an incident of education as accuracy. And accuracy can be taught. Direct lies told to the world are as dust in the balance when weighed against the falsehoods of inaccuracy. These are the fatal things. And they are all-pervading. I scarcely care what is taught to the young if it will but implant in them the habit of accuracy.

Now, look at the matter in this light. Take the speech of any man for any given day. For once that he wilfully gives a wrong color (with an eye to his own interests) to anything which he states or narrates, he mistakes or misdescribes twenty times, on account of his inability to tell anything accurately.

Besides, there is this important result from a habit of accurrcy, that it produces truthfulness, even on those occasions where a man would be tempted to be untruthful. He gradnally gets to love accuracy more even than his own interests: at last he has a passion for accuracy'—*Arthur Helps.*

DROUGHT, A BLESSING.

While a most protracted and extensive drought is filling the minds of our people with apprehension or alarm, it may perhaps afford us comfort to reflect that the silent, but irresistible forces of nature are operating particularly during drought for our good; that only while the heavens are as brass, and the clouds deny their rain, and the hot winds lick up from the soil its scanty moisture, can the hidden wealth of the earth, far beneath its surface, be brought to the soil and made available for the support of its future vegetation. Yet such indeed is the case. Every crop that we take from the soil, robs it of its elements of fertility. Moreover, all the rain that flows from the soil, carries down to the ocean its soluble constituents, which alone supply food to plants. These exhaustive processes would at length render the soil utterly barren if there were no process of compensation. Now, to understand the philosophy of droughts, let us reflect a moment upon the following familiar facts. If you take a lump of sugar, and hold a part of it, no matter how small, in contact with water, the water will diffuse itself by capillary attraction through the whole lump. But the rate at which the water will rise through the sugar, will depend upon its hygrometic state. If the lump be very dry, the water will rise through it with

corresponding rapidity; but not at all if it be already saturated with water. In general terms, the drier the sugar, the larger the amount of water it will take up by capillarity. This power of capillary attraction belongs, to some extent, to all soils; and water is constantly rising in this way from the sub-soil, and in the exact proportion of the dryness of the surface. But this water coming from beneath, brings with it, of necessity, all the soluble constituents of the earth with which it has come in contact, and, evaporating from the surface, leaves there, available for future vegetation, all these constituents which it has dissolved at great depths below, and which can be brought up in *no other possible way*, just as a solution of sugar or of salt leaves on evaporation all the sugar or salt behind. No substance in the solid form enters into the circulation of plants, but only in a state of solution, and hence as successive crops and rains are constantly removing from the soil those soluble constituents on which alone its productive capacity depends, they are constantly being re-supplied to the soil during dry seasons, and the more rapidly the drier the surface of the earth becomes.

Thus the drought is really the key which unlocks to the tiller of the soil the exhaustless store-house of fertilizing material, which lie buried far beneath the reach of the implements of his art. Drought then is a blessing, and God is wiser than man.—*Richmond Rel. Herald.*

IMPURE WATER.

Few of us are aware of the deleterious effects of impure water, or how prone water is to imbibe the impurities of the air. Many of us think if the water is clear and cold it must be perfectly pure, though it has stood in a close bedroom twenty-four hours; but this is far from true. If a pitcher of water is set in a room, for only a few hours, it will absorb nearly all the respired and perspired gases in the room, the air of which will have become purer, but the water *utterly* filthy. The colder the water is, the greater the capacity to contain the gases. At ordinary temperatures a pail of water can contain a great amount of ammonia and carbonic acid gas; and its capacity to absorb these gases is nearly doubled by reducing the water to the temperature of ice. This plainly shows us that water kept in a room over night is totally unfit for drinking purposes, and should not be used to gargle the throat; also that a large pail of water standing in a room would help to purify the atmosphere, but should be thrown away the next morning. It also teaches us the reason that the water from a pump should always be pumped out in the morning before any of it is used. We are lamentably ignorant of many of the properties of air and water, two of the most important elements of our nature.—*Exchange.*

If an earthly prince quit his palace to visit the cottage of a poor peasant, it is thought great condescension; what then shall we think of the King of kings, who deigns to fix his abode in an humble, contrite spirit.

—*Exchange.*

Religion is so far from barring men from innocent pleasure, or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous. And besides this, it brings mighty pleasures of its own, those of a glorious hope, a serene mind, a calm and undisturbed conscience, which do far out-relish the most studied and artificial luxuries.—*Shirley.*

Taxation.—It would be thought a bad government that should tax its people one-tenth of their time, to be employed in public service; but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing of nothing, with that which is spent in idle enjoyment, or amusements that amount to nothing. Sloth, like rust, consumes faster than labor wears, while the key often used is always bright.—*Franklin.*

Reason cannot show itself more reasonable than to leave reasoning upon things above reason.—*Sir P. Sidney.*

For Friends' Review.

LIVING WATER.

Wells there are many whose waters alluring
Tempt us to come with our pitchers of earth;
Ever we grasp after treasure enduring;
Ever we fail, in our hearts there is dearth.

Fountains with glory or power o'erflowing,
Some that are shallow and some that are deep:
Thither our fathers went, there we are going,—
Just as they taught us the way we will keep.

E'en at the pure founts of truth we may stumble,
Trusting tradition and groping in thought;
Proudly we turn from the lore of the humble,
Quaffing to thirst again, labor for nought.

"Ask of me"—"ask of me"—haply we hear it—
Only a Wayfarer was it we saw?
Ah, but we said in the pride of our spirit,
"Deep is the well—Thou hast nothing to draw"

Wedded and widowed in loss and vexation,
Leave we the world—its delusion is burst;
Yet all unsatisfied, Well of Salvation,
Turn we to Thee, in humility versed.

O for the pure and perennial water,
Living and free and with love welling o'er!
Fountain of Life! all our cherished wells naught are;
Give us to drink, that we thirst nevermore.

C. E. P.

Additional Receipts for Destitute Freedmen.

A. T., Woodbury, N. J., $10.00. "A Friend," Woonsocket, R. I., $10.00. Total thus far $85.00.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 11th inst. have been received.

GREAT BRITAIN.—Parliament has been prorogued to 11th mo. 2d.

A "Church Congress" opened at Liverpool on the 6th.

A meeting to advocate the extension of amnesty to the Fenian prisoners was held at Notting Hill, a suburb of London, on the 10th, and is said to have been attended by 40,000 persons. Inflammatory speeches were made, but the meeting was orderly. Meetings for the same object have been held at Dublin, Cork, Ennis and Templemore.

FRANCE.—Jules Favre, one of the Liberal Deputies recently elected to the Legislative Body from Paris, has called a meeting of Opposition members, to take action with regard to the delay in opening the session. Some of the Deputies have declared their intention to proceed to the hall of meeting on the 28th inst., considering that the legal date for assembling the Chamber. One journal has asserted that they propose to sign a protest declaring that the Emperor has violated the Constitution, and that they consider themselves absolved thereby from their oaths of fidelity to him. One Deputy, Keratry, has publicly announced that he will not go to the chamber on that day. Most of the journals have deprecated the proposed action.

A formidable riot broke out among the miners employed by a railroad company, in the department of Aveyron, on the 7th inst., and was suppressed only by military force. The rioters attempted to drown the chief engineer of the company, burned the store houses and attacked the forges.

SPAIN.—Martial law has been declared in Catalonia and Andalusia.

The Cortes, on the 7th, passed the bill suspending the constitutional guarantees during the insurrection. The Republican Deputies refused to participate longer in the deliberations of the Chambers.

The accounts respecting the progress of the republican insurrection are not very definite, but they appear to indicate that it was becoming rather formidable in extent. It was officially announced that combats between the troops and the insurgents had occurred in Catalonia, Aragon, Old Castile and Andalusia, in which the troops had been victorious. Republican accounts represented that the insurrection was gaining ground, and that the government feared an attack on Madrid, against which precautions had been taken. The republicans captured the town of Reus in Catalonia, but evacuated it on the approach of troops, and a number of them were officially reported to have subsequently surrendered.

The French and English societies for the abolition of slavery had sent an address to Marshal Serrano, the Regent, asking him to use all his efforts to abolish slavery in Cuba; reminding him of his own remark, in a speech in 1865, that slavery only exists in the civilized world as a Spanish institution, as Brazil, though it has not yet abolished it, has promised to occupy herself with the solution of the problem.

PRUSSIA.—The budget for 1870, submitted to the Diet on the 8th inst., shows a deficit of 5,400,000 thalers, which it is proposed to meet by increasing the excise and income tax 25 per cent. The King's speech at the opening of the Diet alluded to the successful efforts to preserve friendly relations with foreign powers, and expressed a hope for similar success in the future. He announced that reforms would be introduced placing the eastern provinces on a basis of self-government, and that new laws relating to public education would be submitted.

AUSTRIA.—The Emperor is expected to start about the 24th inst., on a journey to the East, joining the French Empress at Constantinople, and with her and the Sultan, proceeding, by way of Jaffa and Jerusalem, to Suez to attend the opening of the canal.

GERMANY.—A treaty has been concluded between Wurtemburg and the North German Confederation, which allows subjects of each to serve in the armies of the other.

TURKEY.—The great Powers, it is reported, have withdrawn their interference in the dispute with Egypt, leaving the Sultan and the Viceroy to settle it for themselves.

WEST INDIES.—On the 17th ult. the island of St. Thomas was visited by a severe earthquake, which materially damaged many buildings in the capital. Nine distinct shocks occurred within eight hours, producing general consternation.

DOMESTIC.—Ex-President Franklin Pierce died at Concord N. H. on the 8th inst., in his 65th year.

At the opening of the Virginia Legislature, on the 6th inst., Republican members presented a protest against any legislative action, the members not having taken the "iron-clad" oath, and the body being therefore, in their view, illegal. In the House it was referred, and in the Senate laid on the table. On the 8th both Houses ratified the 14th and 15th Constitutional amendments. In the House there were only six votes against them, and in the Senate four against the 14th, and two against the 15th. In the House an amendment to the resolution ratifying the 15th amendment, making it take effect on the admission of the State to the Union, received only five votes. A resolution was offered and referred, proposing, in view of doubts as the legality of the Legislature, to re enact both amendments after the admission of the State. The Legislature adjourned to the 18th inst.

The President issued a proclamation on the 5th, recommending that the 18th of next month be observed as a day of general thanksgiving.

The Postmaster General is said to have opened negotiations with the British Post-office Department, with a view to a further reduction of the rates of postage between the two countries, from twelve to six cents per half-ounce.

A large meeting held a few days since at Salt Lake City, appointed a committee to draft a memorial to Congress asking the admission of Utah as a State, the memorial represents the population of Utah to be 150,000.

The storm of the 4th inst. was extremely violent at Eastport Me., and great damage was done in that as well as other sections of the State. One of the tributaries of the Androscoggin is reported to have risen 36 feet in 12 hours. Reports of great devastation have come from all the region visited by the storm. At Sackville, New Brunswick, a violent gale was accompanied by the highest tide ever known there; the dikes along the shores were broken, the marshes were flooded, thousands of tons of hay destroyed, and several thousand cattle and sheep drowned. In the Bay of Fundy, and around St. John's, the tide rose to a great height. This storm is said to have been predicted, on scientific grounds, by Lieut. Saxby of the British Navy, in the 12th month last.

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THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS,

Met by appointment at Plainfield, Ind., on Fourth-day, Ninth month 22d, 1869, and closed its sittings on the afternoon of the following day.

In the absence of the Clerk, Charles F. Coffin performed his duties.

A minute from the Committee of Iowa Yearly Meeting on Indian Affairs informed of the appointment of Jos. D. Hoag as a member of this Committee, in place of Enoch Hoag. The members of the Committee, with one exception, were present either in person or by substitute duly accredited.

Very interesting reports from Thomas Wistar of his recent visit to the Indian tribes located in Kansas, and from John Butler and Achilles Pugh of their visit to the Kiowa and Camanche Agency and the Cheyenne and Arapahoe Agency, (both in the Territory south of Kansas,) were received and read; also one from Enoch Hoag, Superintendent, giving detailed information concerning the several tribes under his care. (Extracts from these reports are reserved for a future number.)

Lawrie Tatum, Agent for the Kiowas and Camanches, was present, and made a statement of the condition and wants of the Indians under his charge, especially as to the kind of provisions furnished for their subsistence. He expressed his belief that they cannot be kept on their present reservation, without the substitution of wheat flour for corn, (which is furnished them in the grain,) giving each Indian the same rations as a soldier (112½ lbs. flour for 100 days.) Serious consequences may result from a continuance of the present state of things. The Committee was also informed that the Indians under care of Brinton Darlington were similarly circumstanced.

Agent Tatum also informed that he needs the assistance of two men in distributing provisions, and the services of a clerk; as he is now discharging duties greater than one man can long perform. He has contracted for fencing a large quantity of land broken up the past season for the Indians, but since doing so has been informed by the the Department that there are no funds now available for the purpose. The Indians under his care also need a physician, to which they are entitled by treaty.

The subject of the *education* of the Indians, and the present condition of the tribes under our charge in reference to it, claimed attention, and George K. Jenkins, David Hunt, Benjamin H. Wright and Edward Earle were appointed a Committee on Education, and were directed to learn the condition of the several tribes, and the engagements made with them by the Government, in this respect. They will report to the Clerk of this Committee as soon as practicable, with a definite plan of operations.

The subject of the payment of annuities in money to the Wichitas and affiliated bands, as suggested by them through our visiting Committee, was considered, and the Committee united in judgment that it is *not* expedient that such payment should be made in money.

Charles F. Coffin, Edward W. Howland

and Francis T. King were appointed to render advice and assistance to Enoch Hoag, Superintendent, in reference to the safe keeping and transmission of the funds which may come into his hands; and were directed to give him such instructions as they may think necessary.

The following records were made as the judgment of the Executive Committee, and the Clerk was directed so to notify the Superintendent, and through him the Agents, of the Central Superintendency:

1. Agents should in every instance where practicable reside upon, or adjacent to, the reservations which they have in charge, and when for want of necessary buildings they cannot do so at once, they should provide as soon as possible to do so.

2. No agent should engage in other business, or be directly or indirectly concerned in trading operations, or participants in profits of business conducted with the Indians by traders licensed by the agents, but their time should be devoted exclusively to the duties of their office and the welfare of the Indians. If found deficient in either of these respects, they will be immediately reported for discharge.

3. Care should be taken by all agents not to commit themselves by accepting free tickets over railroads, or otherwise, so as to prevent their freedom of action in any case which may concern such railroads or their officers.

Francis T. King, Thomas Wistar, Benjamin Tatham, John B. Garrett and Charles F. Coffin were appointed to visit Washington as occasion may require, and to lay before the Government the following subjects, and such others as may from time to time arise, and report to each meeting of this Committee:

1. The change of rations desired by the Indians under care of Agents Tatum and Darlington.

2. The need of a clerk and two aids in distributing rations, for each of those Agents.

3. The need of increased appropriations for fencing and farming in those Agencies.

4. The request of the Cheyennes for the release of members of that tribe held by the United States as prisoners of war.

5. The request of the Arapahoes for a separate reservation.

6. Similar request of the Wichitas and affiliated bands.

7. Proposed discontinuance of the Osage River Agency.

8. Jurisdiction over tribes removed to the limits of the Southern Superintendency.

9. Improper exposure of provisions, &c., intended for the Indians.

The Friends appointed at last meeting to receive, consider and approve nominations for farmers and other employées, made a written report, and were continued to the service; and Agents were again directed to be careful to submit the names of all persons proposed for appointment as farmers and mechanics, and other subordinate officers and employées, (except teachers, who are to be approved by our Committee on Education), to this sub-committee for approval, before forwarding them to the Department.

Condensed from the Committee's minutes,

JOHN B. GARRETT, *Clerk.*

For Friends' Review.

COMPLETENESS OF CHARACTER.

I have read with some interest Dr. Hartshorne's essay on Completeness of Character, and should have been pleased if, in some points, he had been more definite and practical. He says, "Were one to try thus to place perfection or completeness of character, as a goal for the mind's conception, it may be hard, in view of its *distance*, to say or know just what or where it is." Not taking upon me to controvert this position, or at least to say positively that it is erroneous, the following remarks may be looked upon rather as suggestions or questions bearing on the subject.

Character in its most general sense may be defined as a mark by which one thing is distinguished from another. The lion has a character, the lamb has a character; the eagle has a chatacter, the dove has a character; and these characters are all complete, all perfect, and we may say, all different. If the lion should become mild and gentle in all its actions, should refuse animal food and eat grass,—if the lamb should begin to kill and eat other animals, and take upon itself the habits of the lion,—we should say that both these animals had lost their characters. The characters of both, as such, would be incomplete, imperfect, destroyed. The same is true of any animal or of any substance in nature. If a drug, by exposure to air or heat, or in any other way, medically or chemically, should become inert or changed, we might say it had lost its character.

The term character as applied to persons does not differ in meaning, but is said by Worcester to be "the assemblage of qualities which distinguish one person from another." So far as the *physique* is concerned, different constitutions have, of course, different characters; and so far as the physical manifestations are in accordance with that difference of organization, all these may be said to be complete or perfect. These matters, so far as they are independent of the *will*, certainly manifest themselves in a natural, and therefore a perfect manner.

This question, then, is narrowed down to that of perfection in man as a *moral agent*, or

of man as a being having a free will and a sense of duty; for I cannot conceive of a moral agent, except in connection with both sense of duty and freedom of will. Is not, then, a moral agent, the manifestation of whose will is in accordance with his sense of duty, perfect? or has not such a being a complete character? This definition, I believe, will hold through all degrees of barbarism and civilization. *The perfection of character in any individual man is the accordance of his will with his sense of duty.* Of course, then, what is perfection in one man is not perfection in another.

And here we are brought to that doctrine which I regard as one of the cardinal principles of the Society of Friends—"That the grace of God, which brings salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world," The man who hearkens to this grace, follows and obeys it, in my opinion, has a perfect character. I speak now of this matter only as a question of definition; as to the possibility, difficulty and rarity of its attainment there is probably no difference of opinion.

The same definition will hold, if, with the author of the address recently delivered before the Alumni at Haverford, we adopt the belief of the progress of the species and its infinite approximation toward the likeness of God.

φ.

ANECDOTE OF ELIZABETH WALKER.

The following interesting relation being communicated by Elizabeth H. Walker to our aged friend Samuel Gummere,* was by him thought worthy of being committed to writing, as an instructive instance of Divine power manifested in the conducting of events to the fulfilment of his own requirings when human reasoning has so operated as to induce the creature to shrink from and even endeavor to act counter to apprehended duty. The first circumstance may appear not very remarkable, yet as connected with future events seems proper to retain.

Coming to Lake Ontario to cross in order to perform a religious visit in Upper Canada, when about to go on board the sloop, the captain taking one of the carriage horses by the reins and leading him in, the other horse followed on board of his own accord, at which the captain seeming to marvel, was answered, the horse was used to crossing waters. After having performed the visit in prospect in that country, and being about to return, on approaching Kingston, E. W. felt an intimation of duty to have a meeting with the people there; but being the time of the Supreme Court, and the Chief Judge and a number of the great men of that country being in town, she gave way to reasoning, concluding that if once on board and set off, the concern might pass away. Accordingly in the morning, coming to the water-side to embark, the same captain with whom they (she and companions) had crossed before, being about to take them on board, found one of the horses refused to be led. After using considerable endeavors himself and with the assistance of other men to force the horse on, and all without effect, he queried if it were not the same horse which had been so remarkably tractable before. In relating the circumstance, Elizabeth said she stood in amazement; she saw the cause, and, to use her own expression, "I saw that I was Jonah." However, they hoisted the horse on board by means of tackle, and proceeded with a fair prospect a little way, when a friend asking the captain how long he thought it might take to reach the other side, was answered, probably half an hour; when presently a tremendous storm arose, and they appeared every moment likely to be swallowed up in the waves. In this awful situation they remained from about eight to twelve o'clock. The captain said he had attended that ferry about thirty years, and had never seen the like; and that there must be some cause. E. W.'s companion then coming to her where she sat overwhelmed with confusion, told her she must give up to return, their lives being every moment in jeopardy. She could only answer that she was now willing to do anything. He then went to the captain and proposed his returning, but was answered it was equally impossible to return to the place from whence they came as to go forward. On being queried with whether there was no other point he could reach, (they being still near the Canada shore,) he replied that he might possibly reach the King's Navy Yard, but that no American vessel was permitted to land there. The place being near, and the sentinel on guard in full view, Elizabeth says she recollected that she had been a subject to the King of England, and did not know that she had done anything to forfeit her rights; she therefore desired the captain to hail the sentinel with his trumpet and inform him that one of his Majesty's subjects was on board, and being in distress desired permission to land; but they received answer that he durst not allow it, as it would be at the peril of his life. He was then queried of whether there was any superior officer at the place, and he answered that the admiral was there. It was desired that he might be informed that one of

*This Friend was a weighty minister, the father of the late John and S. R. Gummere, Rachel Kimber, &c.

the King's subjects being in distress and danger, did not ask it as a favor, but claimed as a right to receive protection. A sloop was then sent out to bring them ashore. Being landed with their baggage, &c., they had an interview with the admiral and some other great men, among whom was the judge before mentioned. She informed them of her desire to have a meeting, to which they readily assented, and concluded for it to be held at what they called the Church; and a messenger was sent to obtain the privilege, who returned with the answer that the priest was gone from home and the key was lost, so that they could not get entrance. The judge then said that should not disappoint their having a meeting. There being a large ball-room in the place, they set about preparing it for the purpose and giving notice of the meeting. At three o'clock, about two hours from their landing, a large number being assembled, a satisfactory meeting was held; after which, they being retired to quarters for the night, the judge sent his footman to inquire whether he might be permitted to pay them a visit, and was answered that if he had a desire so to do there would be no objection. He came, and in conversation informed them that he being an Englishman, and brought up in what is termed high life, had also been in several considerable stations under Government, and that with respect to religion, he had been an Episcopalian, a Roman Catholic and a Presbyterian, but now he believed he had all yet to learn; and herewith seemed inclined to drop the subject as respecting himself; but Elizabeth thought (though he endeavored to give conversation a different turn) that there was still something throbbing in his heart that had not yet come out. At length he said he had been a great persecutor, he being a colonel in the military as well as a civil judge; had been severe with Friends on account of their non-compliance with military requisitions. He said he had done it in the integrity of his heart, supposing their refusal to proceed from obstinacy; but now was satisfied they acted from principle, and he was therefore determined to persecute them no more; and as respected what was past, all the restitution he saw in his power to make, and which was his determination to fulfil, was, that when any Friend came that way with certificates, and desired to have meetings among them, it should be his part to make way for them. The next morning they came again to the water to cross, and the men who had the preceding day assisted in getting the horse on board again offered their assistance. "No," said the captain, "the work is now done, I can take him myself;" and taking hold of the bridle led him gently in.

Some time after, the troubles between the two countries taking place, Elizabeth was desirous to know whether this great man had kept the promise he had so solemnly made not to persecute Friends for their religious testimony, and was informed that within his jurisdiction only one member had suffered on that account, and that he had not in time informed them that he was a member, neither did his conduct bespeak him to be one.

JAMES OWEN'S VISIT TO NORWAY, ETC.

(EXTRACTS FROM I. SHARP'S JOURNAL.)

Hjoring is the most northerly town of Jutland, and thither we proceeded on Second-day morning, the 16th of Eighth month, taking our seats in the mail, which passes over an excellent road, through a district without hedges or fences and almost destitute of trees. The soil for the most part is very sandy, interspersed with large tracts of boggy land, which appear to offer an inexhaustible supply of fuel. The people look remarkably healthy, and are generally well dressed. The farms are extensive, but their cultivation appears capable of great improvement. We had with us the company of Mads Larsen, a young man professing with Friends, with whom we have been much interested: he works with his own hands during the week as a shoemaker or in farm work, and labors for his Lord as ability is afforded on First-day in word and doctrine. His pecuniary resources are small, and we believe his work of faith has been owned and blessed by the Good Shepherd. In the afternoon a call was made on a man and his wife who professed with Friends; and in the evening, at seven, about 100 assembled in response to a general invitation: the meeting was solid and settled, and no doubt rested on our minds of having been rightly directed to this extreme point, although involving a considerable amount of travel to get at it. We left the following morning a little before eight, prior to which three individuals professing with Friends called at our lodgings, to whom James Owen addressed a few parting words of loving counsel. The day was fine, and after a pleasant ride we got back to Aalborg about two. In the evening there was a religious gathering at Neil Madsen's. The 107th Psalm was read, and, after a time of brief silence, prayer was vocally offered for a parting blessing, and on behalf of a younger brother, engaged in his own land to labor in word and doctrine, &c. James Owen's address was of an individual character, and his voice was subsequently heard in prayer. It was about ten when the little company, thus assembled in a small upper room, dispersed; I trust it may be said grateful and glad of heart for the mercies of the day.

On the morning of Fourth-day, Eighth month 18th, the mail started punctually as the clock struck five. The mist soon cleared away, and the day proved fine and warm. In the harvest-field the reapers were busily at work, and many an interesting and animating scene was presented as we passed along; a great desire, however, appears in the minds of many for emigration, and thousands upon thousands have already left for the more fertile west. We reached Randers about one, and in the evening a second meeting was held in the house of Rasmus K. Khœr; about fifteen being present, more or less professing with Friends. This little company was lovingly addressed by James Owen, whose mind had been introduced into deep sympathy for them and for those of this class scattered up and down in this land, and they were encouraged to believe that, if they continued faithful to their Lord and leader, brighter days are in store for them. We left Randers the following morning, and reached Veile about half past one. Through the kindness of B. Smith, the Wesleyan Chapel was placed at the service of our friend, and at eight, the time appointed, was already pretty well filled —nearly 200 persons assembled. The meeting, which was considerably larger than the one held here last week, was an open and relieving time, and left abundant cause to say, "The Lord hath not forgotten to be gracious."

The following morning, Eighth month 20th, we were kindly entertained at breakfast at the house of G. Lovegrove; our kind friend, B. Smith, the Wesleyan minister above named, being also there. Before we left the table, James Owen was engaged in prayer; and perhaps it is not too much to say, that this little blending of the social and the religious, *where our own mother tongue was understood without interpreting*, proved a season of refreshment to the body and the soul. At 8.45 we left by rail for Frederecia, at which place are six Friends, who regularly meet for divine worship on First-day and also during the week. For this little company we felt much interested, and the time spent thus among them proved to our mutual comfort. From hence we passed forward by rail and reached Hadersleben, and at five feasted on the letters which awaited our arrival there. No meeting is kept up at this place, but there are several residing there whose views are much in accordance with those of our religious Society.

Seventh-day, the 21st, was much occupied in arranging for two meetings on the morrow. Three times we had to appear at the office of the burgomaster before our object was effected. We were treated with great civility, but were entirely unable to obtain permission for any meeting before four o'clock in the afternoon.

Eighth month 22d, First-day.—In the morning a small meeting was held at the house of Niels Nielsen, and we afterwards called on an afflicted sister—poor, lame, and in great suffering, but who said with tears, instructively and submissively, "Nothing has been laid upon me for which strength has not been given me to bear." She was addressed by James Owen, in the language of sympathy and encouragement—few of the calls which we have made have left a deeper impression on our minds, the supporting power of Divine grace being instructively manifest. In a public hall hired for the occasion, two meetings were held, one at four o'clock and the other at seven o'clock; they were attended by much proving and the exercise of faith, but were held to satisfaction; and thus closed peacefully the service which was, I thankfully believe and trust, ordered of the Lord and owned by Him in Jutland and Schleswig. On the following morning we parted with our friend Reier Reierson, who as interpreter had been with us many weeks, and who was about to return to Stavanger, viâ Copenhagen; at noon we left for Hamburg, and reached that city about ten o'clock at night.

On Fourth-day we were present at the usual mid-week meeting at Minden, and on Sixth-day two meetings were held at Berlin; Louis Rasche and F. A. Finka bearing us company from Minden, the latter as interpreter. At Berlin we received much kindness from Clement Achard, the Wesleyan minister, the use having been generously granted by him of the commodious and excellent place of worship belonging to the Wesleyans, wherein a good solid meeting was held, with which he expressed his full satisfaction. There was much in our being at Berlin calculated to awaken deep feeling and to ponder well the pathway of our feet, so that a peaceful release in returning from thence was cause for reverent thankfulness.

A meeting was held at Oberkerchen, at the house of Frederick Kromer, on Seventh-day evening, with those who profess with Friends. It was an open and refreshing season, wherein James Owen's message of loving encouragement to be faithful in allegiance to their Lord was not, I trust, uttered in vain.

On First-day morning, the 29th, the meeting at Minden was held in usual course; at three in the afternoon, the Two Months Meeting, and a public meeting in the evening, about 135 being present; and on the following evening a public meeting at Pyrmont, a small meeting having been held in the afternoon with the little remnant of Friends remaining at this place. Early in the morning of Fifth-day, the 22d of Ninth month, we were favored to land at Dover in safety and in peace, grateful and glad of heart for the

goodness and mercy which followed us day by day in a three months' sojourn in Continental lands, in a service of love and blessing.

—*London Friend.*

THE LONDON FRIENDS' MEETINGS AND THEIR ASSOCIATIONS.

(Continued from page 118.)

Westminster Monthly Meeting.

"In the earliest period of the history of the Society of Friends there appear to have been three places in or near the city of Westminster at which meetings were regularly held,—viz., at Stephen Hart's in New Palace Yard, at William Woodcock's in the Savoy, and at Worcester House in the Strand."

The meeting at Stephen Hart's may be considered as the precursor of the present *Westminster Meeting.* A constant attender of this meeting was Gilbert Latey. He was a prosperous tradesman in the Strand in London; a master tailor, who by strict attention to business and by his upright conduct had so come into esteem with the gentlemen of fortune about the Court as to have a large and profitable business among them. But becoming a Friend, and no longer easy to make such gay clothing as the fops required, he, by declining such orders, lost all his fair prospects of making a fortune, and for a time seemed to imperil the business itself. But his integrity was blessed, and a good steady custom remained. He placed his talents at the service of his friends, giving them the benefit of such access as he had to the people at the Court, where he would often plead in their favor. Gilbert was personally much esteemed by the authorities, although they might either deride or object to his peculiar views; and even Charles II. would have a kind word for the conscientious tailor. The King when out hunting one day saw Gilbert Latey coming along the road on his way to a meeting, and the merry monarch calling out made the Friend come up alongside, and exchanged words of cheer, parting quite affectionately.

An interesting incident in the life of Gilbert Latey is taken from his biography.

He was once waiting on Lady Sawkell in connection with his business, when Sir William Sawkell, who commanded under the Earl of Oxford, came into the room. He had a kind respect for G. L., and presently asked him, "What meeting do you go to?"

"Sometimes to one and sometimes to another," said the worthy tailor.

"The reason," said Sir William, "why I asked you, is because I have orders to go and break up a meeting of your people at Hammersmith, which I have deferred executing; and now I have a fresh command laid on me, and I cannot avoid it, but must go there on Sunday next; and therefore I speak in kindness to you, if you use at any time to go there, that you refrain coming that day, for I receive my command now from so high a hand, that I dare not omit executing thereof."

Gilbert Latey immediately found it laid upon him to be present on the occasion, and before parting, informed the Knight that he should be there.

Gilbert went to the meeting on the following First-day, and was preaching when the troopers rushed in. They listened awhile, but presently one shouted, "This man will never have done, let us pull him down."

"Who commands you," said Gilbert as the soldiers laid hands on him.

"Sir William Sawkell," said the troopers.

"Tell him I am here, and that my name is Gilbert Latey."

Sir William, who is described as a lusty, jolly man, came in trembling and exclaimed, "Latey, did I not tell you that I was commanded to be here to-day?"

"Thou didst so," said Gilbert, "but did I not tell thee I was commanded by a greater than thou art that I must be here also?"

"Go; get thee gone about thy business," cried the Knight, "and I will take care concerning the rest here met."

"If thou hast any respect for me, discharge the rest, and let me be thy prisoner," said Gilbert.

After some time the Knight was persuaded to take this course. Gilbert was taken and fined. Some of the others present were also distrained upon, but through G. Latey's kind offices their goods were restored to them again.

About a century later the eminent Dr. Fothergill removed to reside within the compass of Westminster Monthly Meeting. He was one of the principal founders of *Ackworth School,* and all through life, amidst his most varied, numerous and arduous engagements, had taken a share in the management of the affairs of the Society, becoming much interested in the settlement of the discipline engaged in by London Yearly Meeting in 1760, &c.

He was a friend and supporter of John Howard in his work, became intimate with Dr. Franklin, and was one of three in an important conference with that philosopher to endeavor on terms so as to avert the disruption of the American colonies from the mother country.

A ruling principle of his life is shown in the following, selected from his memoranda:

"I wished at my first setting out," he observes, "I wished most fervently, and I endeavor after it still, to do the business that occurred, with all the diligence I could, as a *present duty,* and endeavored to repress every rising idea of its consequences; knowing most

assuredly that there was a hand which could easily overthrow every pursuit of this kind, and baffle every attempt either to acquire fame or wealth. And with a great degree of gratitude I look back to the gracious, secret preserver that kept my mind more attentive to the discharge of my present anxious care for those I visited, than either to the profits or the credit resulting from it: and I am sure, to be kept under such a circumscribed, unaspiring temper of mind, doing every thing with diligence, humility, and as in the sight of the God of healing, frees the mind from much unavailing distress and consequential disappointment." Such were the maxims of this wise and good man.

In 1814, the Emperor Alexander of Russia attended *Westminster Meeting* with the Duchess of Oldenburg and others. It is said that this great potentate afterwards acknowledged to William Allen and Stephen Grellet that he had felt at that hour, as he listened to the ministry of Richard Phillips and John Wilkinson, or waited in silence with the other worshippers, a communion with the Majesty of All, greater than any he had ever known in connection with the grandest church ceremonial. Certain it is that he rose from his seat in a very tender and affectionate spirit, and shook hands with all around so warmly and heartily as to evince how deeply he had been interested.

The Burial-ground at Bunhill Fields.

This was the earliest freehold property possessed by the Society of Friends in London.

If the visitor at the present day, entering in by the Coleman Street Gate, will turn to the right and walk forward till he stands about ninety feet from the western wall, he will face a nearly square plot of ground that may well by its associations awaken thoughts of earnest interest. There lie about 1100 Friends who were carried off in that terrible year of the Great Plague. There were interred all that was mortal of Samuel Fisher, Richard Hubberthorne, Edward Burrough, and about ninety other of our martyrs, who were carried to the spot on the shoulders of their brethren from the crowded prison in which they expired. Here also lie the sufferers who died on board the ship that was to have transported them to the western plantations. Turning to other portions of the ground, we may just allude to George Whitehead as conspicuous among a host of worthies who found in *Bunhill Fields* their last earthly resting-place. But the funeral which makes this burial-ground pre-eminently worthy of notice in connection with the history of Friends is of course that of George Fox. There used to be a small stone on the spot, marked by the initials "G. F.," which it is said became so great an object of interest to Friends visiting London from the country, that a worthy member of some influence in the London Meetings caused it to be removed, applying to it the same term Hezekiah used in destroying Moses' serpent,—"Neshustan"—a piece of brass.

On the east side of George Fox was buried two years afterwards his faithful friend and co-worker Stephen Crisp. At the south end of the grave was interred the worthy minister and writer Alexander Parker, who came up to London with George Fox in 1654, and who seems by his letters to have maintained an especially fraternal affection for George and Margaret Fox. To allude in detail to the various individuals of note among Friends interred in this burial-ground would be to prolong this chapter to an almost indefinite extent. Few perhaps are aware, as they look at the flat, unmounded surface, that the silent population of this grave-yard is within a thousand of the whole number of the Society of Friends at present in England and Wales. The names of persons registered as buried here is very close upon 12,000, besides many unrecorded funerals; and taking this into account, how extraordinary is the spectacle! A green oasis in the great city, containing more than 12.000 corpses, many of them once the possessors of names held in high honor and veneration, and yet not a solitary gravestone—not even a grassy mound to mark the resting place of any individual! Surely the rich and poor have here mingled together in a way few other burial-grounds can show.

Bunhill Fields burying-ground has been closed for interment since the year 1855. It remains in our day a broad walled-in space, surrounded by a teeming population mostly composed of the poorer classes. It would afford an admirable site for the erection of a mission hall, with schools, &c.; and what fitter memorial could be raised over the graves of these zealous dead, who bore so good confession in their lives, and suffered much, even unto death, for the extension of the Kingdom of Jesus?

Morning Meeting of Ministers and Elders.

The earliest records of this meeting commence in 1673. The first members were the men ministers exclusively. Afterwards elders were added from the six Monthly Meetings of London, and subsequently elders from country Monthly Meetings.

Under date Second month 24th, 1794, there is entered upon the minutes a report from a committee the meeting had appointed to inquire into its origin and duties, from which the following is taken as one of the early objects of its establishment:

The Committee report "That as early as

1675 the orderly dispersion of ministers to the several meetings for worship, according to their concern or freedom, was a principal part of its care; and it was the practice for them to meet on a First-day morning to confer together; but that meeting has dropped into disuse, as well as the practice that gave rise to it."

It appears to have been arranged for all men ministers when in town to assemble at Ellis Hookes' chamber as early as 8 o'clock, when, after a short devotional opportunity, they dispersed themselves among the meetings, according to an arrangement that had been agreed on; whilst those about to visit the more distant ones, mounted the horses that stood outside, brought up in readiness for their use. This was as early as 1675.

The books in which these arrangements were made remain; they comprise ten folios, with the pages ruled so as to have the various meeting-houses under separate columns, with the Friend's names who had felt either free to offer, or had been appointed to attend, entered under the names of the respective meetings, which practice was kept up for a century. Ellis Hookes, as Clerk to the Morning Meeting, had charge of the book in which those willing to attend meetings as ministers wrote down their names, and for a great length of time the tacit permission to do this, was the only acknowledgment of any one being recognized as a minister; and the first sign of a Monthly Meeting being dissatisfied with the ministry of any particular person is found in their objecting to such an one putting his name in the book.

Respecting the ministry generally, caution was shown, as a minute occurs in 1696 to the purport, that the names of those who speak a few words are not to be suddenly entered, nor to appear in the public gallery, until proof have been given.

It was also minuted that care should be taken that no marriage take place without notice, that "the publique laborers as are free may be at them, there being a service for the Lord at them."

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 23, 1869.

"It Sees to the End."—*The Nation*, referring to the reckless abandonment of the principles of integrity with which the speculators in gold recently fell, or rather plunged "into divers temptations and a snare," briefly presents the following graphic and humiliating picture:

"The operations of the Exchange were of course simply gambling on a scale never before witnessed' dozens of enormous fortunes being on the table at once, and lost or won in the twinkling of an eye; and this not in a quiet, well-furnished room, by a dozen silent men, but publicly by hundreds of howling, desperate men, maddened out of all calculation by frightful alternations of hope and fear, protracted through fifty-six hours, and all this literally in the presence of an astonished, disgusted and alarmed nation."

Another New York journal, after describing the scene in Wall Street "on any day when the Board of Brokers is in full operation,"—the "glaring eyes, fierce gesticulations and Babel of discordant cries,"—thus describes "the Pandemonium that ruled during the fever heat of the gold struggle:"

"Instead of beholding men transacting business, one would have thought he was looking on a herd of wolves fighting over their evening repast of blood. The yells and shouts rose over the high buildings, and were heard even above the din and uproar of Broadway."

And some of these men who *determined to be rich*, we suppose claimed and at times endeavored to be followers of Him who said to His disciples: "Ye are not of the world, but I have chosen you out of the world." And yet he who would be the disciple of the meek and lowly One must be filled with and actuated by that love which "seeketh not its own," much less seeks in covetousness that which belongs to others. A letter which lies before us, commenting upon this mammon-madness, thus pertinently presents a consideration which those will do well to ponder, who would "use this world as not abusing it," and who in the integrity of their hearts desire to "provide things honest in the sight of all men," and, while so engaged, not to "serve two masters:"

"The distinction between the operations of these speculative gamblers in gold or merchandize, and the operations of legitimate trade, is a very important one. How can this distinction always be seen? How can a merchant avoid being drawn into gambling? Only by keeping carefully alive to the limitations of a tender conscience."

That eminent servant of the Lord, Arthur Howell, (whose memory is blessed,) even in business transactions lived as a servant with his eye to His Master, and whilst laying in his stock in trade he would stay his purchases when a check was received from that Monitor to the least touches of whose finger his soul was sensitive. Does this sound strangely? He walked by that Spirit of which a dying

penitent beautifully testified: "*It sees to the end of all temptation.*"

Speculation in business is apt to include an expectation to gain by the loss of others. By crafty greed the price is suddenly raised of coal, of flour, or other absolute necessities, just at the time when the poor will be the most distressed thereby; and thousands famish with cold and hunger that a few may be enriched. Such overreaching combination is not legitimate business. It is a temptation and a snare of the evil one. Happy is he who, being anointed with the eye-salve of the kingdom, "*sees to the end.*"

Our correspondent continues:

"What a privilege and responsibilty it is to have membership in a religious Society which, in its discipline, maintains a testimony against these things,—against these hazardous operations, whether they be successful or not!"

Very comprehensive is Paul's injunction to the Philippians, nor is it less applicable after the lapse of centuries and in a land to him unknown:

"Let your moderation be known unto all men: the Lord is at hand! Be careful for nothing, [give not place to carking care]; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the grace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

These words of the Apostle appropriately introduced his charge to let the mind dwell upon such things as are true, honest, just, pure, lovely and of good report. This would be a sure preventive against hurtful lusts and that inordinate love of money, "which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "O man of God," said Paul, "flee these things!"

How Forcible are Right Words.—There was no extravagance or exaggeration in the strong declaration of the Apostle that the inspired Scriptures "are profitable for instruction in righteousness, that the man of God may be perfect,—thoroughly furnished unto all good works." How often does it occur that a familiar text is brought home to one's heart and understanding with a freshness and fulness of meaning never before appreciated, meeting the soul's present need, and shedding upon the path in which we ought to tread a ray of that light which it is the good pleasure of our perfect Exemplar shall shine more and more unto the perfect day. Thoroughly furnished we may be, and the assurance is emphatic that "the man of God may be perfect." To become so, it is needful to be graffed into the living vine, and he that is thus in Christ Jesus is a new creature.

These remarks have been suggested by reading the comprehensive charge given by Saul of Tarsus to the Thessalonians in these few words:

"See that none render evil for evil unto any: but ever follow that which is good, both among yourselves and to all."

How complete the code of Christian ethics included in this brief passage, leaving, one might conclude, no room for any one to err who shall religiously observe its teaching. It comprehends the golden rule. It is a peace sermon, condemning all that is incompatible with the perfection of love. Stand in the light and read this text! Walk in the light and live it out! Let every one do so—and there will be a *revival* that cannot be doubted or gainsayed. What a tide of love would sweep over the land! What forbearance, what preference of others over one's self! No evil surmisings, self of no reputation, worldly vanities esteemed no longer, carnal desires Christ-subjected, Christians bearing one another's burdens and their Master's law fulfilled! Places of dissipation deserted, houses of prayer thronged, the people *ever following that which is good, both among themselves and to all.*

North Carolina.—The Life of Stephen Grellet, and other standard Friends' books, will be on sale, at reduced prices, at the time of the Yearly Meeting at New Garden.

MARRIED,

At a Friends' Meeting, in Portsmouth, R. I., on the 9th of Ninth month, 1869, William Chace, of Fall River, member of Swanzea Monthly Meeting, Mass., to Abba Dennis, of Portsmouth, member of Rhode Island Monthly Meeting.

DIED.

COOK.—Near Centreville, Ind., on the 5th of Eighth month, 1869, Isom Cook, in the 35th year of his age. And on the 5th of Ninth month, 1869, William Cook, in the 20th year of his age,—both sons of Jehu and Mary Cook, deceased, and members of West Grove Monthly Meeting.

MOORMAN.—Near Jamestown, Ohio, on the 13th of Ninth mo., 1869, Manson H. Moorman, a member of Dover Monthly Meeting, in the 53d year of his age.

PEARSON.—At the hour of midnight, Ninth mo. 9th, 1869, whilst absent from home to attend the Yearly Meeting at Oskaloosa, Catharine Pearson, wife of Wm. Pearson, in her 69th year; a member and elder of New Sharon Monthly Meeting, Iowa. This dear Friend, though feeble, was in usual health till within an hour of her death. Her disease was supposed to be an affection of the heart, causing intense bodily sufferiug; and yet, perfectly aware of her condition, like a good soldier of the cross, she prayed only for patience to continue faithful unto the end, and committing her spirit into the keeping of the Lord Jesus, at the "*midnight call*" was found ready.

COWGILL.—In Champaign Co., Ohio, on the 12th of Ninth month, 1869, Henry Cowgill, aged nearly 67 years; a worthy member and elder of Goshen Monthly Meeting. In early life this dear Friend chose "the straight and narrow way," and he continued to advance steadily in his Christian course. During several years of gradually-failing health, the Great Refiner seemed to have been purifying him from all remaining stains, and making him fully ready for His Kingdom. As his close approached, he was preserved in entire calmness, being graciously granted an assurance that the Saviour, in whose atoning mercy he had trusted with unwavering faith, had prepared a place for him in the "Father's house;" and he awaited patiently, and without a murmur, his summons thither,—a fitting end for one whose life had been devoted to doing justly, loving mercy, and walking humbly with his God.

TAYLOR.—On the 14th inst,, at the residence of her son Geo. W. Taylor, in New Garden, Pa., Elizabeth Taylor, in the 94th year of her age.

"Those who sleep in Jesus, will God bring with him." 1 Thess. iv. 14.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association of Friends in America" will be held in the Committee room of the Arch Street Meeting-house, Philadelphia, on the evening of Fourth-day, the 3d of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, both men and women, and Friends generally, are invited to attend.

WM. L. EDWARDS, *Secretary.*

NOTICE.

The Publisher regrets that by mistake the notice of the meeting of Haverford Alumni, sent for insertion last week, was then omitted.

CORRESPONDENCE.

OSKALOOSA, IA. (*From an Eastern Friend in attendance on the Yearly Meeting.*)—I have been much comforted in attending Iowa Yearly Meeting. There is no cause of alarm about Quakerism in the West. I think there is sufficient ballast to keep the old ship from keeling too much. By and by the wind will subside, and she will right again and pursue her onward course, for the Pilot is still on board, who has guided her thus far.

RICH SQUARE MONTHLY MEETING, IOWA, is held at Smyrna on the first Seventh-day in each month. It has one hundred members, who are much scattered over this beautiful prairie country, some of them being in Missouri. We are enabled on meeting days to convene quite a goodly number, and an increasing desire is with us to know the way and to walk therein. It is hoped that some of the Friends who are moving westward may be directed hither, and that the Lord may be pleased to make them helpful to us. There is plenty of room, and the laborers among us are few in consideration of the plenteous harvest.

Correspondence of the Lawrence Republican Journal.

THE INDIAN PAYMENT—THE OSAGE TREATY.

MONTGOMERY, KAN., Sept. 27.

In company with Colonel Coffey, of Coffeyville, on the morning of the 27th, I started up the Verdigris river, to this place, to witness what I had never seen before—an Indian payment.

Arriving at this place we found Superintendent Hoag, Isaac T. Gibson, the new agent, and Jonathan Richards, clerk to the Superintendent, Major G. C. Snow, former agent of the Osages, and the usual amount of white men, who, through curiosity or cupidity, generally congregate at such times and places.

The tribe enrolled 4,381 souls, and about one thousand of the chiefs, headmen, braves and their attendants, were on the ground, seated in their accustomed order in semicircle, dressed in their usual fantastic costume, though somewhat faded out for the want of stamps to buy red paint, blankets and "sich," owing to the delay in their payments.

On the assembling of the council Major Snow made his farewell address to the Osage Indians. He referred to his long official connection with this agency, to the difficulties and embarrassments which had surrounded him in the discharge of his duties, and trusted that the dissensions and party strife were now in a measure done away with, and told them to let the advice given them by the Superintendent and Agent sink deep into their hearts, for they were their true friends. He counseled unity of action in the future, a just regard for the rights of each other and the whites, and pointed out the only way for them to become great and prosperous; by accepting the civilization of the whites, by cultivating the soil, raising cattle, and educating their children, thus becoming independent in their new home provided for them by the treaty. At the close of the Major's remarks he shook hands with them and bade them farewell as agent.

Superintendent Hoag then addressed the Osages, and said substantially as follows:

My brothers! I am happy to meet you. I have long desired this opportunity to talk with you, but my duty with other tribes has prevented my being with you till this day. I call you brothers because we have all one

common father. The Great Creator of all made the white man, the red man and the black man equal. He gave to the white man no more natural rights than He gave to the red man; and I claim from you no rights and privileges but such as I extend to you, and you should claim from me no more than you extend to me. I have long wanted to have a plain talk with you, and am glad to see so many here to-day. The history of your people is but a recital of suffering and wrong. You have been made to recede West, at the approach of your white brother, until you crossed the great river (Mississippi). Since that time the emigration of your pale brother, from the Old World and from the States, has poured in upon your hunting lands and passed over them to the mines of California, until you are surrounded by thickly settled States, East, West and North; and, for the comfort and convenience of those States east of you and west of you, they have built railroads, emigrant roads and military roads across your broad hunting grounds, driving the buffalo therefrom, no more to return. This has brought trouble and sometimes war upon you. Your Great Father and the good people of the States have seen this to their deep sorrow. They have wished you could live in peace, but have failed to help you. They have told you that your young men would see the day when the buffalo will have passed away from the earth, and if we judge the future by the past the alternative is plainly marked out before you. Either adopt the industrial habits of your pale brothers, or waste away from this earth by causes which you cannot resist. The Government has wisely purchased a great country south of you, rich in soil, timber, rivers and creeks, and made arrangements with most of the tribes, securing to them future homes where they may settle near each other and become one strong Indian nation to themselves. Your Great Father wants you to go there, and each of you to have his farm, raise his own ponies, cattle, sheep, hogs, and have his fields of wheat, and corn, and gardens, and fruit, and his comfortable houses and barns, and his schools for the education and civilization of his children, make your own laws and administer and execute them, and be in all respects as prosperous and have all the enjoyments your white brothers have. This is what we desire for you; and if you will co-operate with us, give us your labor and influence, it is all within your reach. I want you all to remember that it is industrial labor that makes the white man rich and prosperous, and it is the education of his youth that makes him strong as a nation. The same blessings are at your command, and a better day is in store for you in the future, if you will labor with us for it.

I again urge you to educate your children. If one of you steal from your pale brother a pony, or one of his children, it is sent on the telegraph or written on paper and sent all over the States, and all the people hear of it and feel very angry with the Indians. But if one of the bad white men steal one of your ponies or one of your children, there is no one to write it on paper and to send it amongst all the Indians that they may know the wrong done to them. And why not? Because the poor Indian cannot read. He has not sent his children to school. Your country is very large, reaching three hundred miles towards the setting sun and thirty miles north; large enough to give each one of your nation 1,300 acres. And instead of this making you rich it makes you very poor. You are now oppressed by whites covering your broad fields. We regret that this is so, but we cannot help it. You signed a treaty with the Government last year, in which I think you were to receive as annuity $95,000 a year for sixteen years, part for schools and part for industrial and national purposes. Your Father at Washington writes to me that he has heard you are not satisfied with it, and requests me to ask you if that is so? And if you are not satisfied with it, he wants you to tell him why you are dissatisfied. I do not want you to think that I am in favor of the treaty, or that I am opposed to it. I want to know just how you feel about it; and in telling me I want you to be honest with me, and I will be honest with you. Tell me your own words, that I may tell them to your Great Father.

After further remarks full of kind counsel and advice, the Superintendent closed his speech to the chiefs, and then came the reply from the counsellors and chiefs.

Beaver said—I am glad to see you have given us good advice. We want time to consult about what you have said about the treaty. Our minds are scattered, and we will have to consult with one another.

The *Superintendent* said—Interested white men will seek to influence you to do wrong. You must not be divided in your councils, nor listen to their advice.

Twelve O'clock said—I have just learned that one of my counsellors is against the treaty. I am surprised at it.

Wat-in-ca said—Some more than one year ago some Commissioners had talk with us. The Great Father wished to purchase the Osage lands. I am the man that talked. I did not refuse my country to them. While we were in council something happened which disturbed our minds very much. After we had signed the treaty, I had another talk. I heard that these commissioners were not sent from the Great Father. I learned that it was a railroad company that had sent them.

We consider we have only one President. If the Great Father wishes to purchase we will sell. You told us that a country had been selected for us. The country is too small. We want to know how many thousand dollars you have for us.

Hard-Rope said—We understand you come to inquire about the treaty. The Osages treated away this country one year ago. They said they come to tell the truth. The Commissioners told us the Great Father wanted our country. The Commissioners told us that all lost money would be restored, and all depredations forgotten. Thinking of our women and children, we let the land go. Since we signed the treaty, we have been told, by a white man, that the Commissioners were not sent by the Great Father, but by a railroad company. I wish to know what kind of a country we are to have. I do not think the Great Father is able to buy our lands.

Kan-se-ca-le said—I want to know if the money you have for us is hard money. I want hard money; I want you to try and get hard money in payment for our land.

August Captain, counsellor for the half-breeds, said—I am an Osage. I was called upon by the Commissioners to assist in interpreting the treaty. It was correct and just; during the council, before signing the treaty, no threats were made, but we all signed the treaty willingly. As one of the interpreters, I deny that any threats were made. The nearest a threat was made by Col. Murphy, one of the Commissioners, who said: Then I suppose you consider yourselves an independent nation and strong enough to defend yourselves. I translated all that was said. Hard-Rope, who talks about threats being made, is the man who led the party, who murdered the white man. All the bad talk they speak about happened after the signing of the treaty. Col. Taylor, the Commissioner, told them he felt for them as his own children; that he had a duty to perform which touched his feelings. . . . . .

Superintendent Hoag said—If I understand you, you have been told by some bad white men that the Commissioners sent here were not sent by the President, your Great Father, but were sent by a railroad company. I have a paper sent to me by your Great Father at Washington, which says that Commissioner Taylor, Col. Murphy and Major Snow, were sent by the President to make a treaty with you. What will he think of you when I tell him that it is said the railroad company sent commissioners, when he sent them himself. It is charged that they bribed, scared and threatened you. Men ought to be careful in their statements. I know Commissioner Taylor; he is a good man; your true friend. So is Col. Murphy. I don't want you to think I desire to influence you for or against the treaty, but only tell you that you may know the facts about the treaty. If you thought they were not sent by the Government, you had reason to distrust them; but they were. You wanted to know how large the country is you are going to. I am told it is about three hundred acres for every man, woman and child of the Osages—not large enough for you to hunt buffalo on, but too large for you to farm. I do believe it best for you to have less land and cultivate more; have houses and stock, and raise more to support you. Now, a word about hard money. You made a treaty and sold off part of your land east of you, and were to get your pay in such articles as the Secretary of the Interior should say—money, clothing and provisions. Your father, the President, did not promise you hard money. He sends you by me just such money as he uses and as I use myself. He has formerly sent you clothing and food, and this time you preferred money. I have brought for you just such as he has sent you, and I shall pay it all to you. . . .

Isaac T. Gibson, the new Agent, said—I am a stranger among you. I don't know that your roll is right. I want to be honest. I am not willing one of you shall be cheated. It is my opinion deception has been used in making out the roll. I cannot permit this. I hope you will be honest with me; and I believe you should have another enrollment, and let us all be honest in making the new enrollment. You are going on a buffalo hunt. I want to give you good advice; when you meet Arapahoes, Cheyennes and those hostile to you, be friendly. Their agents are friends of mine, and will advise them to treat you friendly. It is wrong to fight one another; treat one another as brothers, this will please your Great Father at Washington. I want you to catch many buffalo, and get furs, for you will need them. I will now live among you. I want to tell your young men that labor is honorable. I left the plow in the field to come and stay with you.

Superintendent Hoag said — The Great Father has made it a rule that all Indians outside of their reservations will be regarded by the military as hostile, and when you go out to hunt you must get a writing from the Superintendent, and when you see soldiers on the plains send a man to them with the writing, and that will inform them you are loyal and peaceable.

Twelve O'clock said—You have given us good talk. I was out on the plains; the wild Indians came to my camp; I fed them; they killed two of my people; I did not fight them; I came back crying; I am poor, don't know as I shall go hunting any more.

Dry Feather said to Agent Gibson: I give

up to you to say at what point you will live. I will tell you what I will do. Three bands of us have been living on the Verdigris. We have signed a treaty. The whites have crowded us out. I will take my people and go into the Indian country. These white people have corrupted our chiefs. They are now trying to get our chiefs divided. When you get to Washington, ask our Great Father what this white man is who came here and said to us that we had made no treaty; that the Osages would stay here; that it was our land; that our Great Father did not send the commissioners, but a railroad company sent them. This white man came here and said great things; said he had scattered the treaty. God knows I don't believe what that white man says. I want you to tell us what this man is. . . . . .

Strike Axe said: Father! You asked us yesterday about the treaty, after which you would let the Great Father know. We used to do business peaceably on the Neosho with the Government. We spoke pleasantly in the daylight, true and right. My people, yesterday, when asked about the treaty, ought to have said to you, plainly, that they had treated their lands away. They now want the Great Father to give them a little more. You said you would help us.

When you go to Washington, tell our Great Father there is one old Osage chief who wants his money for his land. I am getting old, my son. I may soon die. I hope you will take care of me, as you promised. My son takes my place. I give back to him.

. . . *White Hair* said: We don't make much talk. We speak to you in unity. We did treat our lands away, after which the young men said the price was too small. If the Great Father wants our lands, we will go to our new home.

Superintendent Hoay said: I have now heard your talk. I will tell your Great Father at Washington what you have said. I will speak well of you. He will be glad to hear from you. I shall try and make your condition better. There is a better day in the future. But we can do but little for you unless you take hold and work with us. Let me say to you again, what I told you yesterday, educate your children, raise produce, raise cattle and have farms and houses like white men for the sustenance and comfort of your families. Some of you have spoken of going to a reservation in the Indian country. The treaty is not ratified yet. There is no certainty that you will be protected there. It is a good place for you, and your Great Father, the President, wants you to go there, but not until the treaty is ratified, or if it should fail, some other arrangement made for you, and then you will be protected there, and we will help you improve and make good homes there. Now the President sent you $7,500 three moons ago. You were out on the hunt. I could not see you, and I asked him to send your full payment and pay you both at once. He now sends you $7,500 more, and I have it here to pay you.

The roll was called and the money paid, amounting to about $2.25 per capita. The Indians were very quiet and peaceable; more so than usual on pay day. The Superintendent and his Clerk go North. The new agent remains with the Indians. They seem pleased that the agent is to reside among them.

From the many abortive attempts to control, civilize and Christianize the tribes of our State, I had almost concluded all efforts in this direction of no avail. Yet there is a nameless power and influence over the Indians in the candor, honesty and kindness of Superintendent Hoag and Agent Gibson in transacting their business with them, and I cannot but believe that they will succeed in instructing this turbulent tribe into many of the arts of civilized life. The "law of kindness" will find a response in the hearts of men, civlized and savage, from the rising to the setting sun. They seek now to have this tribe and all others conform to the universal law of man's existence and "labor." This is without doubt the true solution of this vexed question; and with the tribes congregated in the Indian country below, an ocean of civilization around them, a stern necessity compelling them to effort, the comforts and luxuries of industry inviting them to labor, and a genial climate, we may expect to see the experiment of Christianizing the Indian yet succeed. L. F. G.

CONSECRATED LOOKING-GLASSES.

BY HOWARD CROSBY.

(Concluded from page 116.)

In regard to the love of personal display, note these things:

1. *It is emphasizing the wrong portion of our personality.* Our souls live forever. *Their* virtues ought to shine forth to God's glory. But these bodies are bags of bones to be mouldered into dust. Emphasizing the body is to emphasize vanity. And here we may make the remark that, as a soul appreciates its own growth, it refuses to exalt the body. It is the *empty* mind that loves most to adorn the body. A meek and quiet spirit and a life full of good works hold up the right thing for an example to the race. They commend what God loves to the imitation and acceptance of others; but a bedizened body turns the heads of fools into a false course of emulation, and reduces a woman to rivalry with the peacocks.

2. Again, it involves a *wicked consumption*

of time and money. Hours are robbed from the use of the higher nature in order to bedeck this decaying tent. The diary of a fashionable Christian woman would be a sad history to read, if we only looked at the one item of the use of time. Look over the day from nine in the morning to twelve or two at night—fifteen or seventeen hours—and if it is a fully fashionable day, with its hollow visiting, its dinner and its evening party, you have at least four hours of the looking-glass, while all the rest (except ten minutes given in all to running over a chapter and a form of prayer in the morning and at night) belongs to the world as distinct from and opposed to God. This is the full-blown fashionable *Christian* woman. Preserve the principle, but reduce the dimensions, and you have a very common type of Christian lady. As with time, so with money. The quality and quantity alike empty the purse. By actual computation, a fashionable lady's garments and adornments (taking the average) would neatly clothe twenty of the most refined of her sex. She has put upon her person twenty times more than was necessary to give her the modest and becoming appearance God requires. Where the waste can be afforded, it is a fearful misplacement of value ; but alas! where in one case it can be afforded, in a thousand it produces debt, domestic jarring, and, often, bankruptcy.

3. Again, *it is childish ; a stooping to trifles.* The lady who puts on a diamond ring, and then carefully takes her glove off at the public assembly, is simply acting the *rôle* of the nursery. She is indulging the most infantile of all vanities, the vanity of self-decoration, a vanity seen to prevail among the blacks of Central Africa and among barbarians generally. It is nothing in her favor that she exhibits the jewel. It does not prove a noble character, or betoken cultivation or genius; it does not even show the small glory of the possession of wealth; for it is a common thing for jewelry to be worn, where, in order to wear it, grinding penury is borne. I do not dwell on the folly of personal decoration from a worldly stand-point, or I might show that the beautiful woman appears the fairest when in simple costume, and that jewelry and finery make the ugly face more conspicously ugly. I treat the whole matter from a Christian point of view. I call attention to God's reiterated command to his children to avoid display, and, especially to women, to avoid personal decoration. I show you that it is exalting the body to the prejudice of the soul, that it is fearful waste of time and money, and that it ill becomes the dignity of Christian character. The inner life with God naturally rejects these external gew-gaws, and revolts at the thought of giving its strength to the hair-dresser, the mantua-maker, and the jeweler. A self-decorator loses all the sweet delicacy and tenderness of the spiritual life—by a law as irreversible as that the fall of one scale implies the rise of the other. The self-decorator is, moreover, as guilty in the sight of God as the maker of counterfeit money. She is endeavoring to establish a false measure of value—to divert attention from her real worth to a factitious worth made up by accidents, all of which a wooden statue could wear as well. The self-decorator is, therefore, a deceiver as well as a trifler; and in her deceit she leads hosts of weak minds to struggle for pre-eminence according to the standard of personal upholstery, to the production of an incalculable amount of jealousy, disappointment, unrest, and extravagance, under all which their weak minds become the weaker and their puny lives the more completely worthless before God and man. The three glories of a woman—her triple crown, which makes her power more efficient than that of the Vatican, and constitutes her in her true and normal life the minister of grace and health to the race—are modesty, truth, and sympathy. All three of these are tarnished by the self-decorator. For modesty, we have the brazen face with which young misses even stare unblushingly at all they meet; for truth, we have the perpetual lie of fashionable society ; and for sympathy, the headlong plunge after selfish indulgence. I do not speak as a cynic, as one who would morosely deny the proper recreations and light enjoyments that our natures need as they do air and food, nor do I ignore the fact that some noble spirits are faithfully resisting this spreading evil ; but, with all these allowances, I see the Christian church violently invaded by this fatal iniquity ; I see the Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection ; I see the influence of this self-decoration by the force of example extending itself over all classes and conditions of society, like a subtle poison, eating out the life of Christianity and leaving the mere name. And, seeing this, I cannot keep silent without becoming a partaker of the sin. It is my duty to warn Christian women of this foe to piety that they are more or less nursing in their hearts and in their families, and to urge them to that simplicity of apparel which is alone consistent with a Christian heart, and which will ever help them to be separated from a vain and godless world. Alas! That is the very thing that so many do not wish! They love the world, and separation from its empty shows is a sad thought to them. Is there such a soul here to-day ? I say in all solemnity—can you be

a Christian? Are you bound to Jesus the Lord by the blood-bought ties of a renewed affection? Have you received the Holy Spirit, the sweet earnest of your heavenly glory? How can I believe it? How can *you* believe it, when you acknowledge that the world's glittering vanities are your fascinators? If you realized that you belonged to Christ, that your treasures were laid up in heaven, you would emphasize your separation from the world—you would take delight in the company of the faithful—and you would most cheerfully bear whatever reproach the gay and silly might cast upon you, because you shunned their meretricious adornments. You would rather suffer reproach with the people of God than enjoy the pleasures of sin for a season. Now, I know very well that some are ready to say, "This is all ranting. Can't we wear fine jewelry and elegant head-dresses and costly hats any more? Are we to be like Quakers? Are all the world so wrong? And do not thousands of good Christians indulge in all this?" But, dear friends, protesting and ridicule are not arguments worth a straw against a plain declaration of a divine principle. It is your duty to dress with simplicity and frugality; and you refuse that duty at your peril. "Let your adorning *not* be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Obey that command, and if it leads you to be a Quaker, be a Quaker.

But, after all, I know that the true place for reform to begin is in the heart. I know that if you draw nearer to Jesus and behold him more clearly, if you weigh your privileges in him and count the mercies of the Lord to your soul, if you think of the love of that Redeemer's heart which now yearns for you and seeks to win you closer to itself—then the looking-glasses will be gladly brought to the Lord and dedicated to his use—then the time and money and energy you have used in self-decoration and display will be spent in the maintance of that holiuess which is so acceptable to your God. Then you will have courage enough to be independent of the world's decrees, and you will find a delight in being singular where the singularity is a badge of the Lord's love.

The religion of Jesus is not one thing to the poor and another thing to the rich; it is not one thing to the fashionable and another thing to the modest. It is the same to all. It is self-abnegation, that Jesus may be all in all. Jesus has no greater enemy than *self*. The self-decorator is giving aid and comfort to that enemy. In the face of this truth and by the love of Jesus, I beseech you, Christian women, women of the true Israel, consecrate your looking-glasses to the Lord.

THE LOVED AND LOST.

The loved and lost! why do we call them lost,
Because we miss them on the onward road?
God's unseen angel o'er our pathway crossed,
Looked on us all, and loving them the most,
Straightway relieved them of life's heavy load.

They are not lost! they are within the door
That shuts out loss and every hurtful thing—
With angels bright, and loved ones gone before,
In their Redeemer's presence evermore,
And God himself their Lord and Judge and King.

And this we call "a loss;" Oh, selfish sorrow
Of selfish hearts! Oh we of little faith!
Let us look round, some argument to borrow,
Why we in patience should await the morrow,
That surely must succeed this night of death.

Aye, look upon this dreary desert path,
The thorns and thistles wheresoe'er we turn;
What trials and what tears, what wrongs and wrath,
What struggles and what strife the journey hath!
They have escaped from these, and lo! we mourn.

Ask the poor sailor, when the wreck is done,
Who with his treasures strove the shore to reach,
While with the raging waves he battled on,
Was it not joy, when every hope seemed gone,
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand
A little child, had halted by the well,
To wash from off her feet the clinging sand,
And tell the tired boy of that bright land,
Where, this long journey passed, they longed to dwell.

When lo! the Lord, who many mansions had,
Drew near, and looked upon the suffering twain—
Then pitying spake, "Give me the little lad;
In strength renewed, and glorious beauty clad,
I'll bring him with me when I come again."

Did she make answer, selfishly and wrong,
"Nay, but the woes, I feel he too must share!"
Oh, rather, bursting into grateful song,
She went her way rejoicing, and made strong,
To struggle on, since he was freed from care.

We will do likewise: death hath made no breach
In love and sympathy, in hope and trust;
No outward sign or sound our ears can reach,
But there's an inward spiritual speech
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down,
Take up the song where they left off the strain,
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown,
And our lost loved ones will be found again.

IDLENESS is a constant sin, and labor is a duty. Idleness is but the devil's home for temptation, and for unprofitable, distractory musings. Labor profiteth others and ourselves.—*Baxter.*

TRUTH.—He that could make a real progress in knowledge must dedicate his age as well as youth, the latter growths as well as the first fruits, at the altar of Truth.—*Beckley's Sirus.*

HUMILITY.—Sense shines with the greatest beauty when it is set in humility. An humble, able man is a jewel worth a kingdom.—*Wm. Penn.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 18th inst.

GREAT BRITAIN.—O'Donoghue, M. P. for Kerry and Tralee, recently writing to the Dublin Amnesty Association on the course of the government towards political prisoners, declared that the members of the government, collectively and individually, commiserate the Fenian prisoners, and are anxious to liberate them if it can be done consistently with their duty to the State, but that he is convinced that they cannot without betraying their trust and degrading their functions, yield any thing to the faintest semblance of unconstitutional pressure.

FRANCE.—It is mentioned as a circumstance of some significance, that three large public meetings were held in Paris on the 13th inst., without disturbance, and without interference by the police.

The *Siecle*, in an article reviewing the general policy of the empire, censures the support given to the temporal power of the Pope, and declares that the time has come when France desires to know something of her foreign as well as her home policy; to know the end pursued, whether peace or war.

The Empress had arrived at Constantinople. and had been received by the Sultan with great ceremony.

The Opposition members of the Legislative Body held a meeting on the 18th, at which they drew up and signed a manifesto, declaring that they will not go to the chamber on the 26th, as had been proposed, because they do not wish to provoke a demonstration and imperil returning liberty. A pacific revolution, the result of which is daily becoming clearer, having commenced, they must not become the instrument or furnish a pretext for disorder. The Opposition will await the meeting of the Legislative Body on the day to which it has been postponed by the government, when they will demand to know the reason for this new wrong, and will steadily pursue the work of urging the democratic and radical demands of the country.

"Father" Hyacinthe, the monk whose recent withdrawal from his order has excited much interest in the religious world, has come to the United States, having landed in New York on the 18th inst.

EGYPT.—The inundation of the Nile, which has been unusually high, is subsiding, and damage to the cotton crop is no longer apprehended. The losses sustained probably will not exceed 300 bales. A dam on the Suez canal gave way, but did no great harm to the works, though a large quantity of material was destroyed. It is feared the canal must be deepened before it can be used.

A dispatch from Bombay to London, dated the 6th inst., stated that a letter from Dr. Livingstone, the celebrated traveller, had reached that place, written in the 7th month, 1868, when he was at Lake Banglewe, in good health and spirits. He mentioned incidentally that he believed he had found the true source of the Nile. Another dispatch, of the 11th, says that Dr. Kirke of Zanzibar had informed the government there, that a caravan had brought to Zanzibar the news that Dr. L. had arrived at Niyi safe and well. He was on his way to the coast, the way to which was open and safe. What part of the coast was meant is not stated. Another caravan was expected, with later information of his progress.

SPAIN.—The insurgents in the city of Valencia, after having been besieged for several days by the government troops, offered to capitulate, and sent a deputation headed by the Archbishop, to intercede on their behalf, but all terms were refused and unconditional surrender was demanded. On the 16th, the troops attacked the city, aided by artillery, and after a contest of some hours, the insurgents surrendered. Their leaders were said to have disappeared, but were supposed to be hidden in the city or vicinity. The insurrection, apparently, was still active in several other quarters, and more fighting was reported in Catalonia and Granada. A republic had been proclaimed at Malaga and Valladolid, and the former city had been placed under martial law. The republican Deputies absente themselves from the Cortes, and some of them were supposed to be with the insurgents. A committee appointed to inquire into their conduct, recommended the passing of a vote of censure against those who had left their post in the Chamber, and the institution of legal proceedings against such as had taken an active part in the insurrection. Authority had been given to prosecute 17 of them. Castelar, the celebrated republican leader in the Cortes, was said to have fled to Portugal, having been threatened with assassination. A number of republican journals published in the provinces had been suppressed by the local authorities as inciting to insurrection, and three in Madrid had been similarly treated. Some prominent republicans had been arrested.

Deputies from Porto Rico had appeared in the Cortes. One of their first acts was to present a demand for colonial liberties and reforms.

Dispatches from Madrid of the 16th announced that the sessions of the Cortes had been suspended, without the appointment of a day for reassembling.

SOUTH AMERICA.—Late advices say that Lopez had arrived at San Estanislans, where the Paraguayan accounts represented that he had established new lines of defence, and that he had a considerable force and plenty of artillery. The Allies had suspended the pursuit, for want of horses and mules, but intended to resume it when the army should be reorganized.

DOMESTIC.—The President has appointed Major General Wm. M. Belknap of Iowa, as Secretary of War. Since the death of Gen. Rawlins, the post has been filled temporarily by Gen. Sherman.

In a case recently tried before Judge Sawyer in San Francisco, the testimony of Chinese witnesses was offered, and was objected to, under the law of California excluding such witnesses. The Judge decided that the 14th amendment of the United States Constitution overpowers the State law, and that the evidence should be received.

The Virginia Legislature, on the 19th inst., elected as U. S. Senators from that State, John F. Lewis for the long term, and J. W. Johnston for the short term, both of whom, it is stated, can take the test oath.

The officer in charge of the Money Order division of the Post-office Department reports that during the year ending with Sixth month last, 2,300,000 money orders were issued, amounting to $46,000,000, against $16,000,000 the previous year.

FRIENDS' REVIEW.

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Report of ENOCH HOAG, *Superintendent, to the "Associated Executive Committee of Friends on Indian Affairs."*

Esteemed Friends.—I regret that proper attention to my duties here will prevent my meeting your committee on the 22d inst. I will, however, endeavor to give you some statements in reference to the tribes in Kansas, most of which I have visited and councilled with twice.

Of the tribes under agents Tatum and Darlington, your committee who have visited them will be able to afford you the necessary information. For the last named agent and the tribes under his care I have felt much interest, and some anxiety, as they have given our Government much trouble. I have long been of the opinion that they were dissatisfied with their treaty. They have remained outside of the reservation assigned to them by said treaty, and assign as a reason therefor an unwillingness to remove thither, not having understood this to be the precise location in the Indian Territory the Government assigned to them when they signed the treaty. The agent, with General Hazen, held a council with them at which the dissatisfaction mentioned above was reaffirmed. On a subsequent visit from General Hazen, I obtained from him his views thereon, and information of their desire in the matter, and with his statement, I forwarded to the Department an urgent recommendation that no further time be lost in placing that tribe upon the land of their choice. I received an early reply, an extract from which I herewith enclose. I immediately sent to the agent's assistance a man well qualified for the service, with a good team and carriage to aid him, first, with the chiefs and head men of the tribe, to repair to their contemplated home and select a location for their settlement, for agency, &c., and to forthwith remove thither said Indians.

There has also been some dissatisfaction arising from a reduction of rations, and withholding coffee and sugar. An appeal was forwarded by this office on the 10th of Eighth month, and on the 17th of Eighth month a response was received from the Commissioner. (Extract herewith.) We have now reasonable hope for progress in this agency.

I forbear speaking of the Kiowa, Camanche, Apache and affiliated tribes, apprehending their agent will be with you, who can better inform you of their condition than I can. I desire his labors in the South should meet your approval, and claim your hearty support. Though a great undertaking, it is practical and in harmony with the principles of the "Peace Commission" who negotiated the treaty, as well as with the policy of the Government. With the exception of the present cost of living, wheat, corn and vegetables can be raised as cheaply there as they can here, and even from this point to that agency, the Government is paying for transportation $1.50 per hundred pounds *for each hundred miles*, (distance 500 miles,) making the mere freight of a bushel of wheat or corn $4.50, besides the original cost.

The *Kickapoos*, numbering about 325, are in two bands—one living upon allotted lands in severalty. This band has a mission school, small, but increasing, and will be improved by our watchful care. The other band, called

the "prairie band," hold their land in common, but cultivate their separate lots. We are about starting a school for them. They are anxious for an increase of schools, and assure us of their co-operation. This tribe is self-sustaining, and many of them have good farms, crops and herds. They have made a treaty with the Central Branch U. P. Railroad for sale of their lands, not yet ratified, and they desire it should not be. Under the watchful care of their agent, Miles, their best interests will be safely guarded.

The *Pottawatomies*, 2,000 in number, have one good school under the control of the Catholics, largely attended and well managed, receiving from the Government $75 for each scholar per annum, for board, clothing and tuition. They own a large tract of land secured to them by treaty, upon which they raise subsistence for the support of the scholars, and make it a paying institution. About 600 of this tribe have taken their share of the common reserve in allotments, and have become citizens of the United States. Several hundred more have applied for the same, which will soon be granted. The residue, called the "prairie band," hold their land in common, and, like the Kickapoos, desire a school, which we shall soon open for them. This tribe is also self-sustaining and improving. Many have good farms and fields of corn, wheat, &c. The allotted portion of this tribe propose to sell out and go to the Indian country. The other band desire to remain where they are. Their newly appointed agent has not yet arrived at his post.

The *Kansas* Indians, about 540 in number, are poor, and have been much neglected and abused. They have a rich reserve in the valley of the Neosho river, said reserve being about 15 miles in length. They have negotiated a treaty in which they stipulate to sell their lands to the U. P. Railroad, Southern Branch, with a view of removing to the Indian Territory. Said treaty is not ratified, and they desire it should not be. None of their children have been in school for several years. We are about opening one in the mission buildings formerly occupied for that purpose by Friends. The Indians promise us their co-operation.

By the mismanagement of their affairs, their accumulated school fund was expended last winter for their subsistence. We would appeal to the associated committee to aid in the education of this tribe. They having been the most neglected, are the most needy, and most dependent of all the tribes in Kansas. I am confident that whatever aid you can extend to them will be judiciously expended by agent Stubbs, who is industriously laboring for their best interest. Their educational interests should not be allowed to suffer.

The *Sac and Fox* Indians, about 700 in number, have one mission school in successful operation, small but increasing. They are self-sustaining. They negotiated a treaty with the Government, and selected a new home in the Creek country, adjoining the Seminoles on the north, and will probably remove thither this fall. We should organize more educational labor amongst them at once if they were to remain here. They will need our care in this respect in their new homes. Our friend, Thomas Miller, is carefully looking after their interests.

The *Delawares*, 1,000 in number, have executed the stipulations of their treaty, and have removed to the Cherokee country, and have become indentified with said Cherokees, and having been absorbed by the latter tribe, their nationality has become extinct. They desire a school and if I learn they are under our supervision, we will look after their interests. Their tribal organization is dissolved, but the services of their agent, Pratt, are yet retained for the closing up of their business.

The *Shawnees*, about 650 in number, are, for the most part, self-sustaining and doing well. Their lands have rapidly advanced in value, and having this year effected an arragement with the Cherokees, under the approval of the President, they will very soon remove to that country, become a part of that nation, and their tribal organization become extinct. In some respects their condition will be improved. They have for years been overrun and annoyed by whites through inefficiency in the administration of their affairs. They will go to a good country where provision is made for the education of their youth, and their civil rights will be better guarded. It is, therefore, probable that this agency, now filled by R. L. Roberts, will soon be abolished.

The *Osages*, about 3,500 in number, have been much neglected. Their condition is similar to the Kansas tribe. They speak the same langaage, and are much like them in their habits. Their agent, Snow, lives far from them, and they have for years received but little benefit from their agent, except the receipt of their annuities. Being poor, and forbidden by Government from going to the plains for buffalo, for fear of collision with warlike Indians or soldiers, they have been driven, from want, to make depredations upon herds passing through their lands from Texas. They have one good school, long established and kept up by the Catholics. They are a powerful tribe, interested in education and agriculture, and before the war were quite prosperous. I have strong hopes that under the administration of our efficient agent, Isaac T. Gibson, who will enter upon his services next week, we shall ere long see an im-

provement in this neglected tribe. They have negotiated a treaty with the Government in which they dispose of all their lands, and agree to go to a new home in the Indian country. Said treaty has not yet been ratified. I think they will eventually be moved where they will be less exposed to the baneful influences by which they are at present surrounded. Their domain is too extensive for their use, being about 300 miles long from east to west, and, excluding their "trust lands," 30 miles wide.

The *Peorias, Piankeshaws, Kaskaskias* and *Weas* of the Osage river agency have lately removed from Miami County, Kansas, to the northeast corner of the Indian country, and are in prosperous circumstances. I have recently visited them and paid them large annuities. I find them interested in education and industrial labor, and with proper care on the part of the Government, they will soon equal their neighbors the Cherokees, in civilization. They want schools, which we are preparing for them.

The remaining tribe of this agency, the *Miamis*, nunbering about 90, are, in a good degree, civilized and on allotted farms, in Miami County, and will remain there. I have recommended that they be under the immediate care of this office, and that the agency be abolished at an early day. Agent Stanley is at present attending to their interests.

The *Senecas*, mixed *Senecas* and *Shawnees*, and *Quapaws*, in the northeast part of the Indian country, have been for some years past under the care of special agent George Mitchell. They are all doing well. They have made selections in a very good country, and are, with very few exceptions, improving in the various departments of industry, and are all desirous of improvement in education.

The *Ottawas, Munsees* and the *Chippewas* are small remnants of tribes within the Sac and Fox agency. They are prosperous, and live as the white people, have schools, &c.

The *Wyandottes* once became citizens, but are asking to be once more restored to their original status. They will move down among the Senecas.

We have to surmount formidable obstacles in the way of civilization of the Indians in Kansas, from the fact that they are nearly all in a migratory state. While some of them are desirous of remaining here, they well know it is the policy of the Government to remove them at an early day. This unsettled condition retards our labor, both in agriculture and schools. But in our desire that our labor may harmonize with that of the Government, so far as it can in justice to the tribes, our efforts are not relaxed in working for their comfort, improvement and happiness wherever we find an opening, even under adverse circumstances.

I inclose herewith an extract from General Hazen's report to General Sherman upon Indian Affairs, and dated 7th mo. 1st, 1869.

Respectfully, your friend,

ENOCH HOAG,
Superintendent of Indian Affairs.

THE STUDY OF THE BIBLE.

It belongs to the Protestant Church to make great account of the Bible. For this it has been distinguished from the first days of the Reformation; and we hope the time may never come when it shall be less sacredly regarded or highly prized. As an inspired revelation from God, and as meeting us in a darkened and perverted world, surrounded as we are by sin, error, and temptation, all calculated to lead us astray and involve us in utter ruin at last, it fully merits, and should always receive, our deepest veneration, and excite our profoundest study.

But it cannot be denied that our professed regard for the Bible is not always illustrated in such a manner as best to prove its sincerity. The claims of the Bible are not to be put off with eulogies, however high-wrought and beautiful these may be. There are many, who would be quite willing to fight for the Bible, who yet find it very difficult even to read it with any degree of concentration and care, to say nothing of shaping their lives by its precepts. Weeks and months, in the case of some, are allowed to pass away before they once turn to its sacred pages; and then, often, the only purpose that actuates them is an idle curiosity, or the deiire to controvert the position taken by some one else in regard to its teachings,

With all the effort that has been made in its favor, the fact still remains and is patent —the Bible does not sustain that sacred relation to the heart that it ought to sustain—is not for the general Protestant mind that holy and sublime interest that it should be—does not carry in it that grand treasure which in words we attribute to it. Here and there an earnest, old-style Protestant Christian may be found, who, in the way of practical attention to the Bible, consistently illustrates and forcibly proves his profession. He has given his heart and mind to the work of poring over its pages. Not only his *spare time*, but the time also which he cannot so well spare, he seizes and devotes to this purpose. It is the man of his counsel and the guide of his steps. His earnestness is seen in the biblical literature which he has gathered, by which he is aided in unlocking its meaning and coming to the possession of its lofty truths. Thus he honors the Bible truly. He seeks to enter it, not simply with his own narrow mind, unedu-

cated, or half educated, preoccupied and full of predilections and prejudices, nor yet with the best and most highly developed intellect. It deserves, he says, more than this. It is worthy of the best thought, guided by the most ardent prayers of all the ages of the Church. Into this he endeavors to live himself, so that he may be the better qualified properly to honor the Sacred Treasure, and from it derive those lessons which may guide him on his way through a perverted world to his Father's house.

But how seldom do we find such instances of Bible devotion at the present day! How seldom it is that persons are found seeking aids, of the character indicated, to help them to a proper understanding of the Scripture! When it is read, it is for the most part in a perfectly disconnected way, without rule or system of any kind. The whole manner of Bible reading, as a general thing, shows plainly enough, that however precious the Bible may be in itself, it is not for the readers what, in their professions, they say it is.

There is plainly a deception in regard to this subject. Our professions are ill sustained by our conduct. Love for the Bible or attachment to it, is not by any means as great as we often suppose. How is this general carelessness to be accounted for? Not, certainly, on the ground of an insufficient effort to circulate the Holy Scriptures. No period has been more distinguished for work of this character than the present. Besides, men are exhorted to read and treasure it with an earnestness which has certainly never been surpassed; and yet the fact is, that previous periods are far in advance of the present in earnest, deep, prayerful searchings of the sacred text.

We press the question: why are the Holy Scriptures so superficially skimmed over, so thoughtlessly read, so generally neglected and dishonored? There is no fact but that has its producing cause somewhere, or in something; and certainly there is such a cause for this. It is important that we should understand it. In no other way can it be removed. The Holy Scriptures demand a reverence which, we must all confess, they do not receive. To cultivate this, the cause producing the present irreverence must be ascertained and removed. This must be ascertained, not by one mind, nor by one hundred, but by the general Christian mind. All earnest spirits are interested in this question. What mind, zealous for the glory of God and the proper honor of His message, can rest satisfied with the present status of professedly Christian communities in their relation to the Bible? And then, even the present posture of the mind in relation to the Scriptures, bad as it is, is rapidly growing into one that is worse. The evil seems to be increasing day by day. What must the end be? We shall not now indicate our own view as to the cause of this growing evil. Our object is to start the question in other minds: *Why is the Holy Bible thus neglected and dishonored, although so freely and generally circulated?—Ref. Church Messenger.*

MADAGASCAR.

"The following extracts from a letter from Mr. Cameron, who is connected with the Madagascar Mission of the Society, present striking illustrations of the use made by God of secondary influences in the extension of the kingdom of Christ.

"After referring to the kinds of clay found in the island, and the quality of the bricks which can be made there, he replies as follows, to an inquiry whether there is scope for the employment by the Government or others of the services of a general engineer:—

"'This appears to me to be a subject of some importance. My actual employment in Madagascar has been more in that capacity than in any single branch of trade or business. After I had been more than a year in Madagascar, the first Radama, shortly before his death, sent messages to me, requesting me to turn my attention to any department of art or science, or to the introduction of any improvement which I thought might be beneficial to his country, and saying that he would aid and support me as might appear necessary. This request arose partly from my having brought out and set up the cotton machinery sent out to him by the directors of the day; and, probably, in part from the following, common enough, but, to me, somewhat remarkable circumstance. 1. Before leaving London, in 1826, I observed one day on a mantel-piece, in a room of the old Mission-house, a small case containing two or three small bottles of acids, apparently not used for any purpose. I requested permission to take it with me to Madagascar, where it might be found useful. I soon got possession of the acids, and brought them with me. 2. When I arrived here, I found that Radama, a short time before, had instituted a general search for limestone, and had offered a reward to any native who should discover it, so that many of the natives, and some of the French and English, had searched the country: but in their opinion, no limestone was to be found in it. 3. Soon after my arrival, happening to examine some of the specimens collected by Europeans, I soon found, with the aid of the acids from London, that some of the specimens were limestone; and soon after, by the same means, limestone was found in several places not far from the capital.

"'These things helped to show Radama that there was still much to be found

out in this country, and led him, no doubt, to make the proposal referred to.'

"As to the chemist no material substance is *rubbish*, so in the kingdom of Divine Providence there are no trifles, no accidents. These bottles of acids, set aside no man knows when or by whom, were designed by the Divine mind which is 'wonderful in counsel' to render valuable aid in Madagascar, in conciliating rulers to foreigners who had come on an important errand, in inspiring confidence in them, and thus in inducing those in authority to permit, if not directly to promote, the work of the Christian missionary. The idolatrous Queen, who afterwards became the severe persecutor, without doubt felt this confidence in the missionaries, and thus sought their aid in promoting the welfare of her people. This appears from the following passage in Mr. Cameron's letter:—

"'But soon after this Radama died, and his death, as is well known, cast a shade over the first Mission. It is also well known that Radama's successor, soon after she came to the throne, abolished Radama's treaty with the British Government for the suppression of the slave trade from Madagascar, and sent away the British agent, under circumstances dictated by her heathenish priesthood. But it is not so well known that immediately after this she called a meeting of all the missionaries, when she enquired of them whether they could not teach her people something else besides reading, writing, and arithmetic. They replied that reading, writing, and arithmetic were but the rudiments of education; and they mentioned, among other things, the ancient languages, mathematics, &c. &c., as not yet introduced to her kingdom. This was carried to the Queen, and she replied by again thanking them for what they had so well done; but she did not see the use of her people learning languages which were not spoken.'

"The influence of the acids in connection with the discovery of limestone still continued to work, though Radama I. was dead. His successor, the Queen before referred to, also looks to the missionaries for aid in developing the resources of her kingdom. After giving the Queen's reply to the offer of the missionaries to teach the ancient languages, Mr. Cameron adds:—

"'She then inquired whether there were not any who could teach her people to make soap out of materials found in her country. The late Mr. Griffiths turned to me and asked whether I could not reply to that question. I told him to tell the Queen that I would endeavor to give them an answer in a week.

"'The subject of soap-making was all but new to me. But again, with the aid of the cids, after many experiments with different native plants, I found that the ashes of a certain vegetable, accidentally introduced a few years before from the Mauritius, contained a very large proportion of a good carbonate of potash. The vegetable was collected, dried, burnt, &c., and at the time appointed I took up to the meeting, I think, two bars of soap, which I assured them were made of materials found in Madagascar. This greatly pleased the native officers, and the Queen became softened in her bearing towards us. In the course of a few weeks, I entered into a contract with them to manufacture soap—the Queen finding materials and labor; and half the quantity made was to be hers and half mine.

"'The French, as well as ourselves, have done much to promote physical improvements among the Malagasy. Had they been more successful in their endeavors, and we less so, the two missions at the present time might have occupied altered positions in the estimation of leading Malagasy; not that the Gospel had lost its resistless power, but because men, ignorant of the Gospel, at first judge of systems by the apparent fruit they bear.'"

"The following extract referring to Ranavalona I., who is frequently regarded only in the character of a persecutor of the Christians, distinctly shows that she was unconsciously employed by the Head of the Church as his instrument in leading on and preparing the people to brave and bear faithfully unto the end the fierce flame of persecution which she herself afterwards kindled:—

"'And though not generally known in the present day, Ranavalona I. at that time sanctioned and assisted the translation and printing of the Scriptures; so that the first edition was printed in Madagascar under her auspices. She was also the first to sanction the natives being baptized and formed into churches. She was also the first to sanction the preaching of the Gospel to adults, apart from the common school education of children. And what she did at that time for the promotion of Christian truth, though without the intention, on her part, of doing so, became, no doubt, the means of preparing the martyrs of future years to bear up under the fiery trials which she afterwards caused to fall upon them, and strengthening them even to seal their testimony to Christian truth with their blood! However, after a very few years, she held her great assembly of the people in February, 1835, in which she first announced the satisfactory completion of my contracts, and then issued that edict which, for twenty-five years afterwards, caused so much sorrow and suffering and death to the sincere disciples of the Saviour.'

"Mr. Cameron concludes his interesting letter by referring to a recent instance in

which his mechanical talent has been employed by the present Government of Madagascar.

"'*April 7th*, 1869.—The canal which conveys water from the river to the reservoir, referred to in the former part of this letter, did not give unmixed satisfaction. The dam, or weir, across the river required frequent renewal, and the water dammed up overflowed a good deal of rice ground, more valuable now than it was thirty years ago. The present government applied to me to know whether any improvement could be made in the mode of leading out the water. I recommended them to put up a water wheel, to raise a portion of the water of the river a few feet above its general surface, so as to cause the water to flow from the wheel into the canal with a much lower weir, and without overflowing the rice grounds. This has been done within the last six months, and two weeks ago the Queen and her court came to see it, and to set it a-going. As a very large proportion of the people had no idea of the working-power of water, they were very much pleased, and, I hope, instructed by the sight. A stream of water, three feet broad and nearly one foot deep, thrown up by the wheel, and moving onwards at a slow pace, six feet above the level of the water of the river, was to all of them a new sight. And some of them saw at once that thousands of acres of good land, just beyond the reach of the highest waters of a river, could by such means be converted into valuable rice grounds. The Queen looked on with intense interest, and both she and her officers expressed to me their very great satisfaction.'"

The following account of the Queen's marriage and baptism is taken from a letter addressed to Mr. Cameron by the excellent native preacher Andriambelo. It is dated May 3d, 1869:—

"And on the 19th February, 1869, the Queen and the Prime Minister sent for Andriambelo and Rahanamy, and before them they entered into a (marriage) contract, good and fair; and we gave them suitable expostulation in reference to the same.

"And on the 21st February, 1869, there were assembled in the Court-yard, the officers, and the judges, and the head men of the common people, and the nobles, and preachers from each of the town churches. And after preaching, prayer, and singing, Andriambelo baptized the Queen and the Prime Minister, when many of the people were greatly surprised, for they saw that the Queen and the Prime Minister, and the Christians present, were all weeping and greatly moved.

"On the 22d February, the Queen gave a feast within the Court-yard to the officers and to the leaders of the people, to the preachers and to the soldiers; and she said to them, 'I rejoice in the blessing of God, and I have called you to eat and drink with me.' And the Prime Minister replied, saying, 'Let our thanksgiving, O Queen, be unto God; for we all rejoice in the approach you have made unto Him.' And three of the preachers engaged in prayer during the feast. And from this time the Queen and the Prime Minister have been diligent, and have made good progress in their knowledge of God. I am surprised at the progress the Queen makes with the book of instruction I had from the missionaries. The Prime Minister also took the lessons with me, and I thanked God when I saw the progress he had made, and praised him for his diligence even before his face. And I have told him that, without doubt, God has been merciful to him in enlightening his mind to know these things."—*London Missionary Chronicle.*

MEN WANTED.

The great want of the age is men who are not for Sale; men who are honest—sound from centre to circumference—true to the heart's core, who hold honesty to be *always* the best policy, and dishonesty a folly and shocking bad policy; men who, next to honesty, regard generosity to be the most captivating and profitable principle any person can practise; men who will condemn wrong in friend or foe, in themselves as well as others; men who will do right by Christian means at all risks; men who can tell the truth and look the whole world and the Spirit of Evil right in the eyes; men that neither brag nor run; men that neither flag nor flinch; men in whom the current of rellgious faith runs still and strong for sectarian limits, but too strong for sectarian bonds; men who are no-wise disheartened by the small success which has too often attended the best endeavors of the benevolent to rectify the disorders of society, and who will not slacken their labors till judgment be set upon the earth, and mankind are as happy as it is possible for them to be in this world; men who regard the Deity as the source of all real good, and, therefore, look for it from Him, and on human instrumentality but as a medium of its communication; men who will not live by the follies, vices or bad habits of others; men who know their message and tell it; men who know their duty and do it; men, no matter their grade, who know their place and fill it; men that will not lie; men that are not too lazy to work, and who do not think work an indignity; men who are not too proud to be thought poor; men who are willing to eat only what they have earned, and wear only what they have paid for; men who will appropriate nothing to their own use but what they have obtained

by thoroughly conscientious and equitable means; men who regard mankind as one great family, and, therefore, look on War as fratricide on an immense scale, and strive for its abolition accordingly; men who recognise the fact that disinterested philanthropy was the grand and only principle which prompted Jesus Christ to appear on earth and sacrifice his life for man's temporal and everlasting benefit, and, therefore, that the same principle, made manifest in action, is an essential and a prominent characteristic of all his true disciples; men who see and own a brother in every man, no matter how poor, or low, or wicked he is.—*Newspaper Paragraph, Revised and Enlarged.—English Leaflet.*

BIBLE WORK AMONG THE NEEDY.

Extracts from the Diary of J. H. Mims, *Feld Agent of the South-Western Bible Society in Louisiana.*

1869. *May* 3.—Called on a good brother, who informed me of a family of Catholics just below him; "but," said he, "you need not stop, for they will not have a Bible on any terms." I did stop, and sold to the man and his wife two Bibles—one in French and one in English! Another poor French family, living close by, was supplied with a French Bible free. Distributed twelve volumes of the Scriptures this day.

May 8.—Left early, without taking breakfast; made thirteen miles, and arrived in Alexandria, calling on the families as I went in. Found two widows in a house, one of whom had no Bible—the other only a part of an old Bible; supplied them both gratuitously. Met a poor man going out of town, with a daughter in his wagon, who had, just a few days before, become insane. The physician could do her no good, and he was on his way home, fifty miles in the pine woods, without a Bible, and unable to buy one; gave him one in the name of the South-Western Bible Society, which was thankfully received. . . .

May 21.—Started for Pine Island: visited twelve families on the way; seeing an humble cottage some distance off from the road, I called, but the occupants were absent. Taking out a sixty cent Bible I wrote on the fly leaf, "Please to accept this Bible as a present from the S. W. B. S. If you have a Bible, then please to hand it to some one of your friends who is without a Bible;" and left the precious volume on the water shelf, outside the house.

May 22.—Being directed to take the left of my road, I did so; but the "left" road finally dwindled down to a cow-path, obstructed by logs, leading across deep gulches, in one of which I came near smashing my buggy; got into a swamp, no road visible; left my buggy and struck a circle, but found no road; quit the swamp; took to the hills; and after serpentining around deep branches, logs, and thickets for a long time, I espied a fence, made for it, and *found a family without a Bible or Testament;* they were poor people; gave them a Bible. Met another family without a Bible—another, and another before night—all were supplied, but one refusing.

May 26.—Returning, came to the humble cottage where I left the Bible on the water shelf; found the good lady and the children at home; I addressed them thus: "In passing here a few days ago, and finding you not at home, and fearing yon did not have a Bible, and expecting that it would not be convenient for me to pass this way again soon, I took the liberty of leaving a Bible on the water shelf, and hope you will not think hard of me for doing so." "Thank you, sir," said she—"we did not have a Bible, and were very glad to get one," "Are you able to pay for it?" "Yes, sir, I have some money." The Bible was paid for. At night had preaching and a Bible address; audience full and attentive. Received a donation of $5 for the Bible cause.

May 29. (*Sunday.*)—The people began to pour in from different directions from ten to twelve miles around. There were seats for 120 people, but we soon found that the house would not contain more than half. Adjourned to a beautiful shady grove near by. After dinner (collation on the ground) made a Bible address, which seemed to interest the people. A collection was taken up for the Bible cause, amounting to $17. I now harnessed up in a hurry and made for an appointment at Holly Grove, twelve miles distant. Roads in a miserable condition. At dark a good number of people came out, and we had a time of thrilling interest.

June 3.—Roads impassable for a vehicle. Mr. C. kindly offered me a good horse; accepting it, and filling my saddle bags with a dozen or so volumes, started *in quest of the humble cottages in the wild woods;* rode all day through swamps, over hills, along trails, and called on fourteen families, seven of which were without Bibles; supplied them. I had yet to go four miles to an appointment, where I arrived in good time, and found a large congregation of people, many of whom had followed the plough all day; had a Bible address.

Incidents.—"You need not call on Mr. —— and wife; they are infidels, and will insult you; they would not have a Bible on any terms." "How far is it to their house?" "One mile and a half." "I must by all means see them; I should consider my visit to this neighborhood half lost if I were not to call upon them." I went; was kindly received. I found him to be the man who had written to me many months before, begging for a Bible, though he was nearly 200 miles from me. "I want a family Bible," said he,

"and intend getting one as soon as I can raise the money." "You can take this Testament, as a present from the South-Western Bible Society, and read it till you can get a large Bible. Will you read it?" "Thank you, sir; I will read it."

June 9.—Nine miles brought me to Mr. Hathaway's, on Calcasieu River, forty-three miles from Alexandria, where at night we had a congregation at the house of a poor afflicted widow. She had been confined to her bed for ten years, unable to walk; had not heard a sermon in all that time. I presented the Gospel of St. John, in large type, to this poor widow, in the name of the South-Western Bible Society. It was received with thanks and a flood of tears. She has long been an humble follower of Jesus, and says she is waiting for the summons to depart.

—*Bible Society Record.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 30, 1869.

Baltimore Yearly Meeting opened on Seventh-day, Tenth month 16th. This body, which may be regarded as parent to the four western Yearly Meetings, although comparatively small, maintains a position of responsibility and usefulness, and is felt as a widely extended influence for good.

Previous to entering upon the transaction of the business, a precious season of quiet waiting upon the Lord was attended with a comforting sense of His gracious Presence in the midst to do His people good.

The following Friends from other Yearly Meetings were present with credentials:

From *New England Y.M.*, Thos. B. Nichols, Phebe R. Gifford, (both ministers,) Rachel B. Nichols, (an Elder.) From *Ohio Y.M.*, Jesse T. Hartley, Edward C. Young, (both ministers,) Eliza W. Young. From *Indiana Y.M.*, Joel Bean and Hannah Bean, (both ministers.) From *Indiana Y.M.*, Robert W. Douglass, (a minister.) From *Western Y.M.*, Ruth Ann Stanton, (a minister,) Robt. W. Hodson, Saml. Hadley, Eliza W. Hadley, (all Elders.)

The reading of the minutes of the last annual assembly was attended with unusual interest, the proceedings including large evidence of religious life and Christian philanthropy. Upon the nomination of the Representatives, the Yearly Meeting united in reappointing Francis T. King and James Carey to the Clerkship.

The subject of Correspondence was approached with a remarkable appreciation of its importance, and with an understanding that it was to receive the deep and deliberate attention of the assembled Church. Accordingly the mind of the meeting was given up, with absorbing and expansive interest, to the world-embracing considerations with which Christians of different lands are exercised in a peculiarly history-making era. By the Epistles now presented, events and tendencies were brought to view such as would have called forth the energies of the first Friends had they occurred in their day:—the national and religious convulsions in Spain; the movements which affect the connections of Church and State; the spiritual enlightenment of prominent men who are in a transition state from popery; the progress of Christianity in Pagan lands; and the increasingly recognized work of the Spirit, both in our own beloved Society and the world at large. The testimony against Slavery was alluded to as having been borne by the different Yearly Meetings, and as having rested like a blessing upon the Church. The work on behalf of the Freedmen was brought into view; also the Peace movement and the Christian efforts for the benefit of the deeply wronged aborigines of this continent. Thus, having given welcome to the gospel messengers from abroad, and having read with earnest attention the Epistles from ten distant churches, the heart of the meeting, so to speak, expanded with unfeigned love of the brethren, far and near, into a preparation to enter, without the selfishness of isolation or exclusiveness, into the business that should come before Friends, as members in particular of the body of Christ, of whom the whole family in heaven and earth is named. The one meeting which stands self-isolated from the family compact was remembered with a Christian desire that at a not distant time she may cease to say of other members of the body, "We have no need of you," and with a true sense of hunger and of thirst seek refreshment from the streams of love which flow from beneath the altar and gladden the whole heritage of God. At a subsequent sitting Epistles were issued, addressed to all the corresponding Yearly Meetings.

The meeting of Third-day was appropriated to the answering of the twelve Annual Queries, before entering upon which the meeting was baptized into a living exercise for the spiritual health of the body, under which solemn preparation the state of Society was taken up and very solidly conducted. Solemnity, harmony and deliberateness characterized the occasion. The subjects of the several Queries were each considered with a fulness of Christian concern which is embodied in the following minute:

"As the life and prosperity of the Church consist in its nearness to Him who unto it is Head over all things, an earnest solicitude pervaded the meeting that all may perform, with willing hearts, the reasonable service of presenting our bodies before Him, a living sacrifice, waiting, in reverent prostration of soul, for the Comforter whom He has sent to guide us into all truth, and to pour upon us the Anointing required to qualify us for every work of our day. For this it was felt to be essential that the two commands so like unto each other, on which hang all the law and the prophets, be dutifully maintained. Loving the Lord with all the heart, we should love the assemblies of His people and the place where His honor dwelleth, and not merely attend religious meetings because we are concerned thus openly to confess our allegiance, but because we should know that all our springs are in Him, our Saviour and Redeemer, and that an hour spent with those who are truly gathered *in* His Name, where His presence in the midst is a certainty, a blessed reality, is worth more than any association for the purpose of earthly enjoyment. A living exercise of soul to seek first the kingdom and the righteousness of heaven, will not admit of the neglect of a service acceptable to Him, in which the sincere seeker is not left merely to hope that perhaps His Presence may be granted, but can rest upon the unequivocal assurance, "*There am I.*" When difficulties in the attendance of meetings are surmounted in faith in our heavenly Father and in the drawings of His love, it will be found that He is rich in blessing, ready to hear and to help. Refreshment from His felt presence in the midst will be especially known at such seasons, and, as the door of the heart is opened unto Him, He will come in, and the blessed communion will be experienced which constitutes the true supper of the Lord.

A very solemn conviction prevailed that a preparation of heart should be observed for presenting ourselves before the Most High God, and that we should go to our meetings prayerfully, desiring and seeking a blessing from Him whose hand is full of gifts, and who giveth as a King and as a tender Father to those who as dear children ask of Him in the confidence of loving faith; remembering also that it is the hungry soul that seeks food and is fed by Him who will give meat indeed, and bread from heaven which will nourish unto eternal life. So precious is the flowing of the Divine life from vessel to vessel when they are arranged in order for the service of the temple, that many a true worshipper can say as said the Psalmist, "I was glad when they said unto me, let us go up to the house of the Lord, to the mountain of the God of Jacob;" and being here taught, whether mediately or immediately, of His holy will, ability may be experienced, not only to walk in His paths, but even to run in the way of His commandments.

The value was felt of a gospel ministry whose source is the *Anointing;* and whilst a high estimate was placed upon the preciousness of silent adoration, and it was felt that worship consists in the intercourse between the soul and its Creator, who for this purpose seeketh spiritual worshippers, it was also felt that if all were faithful, the Spirit's outpouring would render many more sons and daughters fruitful in the field of offering, making others with themselves joyful in the house of prayer.

That *love to God* which is a preparation for heaven is also a qualification for the fulfilling of the whole Divine law in our earthly walk. This will preserve us as a united people, and will so rebuke the accuser of the brethren that scandal and detraction will be uncongenial to our spirits and foreign to our lips.

In the travail of the Church for the spiritual health of its members, the meeting passed into a concern in reference to the beloved youth, upon whom so many hopes are placed, and for whom so many prayers are raised. A yearning was felt that parents may go in and out before their offspring with a safe and holy example, placing no stumbling blocks or occasions of offence in their way; also that Friends should avoid and teach their children to avoid frivolous and fashionable and dissipating associations, foolish talking and jesting, and pernicious and unprofitable reading, which, if pursued, will be stored in the memory, and even in seasons when the soul is seeking communion with the Lord of life, the tempter will bring up evil images and hurtful sentiments, and trouble if not turn aside the seeking mind.

Friends were encouraged to a diligent perusal and circulation of the Holy Scriptures, upon which our Religious Society has always placed so high a value, insomuch that in its very early days, far in advance of all associations for gratuitous Bible distribution, its discipline required that the families of all poor Friends should be freely furnished therewith.

Friends were exhorted to purity and holiness of life, and to think upon those things which are pure, true, honest, lovely and of good report.

A sense of the great and increasing evil of Intemperance in the land, induced a strong desire that

all Friends should be blameless in this respect, and that they should set a safe example to all those within the circle of their influence. A debt in the way of example was felt to be due to those before whom the sn res of life are spread, and to the struggling inebriate who is striving to reform, and who cannot take an occasioual drink of any intoxicating beverage without relapsing into intemperance. Whilst on our own behalf we put up the petition, 'Lead us not into temptation,' let us, in the fear of God and in love to our brother, see to it that we do not present to him, by example or otherwise, a temptation by which his moral power and his capability to reform will be weakened.

A concern was felt for the careful observance of that true Christian simplicity in which so many of our worthy predecessors and contemporaries have been led, and in which they have found safety and peace. How desirable it is that self should be of no reputation, that our adorning should be that which is highly esteemed in the Divine sight, and that we be concerned to seek honor not of one another but of Him who can dignify with immortality and crown with eternal life"

On Fourth-day, the men and women being in joint session, the London General Epistle was read to the comfort and edification of Friends, and fifteen hundred copies were promptly printed in the form of a neat tract for distribution. The minutes of the Meeting for Sufferings were also read, and it was truly instructive to observe that a small number of Friends, having their hearts imbued with love, and in the absence of any opposing element, may be enabled to serve their generation efficiently and according to the will of God. The assigned quotas of this Yearly Meeting for the Indian and the Peace concerns were cheerfully appropriated, and $1,000 was raised by voluntary contribution for the Southern Aid Association.

It has been previously stated in the *Review* that the valuable property formerly occupied by Baltimore Friends as a meeting house was for a nominal price passed over to the colored people as a Normal School, to which our Friends continue to devote much care. The following *Report of the Committee upon the Colored Population* was read and approved.

To the Meeting for Sufferings:

The Committee upon the Colored Population of our State, continue to act with the "Baltimore Association for the Moral and Educational Improvement of the Colored People."

This Association has shown no abatement in its interest and labor on behalf of the Freedmen.

It has sustained 61 Schools the past year in Maryland, exclusive of those in the city of Baltimore, employing 64 teachers, and numbering about 5,000 pupils. Besides these Schools the Freedmen's Bureau has 82 Schools and about 4,000 pupils under its care in the lower part of the State.

In the city of Baltimore there are 13 Colored Schools, 39 teachers, and 1,312 scholars, a part of the regular School System of the city, and we are pleased to acknowledge the liberality and care shown by the authorities in their support and efficiency. They have recently raised their grade to that of Grammar Schools.

Besides these, there are about 30 private Colored Schools, mostly for young children—many of these are very small and inferior.

The Normal School is still an interesting feature in this work—the centre of it—and it is entering upon another year, with the promise of great usefulness to the cause of Education among the colored people of our own State, and beyond it. The Normal Class has 70 students; Grammar Class 50; Primary Class 65—Total, 185. An increase of 60 since last year, and there are daily applicants, who cannot be admitted for want of room.

It is proposed to divide the old "Meeting Room," which is retained as a Hall, into additional Class and Study Rooms—reserving a large Room for the Library, now numbering 1,000 volumes. The Teachers consist of a Principal and two Assistants, and two others, who are taken by turn from the Normal Class, for the Primary Department, five in all.

The annual cost of sustaining the Normal School is about $3,100, and the receipts from pupils are about $1,800 per year. It is very encouraging to witness the rapid and satisfactory progress of the pupils of this School in education and deportment. It has been regularly incorporated by the State, and perpetuated through Trustees, for the education of the colored people—the property is valuable, and the corporation is free of debt.

We hope that the good results which have arisen from the instruction of the colored people by the city, will induce the State, at the ensuing session of the Legislature, to incorporate the County Schools into the general State System of Education, and a special effort will be made this winter to effect this. There is a general desire among the colored people of Maryland to be educated and have around them the comforts of a home. They continue to be faithful laborers, and the industrial interests of the State are feeling the good results of emancipation.

We cannot close this report without acknowledging the continued liberality of the Freedmen's Bureau and of our Friends of England and Ireland. There have been periods in the history of this educational effort when it would have been greatly curtailed, or perhaps closed, had it not been for English and Irish aid. The establishment of the Normal School is due to them.

RICHARD M. JANNEY, FRANCIS T. KING,
JAMES CAREY, JAMES C. THOMAS.

Baltimore, 10th mo. 13th, 1869.

Various matters of routine business claimed attention, and the whole transactions were conducted with harmony and brotherly love, as the Lord's work. Under a remarkable solemnity and with a thankful sense of the extension of Divine favor from sitting to sitting, the meeting finally adjourned on Fifth-day afternoon the 21st inst.

Meetings during the week of Baltimore Yearly Meeting.—On First-day morning, the 17th inst., the regular First-day school was held in the basement of the meeting-house. It was an occasion of peculiar interest and of Divine favor. There was hopeful indication that the deeply attentive children were properly impressed with the words of instruction and of exhortation which were given them with peculiar life and fitness.

Two meetings for worship were held in the morning, and one each in the afternoon and evening. The house was on these several occasions thronged to its full capacity with an attentive audience, and the blessed Head of the Church was graciously pleased to care for his work and to commission and qualify his servants therefor. Several Friends were drawn tc visit the State Penitentiary, where 650 prisoners were assembled for worship, and the Gospel was preached to them in the Saviour's love and with demonstrative power. An intimation having been conveyed to leading Friends that a large Methodist meeting-house would be freely placed at their disposal, and the proposition meeting the concern of a minister present with certificate, he went, accompanied by an Elder, and the meeting was held, it is believed, to the honor of truth, the large congregation being profoundly attentive.

On Second-day evening was held the annual meeting of the Southern Aid Association, and the interesting statistics of work (which have already from time to time been laid before the readers of the Review,) were listened to by a thronged audience, which included many citizens of Baltimore, who were evidently impressed by the unsectarian labors of love for the uplifting of all classes in a war-wasted district of country, where industry on the part of the white man has been despised, where agriculture has been inefficient, and education had been interrupted during the years of the rebellion. The results of the disinterested work of the Association are cheering to the patriot and the Christian, and the healthful vitality of Baltimore Yearly Meeting shows that energy is not exhausted by a proper exertion of it, and that they who watered have been watered also themselves.

Third-day evening being set apart by the Yearly Meeting for a public reading of the report of The Associated Executive Committee on Indian Affairs, and for a presentation of the whole subject of the connection of Friends with this work, a large audience listened with profound attention. There being much misapprehension in the public mind, it is believed that many erroneous impressions were removed. Francis T. King gave important explanations. Our Friend Robert W. Hodson of Western Yearly Meeting, who has been engaged in Indian work, occupied part of the time acceptably, and John B. Garrett, one of the Philadephia members of the Executive Committee, being called upon, contributed towards the objects of the meeting, being able to elucidate various points and to give testimony as an eye witness. The meeting closed with a forcible presentation by Robert W. Douglass of the peace question.

On Fourth-day afternoon, by appointment of the Yearly Meeting, those who were not occupied in committee service met in the basement room to wait upon the Lord, desiring His blessing upon the Yearly Meeting and upon the people composing it. It was a season of refreshing from His presence, and under the calming, comforting influence of Divine love His Name was felt to be as precious ointment poured forth.

The large attendance by citizens upon the meetings of Friends having removed much prejudice from some minds, and induced numerous inquiries respecting our distinctive views and the ground of them, Fourth-day evening was appropriated by the committee on general meetings to giving to them that are without a reason for the hope that is in us. The excellent letter of George Fox to the Governor of Barbadoes was impressively read, triumphantly showing his complete evangelical soundness; also various passages from standard writings of Friends. Several Friends with clearness and demonstration offered remarks upon worship and ministry, the doctrine of the Holy Spirit, the "one Baptism," and the true Supper of the Lord. The attendance upon this occasion was only limited by the capacity of the house. A gentleman from Georgia being casually present, was so impressed by the spiritual and scriptural views of Friends, that he resolved to give

them further investigation, and made earnest requests for a copy of the Book of Discipline. At the close of this meeting 600 copies of the General Epistle from the last Y. Meeting in London were distributed at the door. A Peruvian Governmental official, having years ago met with a Friends' tract in South America, being in Baltimore, made inquiries for a meeting of "*The People called Quakers*," and was taken to one of those held on First-day, where, with a heart open to the influences of the Holy Spirit, he perceived that the truth was among them. It is an interesting coincidence and an encouragement to faithfulness, that among the visitors of this Yearly Meeting was the Friend who it was believed, in the course of his tract distribution in South America when travelling on account of his health, left the very missive which went home to this person's heart.

On Fifth-day evening a meeting for public worship was held at the request of our Friend Deborah C. Thomas, and an appointment was made for the following evening, on the concern of Thomas B. Nichols and Dr. Young, at a large Methodist house of worship kindly loaned for the occasion.

FIFTH BIENNIAL CONFERENCE of Teachers and Delegates from Friends' First-day Schools in America is to be held in Philadelphia, commencing 11th mo. 17th, at 4 o'clock P.M. The occasion is a very important one, and we trust it will be blest to many.

A PRAYING CHILD.—In the obituary list this week will be found a record of the death of the child of our dear friend Daniel Hill, a sweet instance of praise perfected out of the mouth of a babe. He was a praying child, and during the absence of his father on an extensive religious journey was daily engaged to put up his innocent petitions on his parent's behalf. On one occasion his simple words were these: "Oh, Lord Jesus Christ, up in the clouds, make father be well, and when he goes away make him come home again and see us!" Quite recently he asked his grandmother to read to him, adding, "and I will pray." She was engaged at the time, and when she was at liberty to attend to the dear child, he said: "I cannot pray now—the Spirit's off." The sentiment thus embodied, that the aid of the Holy Spirit is essential to every act of prayer, it is believed was communicated to him by the Anointing which teacheth all things essential to the Christian's life. During his illness he delighted in the little collection of Hymns for First-day Schools published in New York. How encouraging such an instance to parents to bring the little children unto Jesus, and how sweetly does it speak a lesson to those who are older: "Be ye followers of God as dear children."

NORTH CAROLINA YEARLY MEETING will open on Second-day, Eleventh month 8th. Our Friend Josiah Nicholson has communicated, for the information of the readers of the *Review*, the following letter from the Superintendent of the Railway from Portsmouth to Weldon:

Office Seaboard and Roanoke R. R. Company,
Portsmouth, Va., Oct. 15, 1869.

JOSIAH NICHOLSON, *Belvidere, N. C.*

Yours of 13th inst. just received. All persons of your Society attending Yearly Meeting near Greensboro, N. C., will be taken over the road—*round trip* —for *one fare*. I saw Mr. Robinson, President *Bay State line*, to-day, and he instructed me to inform you that he would take those coming from the north *from Baltimore and return* at *one* fare.

Yours, &c., E. B. GHIO.

MARRIED,

In New York, on the 21st of Tenth month, 1869, DAVID S. TABER, of the firm of Augustus Taber & Brother, of New York, and son of Wm. C. Taber, of New Bedford, to ELISABETH U. WOOD, only daughter of William and Mary S. Wood.

At Friends' meeting-house, Chester, (near Westfield,) Ind., on the 8th of Ninth month, 1869, ABEL DOAN to PHEBE LINDLEY, all of Westfield Monthly Meeting.

At Poughkeepsie, N. Y., Tenth month 5th, 1869, HENRY W. SWIFT, of Washington, N. Y., to MARY G. WOOD of the former place.

DIED.

HILL.—At New Vienna, Ohio, on the 14th of 10th month, 1869, in the 4th year of his age, Charles Rowland, son of Daniel and Martha Ann Hill; members of Clear Creek Monthly Meeting.

COPELAND.—In Acworth, N. H., on the 14th of Eighth month, 1869, Winslow Copeland, in his 95th year; a member of Weare Monthly Meeting. He joined with Friends by request; was a burden-bearer in society, and useful in his generation. His simple prayer, "Be merciful to poor old Winslow," we trust was heard and answered.

CHACE.—In Fall River, Mass, on the 27th of Sixth month, 1869, Earl Chace, in his 78th year; a member of Swanzea Monthly Meeting.

RICH.—On the 21st of Ninth month, 1869, Enos, son of William and Sarah Rich, in the 41st year of his age; a member of New Salem Monthly Meeting, Ind. His relations and friends are comforted in the belief that his end was peace.

THE LONDON FRIENDS' MEETINGS AND THEIR ASSOCIATIONS.

(Concluded from page 136.)

Women's Meetings.

"The cause of religion has owed so much in its progress to the faith and zeal of pious women, that it is impossible for a description of any age or period of the church, or particular section of it, to be given without finding this powerful influence to arise into some prominence.

"It would, then, be strange if a narrative of any meetings belonging to a Society, like the Friends, where the female character has been allowed so great a share in the church arrangements, should fail in illustrating this marked feature, especially as the London meetings bear such ample traces of the influence of pious and gifted female laborers upon their history.

"Indeed it is with this that the narrative opens, for it was a woman Friend—one Isabel Buttery—who was alike the first disseminator of Friends' views in London, and the first to suffer in the cause; and though her humble endeavors were soon eclipsed by the vigorous ministry of the north country youths that succeeded, nevertheless their labors only opened up a fuller scope for that important line of service wherein their sisters in the faith became as 'succorers of many' and 'mothers in Israel.'"

The first meeting of women Friends in London appears to have been one held every two weeks for the help of the poor, "to visit the sick and to search out the necessities of the poor weak widows and aged." Gilbert Latey, in an epistle printed in his memoirs, gives some account of their origin. "He takes us back to the 'early days three or four years after the settlement of the men's meeting,' when, on one occasion, some fifteen men Friends were met in their usual fortnightly gathering in an upper room at the Bull and Mouth, there providing for the things concerning the church, when," says Latey, "our hearts were opened, and we enlightened so as to see we wanted helpmeets for carrying on the service;" and they saw clearly "that the women being added to us as helpmeets would answer, for we could no longer do without their help and assistance." So it was agreed two of their number should go off to the house of Gerrard Roberts, where they knew some ministering Friends were assembled, and open up to them this new idea. There they found George Fox with Edward Burrough, Francis Howgill and Richard Hubberthorne, who on hearing the proposal "very well approved and fatherly consented." Forthwith names were taken down of all women Friends thought suitable, embracing "some from every quarter;" and thus, as supposed, the women's Two Weeks' Meeting was formed, the special business being to look after and visit the sick poor, also the general poor of their own sex; to which was subsequently added a care over marriages, so far as for the parties intending to live together as man and wife to come and declare their intentions before them; but no record was made, that being left to the men's meeting.

Another meeting is mentioned having similar objects, but assembling every week, the origin of which is thus described:

"George Fox had been sent for, during one of his visits to London, to see a woman and child in 'Whittchappel' that were both thought to be dying; and though it was as unseasonable a hour as three o'clock in the morning when thus summoned, he immediately went, and records with thankfulness how both mother and infant recovered under his gospel ministrations. Returning from this early service of love, he had no sooner re-entered Gerrard Roberts' house, where he was staying as a guest, than one of the leading women Friends of London, Sarah Blackberry, came in about 8 o'clock to desire his attention, not to any one particular case, but to "complain of the poor and how many poor Friends were in want;" "and the Lord had showed me," proceeds G. F., "what I should do in his eternal power and wisdom; so I spake to her to bid about sixty women to meet me about the first hour in the afternoon at the sign of the Helmet, at a Friend's house (Samuel Vasses, Basinghall St.,) and they did so accordingly, such as were sensible women of the Lord's truth and fearing God. And what the Lord had opened unto me I declared unto them, concerning their having a meeting once a week, every Second-day, that they might see and inquire into the necessity of all poor Friends who were sick and weak, and were in want, or widows and fatherless, in the city and suburbs; and this brought them into the practice of the pure religion, and to visit the sick, and for the relief of the fatherless and the widow, and to see that nothing was lacking among them."

This last meeting became familiarly known as the *Box Meeting*, from the circumstance of a charity box being kept, into which the women Friends dropped their contributions when they assembled. It appears that both these meetings were maintained until 1790, when there was a joint meeting of "a women's Two Weeks and Box Meeting," and they agreed to meet only once a month,—the first Second-day in every month,—and to try for a more general and regular attendance.

In the monthly meetings for discipline it appears in early time to have been the practice for the women Friends to meet with the men, and share in the proceedings. This con-

tinued until about 1753, when women's monthly meetings commenced to be established in London.

FERTILITY OF THE SALT LAKE BASIN.

Dr. Prime, Editor of the *N. Y. Observer*, is now in California, having gone thus far in a journey around the world. His letters to the *Observer* are exceedingly interesting. The following description of the fertility of the Salt Lake Basin, Utah, will be read with interest, and we presume with some degree of astonishment, by our readers. Ninety-three bushels of wheat to the acre is certainly a *very* large yield.

"The vast mountain barrier stretching along the eastern portion of the valley is an immense fountain, streams of the purest water issuing from its sides at every point, and furnishing the means by which this once arid desert has been converted into one of the most fertile plains to be found on the face of the continent. When the Mormons entered this valley, it was like the desolate mountains over which we had passed for hundreds of miles,—a perfect waste of sand and sage bush. Where they got their idea of making it a garden, simply by turning the water upon it, I do not know; but within a little more than twenty years from their first emigration, they have extended a line of farms along the eastern shore of the lake, at least sixty miles in extent,—fams that equal in fertility the finest prairies of the East. We traversed some thirty-five miles of these cultivated fields, and every mile only increased our admiration of the results of this system of utilizing pure mountain water. The most beautiful crops of wheat formed the staple production,—beautiful not alone because they were abundant, but becausr ripened and harvested, so far as they had been gathered, without a drop of rain, the straw and the ear so bright that they shone like silver in the sun. There was nothing that struck me more forcibly in connection with the standing wheat and the stacks which had been harvested, and the straw as it had been cleaned, than this peculiar brightness. The fields of corn and sorghum were standing up more luxuriant and taller than anything we had seen east of the Mississippi, and equal to anything we had seen in Iowa. The orchards were on every farm, and although not extensive, were loaded with fruit, some of it ripening, but the most in about the same stage as at the East in the same latitude. The roadside for the greater part of the way from Uintah to Salt Lake City was a succession of apple and peach orchards; the fruit, especially the apples, of large size, and the trees literally bending to the ground with their burdens."—*Journal of Chemistry.*

From the Bible Society Record.

ARABS IN AFRICA.

Anything that throws light on the prevalence of the Arabic language is interesting, as it shows the range for the circulation of those Scriptures, plates of which have been prepared at so great an expense by the American Bible Society. In this view, the following passage from the Missionary Herald is not unworthy of attention:

"There exist near the borders of Liberia, and thence an indefinite distance inland, villages and tribes of negroes who speak, read and write Arabic. Dr. Livingstone speaks of being among friendly Arabs near the Zambesi. He travels with Arabic interpreters all through Central and Southern Africa. These tribes would appear to be superior in culture and civilization to surrounding peoples. They profess the religion of Mohammed, shorn of much of its bigotry and intolerance. They are spreading this religion, by preaching and conquest, through an unknown but vast region of the interior of that mysterious continent. The way is opening for evangelizing them through the Arabic language, by means of men who should be trained for the purpose in an Arabic department of the Liberia College. Such a department does not exist, but should be created by the enlightened liberality of friends of the negro and his evangelization. It may be that a process is going on in Central Africa similar to that by which the many languages and races of the Græco-Roman empire were all merged into one, and made susceptible of evangelization through the Greek tongue."

THE LITTLE SISTERS OF THE POOR.

About the year 1840, there was started in a remote corner of Brittany, a charitable organization, known as "The Little Sisters of the Poor." Its sole capital was the savings of an old servant woman, amounting to a few hundred francs; but Providence blessed the self-sacrifice of the poor woman who founded it. It has spread throughout France and has been the means of relieving a vast amount of human misery. Latterly it has been extending itself to foreign countries, and about a month since some of the Sisters came to Philadelphia, where they opened an asylum for the indigent aged of all creeds, at No. 1631 North Fifteenth Street. Relying wholly upon the benevolence of the community, they have nothing but what may be contributed by the spontaneous offerings of those who may be moved by the simple but sublime self-devotion of the Sisters to their good work. Already they have received thirty-six poor creatures in their asylum, some of whom have beds, while others sleep on straw. Much that is rejected by the rich they turn to account for

the poor, and the Sisters make daily rounds to collect the broken victuals on which they subsist themselves and their dependents. Few charities are more deserving than this, for in few is there a more earnest and intelligent effort to turn to account the material that would otherwise be wasted; and in a community like this there should be no lack of persons to contribute old garments, bedding, furniture and food with which to succor the helpless and miserable.—*Public Ledger.*

THE SPIRITUAL TEMPLE.

And whither came these goodly stones
'Twas Israel's pride to raise;
The glory of the former house,
The joy of ancient days;
In purity and strength erect,
In radiant splendor bright,
Sparkling with golden beams of noon,
Or silver smiles of night?

From coasts the stately cedar crowns,
Each noble slab was brought,
In Lebanon's deep quarries hewn,
And on its mountains wrought;
There rung the hammer's heavy stroke
Among the echoing rocks;
There chased the chisel's keen, sharp edge,
The rude, unshapen blocks.

Thence polished, perfected, complete,
Each fitted to its place,
For lofty coping, massive walls,
Or deep imbedded base—
They bore them o'er the waves that rolled
Their billowy swell between
The shores of Tyre's imperial pride,
And Judah's hills of green.

With gradual toil the work went on,
Through days, and months, and years,
Beneath the Summer's laughing sun,
And Winter's frozen tears.
And thus in majesty sublime
And noiseless pomp it rose—
Fit dwelling for the God of peace!
A temple of repose.

Brethren in Christ, to holier things
The simple type apply;
Our God himself a temple builds,
Eternal, and on high,
Of ransomed souls; their Zion there—
That world of light and bliss;
Their Lebanon, the place of toil,
Of previous moulding—this!

From Nature's quarries, deep and dark,
With gracious aim He hews
The stones, the spiritual stones,
It pleaseth Him to choose.
Hard, rugged, shapeless at the first,
Yet destined each to shine—
Moulded beneath His patient hand—
In purity divine.

Oh, glorious process! see the proud
Grow lowly, gentle, meek;
See floods of unaccustomed tears
Gush down the hardened cheek:
Perchance the hammer's heavy stroke
O'erthrew some idol fond;
Perchance the chisel rent in twain
Some precious, tender bond.

Behold, he prays, whose lips were sealed
In quiet scorn before,
Sighs for the closet's holy calm,
And hails the welcome door.
Behold he works for Jesus now,
Whose days went idly past;
Oh, for more mouldings of the Hand
That works a change so vast!

Ye looked on one, a well-wrought stone,
A saint of God matured.
What chisellings that heart had felt!
What chastening strokes endured!
But marked ye not that last soft touch
What perfect grace it gave,
Ere Jesus bore His servant home
Across the darksome wave?

Home to the place His grace designed
That chosen soul to fill,
In the bright temple of the saved,
Upon His holy hill.
Home to the noiselessness, the peace,
Of those sweet shrines above,
Whose stones shall never be displaced—
Set in redeeming love.

Lord, chisel, chasten, polish us,
Each blemish wash away;
Cleanse us with purifying blood;
In spotless robes array;
And thus, Thine image on us stamp,
Transport us to the shore,
Where not a stroke is ever felt,
For none is needed more.

—*The Shadow of the Rock.*

NOTICE.

The Fifth Biennial Conference of Teachers and Delegates from Friends' First-day Schools in America will be held in Philadelphia, beginning Eleventh month 17th, 1869, at 4 o'clock P. M., for the consideration of the First-day School work and kindred subjects. All Friends interested in Scriptural Instruction are cordially invited to attend.

By order of the Executive Committee.

CHARLES TABER,
WM. G. RHOADS, *Secretaries.*

Friends living at a distance who propose coming to Philadelphia for the purpose of attending the Meeting of the Biennial Conference to be held on the 17th of Eleventh month next, will confer a favor if they will forward their names and Post-office address to Samuel R. Shipley, No. 111 South Fourth St., Philada., as soon as possible, in order that arrangements may be made for their accommodation.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe to the 26th inst. have been received.

GREAT BRITAIN.—The Earl of Derby, Premier of the Conservative administration of 1867, died on the 23d inst. in his 71st year. In addition to his political pos tion he attained distinction as a classical scholar, having published in 1865 a translation of Homer's Iliad. As Colonial Secretary in 1833, he introduced the measure for the abolition of slavery which was ultimately passed, and which provided for complete emancipation after an "apprenticeship" of six years, and for compensation to the masters.

Prime Minister Gladstone has written a letter to the President of the Limerick Amnesty Association, on the course of the government toward the imprisoned Fenians. He says they have carefully considered all memorials which have been presented for the release of the political prisoners, and have unanimously decided that such release would be contrary to their duty as guardians of public

security and peace. This letter has caused considerable discussion. The London Amnesty Association has protested against its sentiments. On the 24th, a great demonstration in favor of amnesty was made in London. Large processions, including several thousand women, formed in various parts of the city, bearing flags and banners with significant mottoes, and marched to Hyde Park, where an immense meeting was held, at which it was estimated that 50,000 persons were present. The American flag, it is stated, was hoisted and loudly cheered. Speeches were made, some of which are said to have been of an inflammatory character, and resolutions demanding amnesty for the Fenians were adopted by acclamation, after which the people quietly retired. The proceedings were orderly. Great precautions had been taken by the authorities, by assembling extra police and troops, but their intervention was not required. It had been previously reported that the government would suppress the meeting if attempted, but no such effort appears to have been made.

France.—Thirty-seven deputies to the Legislative Body adhere to the manifesto issued by the Opposition members.

A "strike," originating with the merchants' clerks, was rapidly spreading among various classes of workmen in Paris, and to some in other cities.

In view of the threatened irregular meeting of the Legislative Body on the 26th, the government collected military in Paris, although it had been announced beforehand that none of the Deputies would go to the hall on that day. On the 25th, the prefect of police issued a proclamation, informing the people that in view of the proceedings expected next day, and which might disturb the public peace, measures would be taken to insure respect for law, and the maintenance of tranquility, and requesting good citizens not to expose themselves to the consequences that might result from the enforcement of the law against mobs. It was reported that a plot of the Liberals for a rising on the 26th had been discovered, but this was denied by the Liberals. Much excitement prevailed in Paris.

Spain.—The government professed to regard the republican insurrection as almost ended, but precautions against any new outbreak were continued. It was reported that the Captain-General of Cuba had informed the home government that the Cuban and the Spanish insurgents had been in continual and active communication, and had arranged for mutual assistance and encouragement. Reinforcements to the number of 3000 men had been sent to Cuba, and more are to follow next month, the government proposing to use the forces placed at their disposal by the suppression of the insurrection at home, to act vigorously against that in Cuba. It was reported that all the republican leaders captured in arms would be shot, and some executions had already taken place. The Duke of Montpensier had interceded with the Regent for the life of the leader of the revolt at Seville.

The sessions of the Cortes had been resumed. In that of the 23d, Gen. Prim declared that if the approaching Roman Council should adopt decisions hostile in their operation to the Spanish Constitution, the government would treat them as null and void.

Serious differences of opinion on the selection of a king prevail both in the Cabinet and the Cortes, and unless a compromise can be effected, it is thought the establishment of a monarchy is hopeless. Three principal parties in the Cortes have appointed each seven deputies to hold a conference and try to come to an agreement on the subject.

Egypt.—Two international committees are soon to meet at Cairo to regulate the conditions of navigation on the Suez Canal when opened, and to consider to what extent consular jurisdiction is likely to be affected.

The French Empress arrived at Cairo on the 21st inst.

Turkey.—An education law has just been promulgated in Constantinople, making primary instruction compulsory for every inhabitant of the empire, for boys from six to eleven years of age, for girls from six to ten. District and village magistrates are to keep a register of all children of the prescribed age, and if any do not go to school, the magistrate must warn the parent or guardian of his obligations, and if the child is not sent to school within a month, and no valid reason is given for its absence, a fine is to be imposed, proportioned to the parents' means, and the authorities are to take the child to school. The exceptions allowed are, when the child has some constitutional defect; when the parents are poor and would suffer loss from the child's being sent to school; when the child is employed in agricultural labor at harvest time; when the school is more than half an hour's walk from the child's residence, or there is no school in the district, or it is too small to accommodate all the pupils; and when proof is given that the child is taught at home. The primary schools are to be either Mussulman or Christian, according to the predominant religion of the district, but the higher schools are to receive both professions indiscriminately.

Japan.—Advices via San Francisco are to the 29th ult. The Japanese Parliament has voted the surrender by the Daimios of all of their estates, retainers and revenues to the Mikado, receiving from him an honorary title instead of that of Daimino, and an allowance of one-tenth of their revenues, with relief from the support of their old retainers. Most of the Daimios had returned to their own provinces.

Enemoto, the commander of the Tycoon's fleet in the late civil war, had been sentenced to death, but it was thought his life would be spared.

Money matters were in a bad condition, and much suffering prevailed among the poor people in Yeddo who are out of employment, the necessaries of life being very dear. Without relief, it was feared that violence and bloodshed might occur.

The Duke of Edinburgh, second son of the Queen of Great Britain, and an officer of the navy, had visited Japan, and been cordially received, both by the British residents of Yokohama and by the Mikado.

Domestic.—On the morning of the 22d inst., an earthquake was felt throughout New England, especially from Boston northward, and as far east as St. John, New Brunswick. No damage is reported, but the motion was sufficient to awaken persons from sound sleep, to jar doors and windows, and shake movable articles in the houses. Some persons observed two distinct shocks, with an interval of a few seconds. In some parts of New Brunswick, chimneys are said to have been thrown down, and walls cracked. The same phenomenon was perceived in Nova Scotia.

In the case of J. M. Yerger, tried and convicted of murder by a military commission in Mississippi, in which a habeas corpus has been taken out to the U. S. Supreme Court, a decision was given in that Court on the 25th inst. so far as relates to the question of jurisdiction of that Court to issue the writ, the only point which has yet been argued. The jurisdiction of the Court was affirmed.

FRIENDS' REVIEW.

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REPORT TO THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS.

Dear Friends:—The Committee, (with the exception of Edward Earle) appointed to visit the Agents and Indians of the Central Superintendency, met at Lawrence, Kansas, on the 17th of 7th month last, and remained in that neighborhood until the evening of the 26th, when, according to arrangement among themselves, John Butler and Achilles Pugh proceeded to Topeka, from which place they started next day with an ambulance and a buggy, having engaged William Griffenstine as guide, and James Conly as driver, (accompanied by Thos. H. Stanley) for the Agencies occupied by Brinton Darlington and Lawrie Tatum, both in the Indian Territory. On arriving at the Arkansas river, at Wichita city, we met a messenger with a letter from Gen. Hazen, at Fort Harker, requesting that we should proceed by way of Round Pond Creek, take Brinton Darlington with us, and convey him, by way of the valley of the North Fork of the Canadian river, to Camp Supply, in the neighborhood of which place the Cheyenne and Arapaho Indians are located, for whom he is the Agent, and desiring us to explore the aforesaid valley, to ascertain whether a more satisfactory location could be found for these Indians than they now occupy.

In accordance with the above request, we went to Round Pond Creek, or Salt Fork Agency, took the Agent therefrom, and conveyed him as directed, and arrived at Camp Supply on the evening of the 10th of Eighth month. On the morning after, we called on the officers of the Post, and found three members of the President's Unpaid Commission, Felix R. Brunot, Nathan Bishop and W. E. Dodge, who had passed through Lawrence while we were there, and reached Camp Supply by way of Forts Harker and Dodge, and on the day of our arrival had made arrangement with Medicine Arrow, chief of the Cheyennes, conditioned as follows: Medicine Arrow agrees to bring in all the Northern Cheyennes, (dog soldiers, 300 Lodges,) their Lodges, with their women and children, and locate them on the Cheyenne and Arapaho Reservation, if the Commissioners and the military would protect them there, which they agreed to do. On the 11th we visited the Cheyenne Camp, about seven miles below Camp Supply, and a little below the confluence of the Wolf and Beaver creeks, which form the North Fork of the Canadian river. We found 270 Lodges, located in the valley of the river, in a sandy and unproductive region. The children of the tribe were nearly naked, and the tribe generally had the appearance of great destitution, said to be occasioned by the removal of their traders and the long and exhausting wars with the whites and with other Indians, but scrupulously neat with what clothing they did possess. In a short conference held with them, by their Agent and John Butler, they expressed a very feeling wish for the return of some of their brethren, held as prisoners by the whites, and declined making any further promises than had been made to the President's Commission, until their brethren were restored to them. It is our opinion that the return of those prisoners will do more towards the restoration of peace and

quiet on the border than any one thing that could be done. . . . . .

After this conference we partook of their hospitalities, and remained with them over night, while the Agent returned with the interpreter to the Camp.

In the morning after breakfast, we started to the Wichita and Comanche Agency, about 200 miles distant, across the Canadian and Washita rivers, passing the site of Fort Cobb, to Fort Sill, on Medicine Bluff creek, among the Wichita Mountains, near which Fort this Agency is located.

At the Wichita and Comanche Agency, we found Lawrie Tatum, at work on his location. He had about 70 acres of land enclosed, and cultivated in corn, &c. A new Agency building was in process of erection, a pretty good store-house, and things generally looking thrifty and like business. . . . If his success should equal his plans and wishes, we may reasonably expect great improvement in the situation and circumstances of the Indians under his charge. About 1,500 acres of prairie land has been broken in different parts of this Agency, in parcels of one and two hundred acres each, for model farms, and he expects to engage the services of farmers enough to plant a part of these lots in wheat this fall, and the remainder in corn next spring, and enclose them with fence, and thus practically to teach the Indians to draw their living from the ground, instead of from the chase. Arrangements were made for his absence from the Agency, and he came to to the States with us, to procure farmers and the machinery for a saw mill, which is much needed.

We understand that inch boards, and they not of the best quality, cost at Camp Sill ten dollars per 100 feet, there being no competition with the one mill near the Agency.

A flouring mill will next be wanted, if the raising of wheat should be a success, and then will be overcome the necessity for transporting in ox teams, for 400 or 500 miles from the railroad, all the corn and flour necessary for the support of men and animals in this far distant country. The precarious character of transportation, if nothing else, would justify Government in sustaining this undertaking.

To explain the above idea about transportation, we will mention one fact. In our outward progress we passed several ox trains that were reported to make about eight miles per day on an average on good roads, with supplies for the Posts and Agencies; on our return we found the same trains, laid up on the prairie, on account of the loss of all the States' cattle employed. Out of six trains, seven hundred head of cattle had died, and more were sick.

From the crossing of the Arkansas river at Wichita city, and indeed from Fort Harker and Junction City, on the Kansas Pacific Railway, to the crossing of the Cimarone or Red Fork of the Arkansas, 250 miles, these ox teams and droves of Texan cattle use the same trail, and it seems that the Texan cattle, although seemingly healthy, and used by all for beef, leave in their wake the seeds of a disease that destroys any cattle raised in the States, but leaves the Texan oxen, if any in the trains, healthy. The disease and the cause of it seems to be as little known in the Indian Territory as here, but the fact exists, and has given rise to laws in Kansas, Missouri and other Western States, prohibiting their being driven through their borders during a part of the year.

While at the Wichita and Comanche Agency we attended a Council held with the neighboring Indians by the President's Unpaid Commission, at which we were much instructed by the speeches of the Commissioners and of the Indian chiefs present. Several of the Indians expressed much satisfaction at having the Commissioners with them, and also a wish to endeavor hereafter to walk in the white man's path.

Satanta,* a Kiowa chief, made two speeches, which were said to be characteristic of the man, who is a daring and restless personage; he said "he took hold of that part of the white man's road that was represented by the breech-loading gun, but did not like the corn ration, it hurt his teeth. He said the good Indian, he that listened to the white man, got nothing; the independent Indian was rewarded."

The Commissioners answered, that the Indians would get no arms or ammunition, but that they would be protected if they came on the Reservations and remained there, but if they left them without leave they would be punished; also saying, that the buffalo crossed the Reservations twice a year—that is enough.

From our observation and conversation with the Indians throughout our journey, we are prepared to say that it is our judgment that it would be economy in Government to resume the issue of the sugar and coffee ration. It is the opinion of all the chiefs that we have conversed with, that much difficulty will be experienced in retaining the Indians on their Reservations without such issue. The Indians object decidedly to the corn ration, and wish its value furnished in flour.

On our return from Fort Sill, we, by appointment, met at Sugar Creek, in the Washita valley, some of the chiefs of the Wichitas and Caddoes, tribes somewhat advanced in civilization, who told us that they were very desirous of having schools established among them; and also spoke of the uncertainty of tenure by which they held homes in the Ter-

* Despatches from Washington, dated 1st inst., report the death of this chief.

ritory, no portion of which had been set apart for their especial use. The Reservation is assigned to the Kiowas, Comanches and Apaches, but the Wichitas, Caddoes and probably the Waccoes are not mentioned as having any rights there, and perhaps no place else, which sometimes occasions much concern among them. They greatly desire that the Government may assign them a home; and they also desire that their annuities may hereafter be paid them in money, as they are paid to the Pottowatomies and others.

We desire to acknowledge the kind and generous hospitality of the commander and officers of Fort Sill. While we were at the Wichita and Comanche Agency, our John Butler was taken sick and required the services of a physician, which were kindly given by Dr. Forwood, Post physician, and Lieut. Harmon generously tendered the use of his quarters in the Camp, for our accommodation, and we were introduced to their mess house for our meals; all of which conveniences and services were furnished us free of cost.

In closing this brief account, we desire to commemorate the goodness and mercy of our Heavenly Father, who has wonderfully preserved us from dangers both seen and unseen in our perilous journey; and to whom we are indebted both daily and hourly for undeserved benefits, continuously bestowed upon us. May the cause for which we have labored be blessed to the saving of many from temporal suffering, and to the extension of the kingdom of Christ on earth.

JOHN BUTLER,
ACHILLES PUGH.

PLAINFIELD, IND., *9th mo. 22d*, 1869.

FIRST-DAY SCHOOL CONFERENCES.

[These lines in reference to a similar occasion are copied for the Review, as appropriate to the appoaching First-day School Conference in Philadelphia.—*Communicated.*]

"These conferences are not a three days' religious pastime, they are a renewed consecration of ourselves and all we have to Him who purchased us with His own blood. It is a solemn thing to gather together in the name of our Lord Jesus Christ, and to tell our Father in Heaven that we are prepared to take up our cross and follow Him fully. We hear much of the dangers that threaten the Church of God from external foes, but if my heart 'trembles for the Ark of God,' it is because her lamp of testimony burns dim, and luxury, pride and love of money have defiled her holy places.

"Will you pray that all who shall assemble with us next month may humble themselves under the mighty hand of God, and come forth in His strength a people not ashamed to confess that they are 'pilgrims and strangers on the earth,' for they that say such things declare plainly that they seek a country."

BE YE PERFECT.

That is, be going on to perfection. Indulge no imperfections. "*Therefore* be ye perfect," it reads, which shows that it is the summing up of what goes before: "Love your enemies. Bless them that curse you. Do good to them that hate you; and pray for them which despitefully use you and persecute you," etc. These are among the hardest exercises of Christian perfection, and yet from the context we see it was just these our Lord had in view when He gave the precept we are considering. On a certain occasion when He was giving some like precepts to His apostles, telling them they should forgive an offending and repenting brother seven times a day, they could only exclaim, "Lord, increase our faith," as if they had said, "Master, we can follow Thee in many things, we can receive much of Thy sayings, but this is a measure of duty to which we confess our faith has not yet attained." What did Christ say to them? "If ye had faith as a grain of mustard seed, you might say unto this sycamore tree, Be thou plucked up by the roots and be thou planted in the sea, and it should obey you." That is, as we may understand His words, if your faith be a living thing, growing and becoming stronger—like the vast tree unfolded from a little seed—if you believe nothing too hard to overcome which I bid you overcome, you will find things easy which now seem impossible; you will be able to forgive seven times a day; you will say to the mountain of pride which is now the impassable barrier of your unbrotherly hearts, Be thou gone, and it will obey you.

Take that precept which is the great stumbling-block of Christian practice: "Resist not evil: whosoever shall smite thee on the right cheek, turn to him the other also." When we read this, how do we treat it, if perchance we seriously think of it as a precept to be obeyed? We try to see how it can be explained—that is, explained away. We are sure it cannot mean what the words literally imply. That would be unreasonable. The Gospel is made for man, not man for the Gospel. At length, by the help of some ingenious commentator, we arrive at the conclusion that after all no extraordinary or very difficult virtue is required. But it is virtue extraordinary and by no means easy to resist not evil—to prefer being struck again, rather than return the blow; not from any cowardice, from mere tameness of spirit or native impassivity, but from obedience to the Master. This is not what every Christian can do with his present measure of grace, but

it is what every Christian should believe he may become able to do, honestly making the endeavor and earnestly seeking the indispensable help, if as a true-hearted disciple he sincerely desires in this great feature of resemblance to be like his Lord; if he sees the beauty of such holiness and sets his heart upon it, and especially if he regards a temper so conformed to Christ as one of the best signs of a state of grace. Let the disciple feel that he is not to slacken his diligence in practising those higher exercises of faith. Let him understand how faith worketh by love, love of his brother as well as the love of God, and he will not feel so confident of his salvation as long as he cannot "forgive his enemies, do good to them that hate him, and pray for them which despitefully use him and persecute him." The reason why we so feebly attempt any such perfection, why we are so prone to dilute our Saviour's precepts until we bring them down to our own practice, is not that we are so firmly persuaded of their impracticability, not that we are convinced they are utterly beyond us (for we are conscious that we have never made a hearty trial of them): it is rather because our desires for that *kind* of goodness are so feeble; because we have no hearty admiration of it, and are not quite persuaded what *is* Christian perfection, or, as we might prefer to say, evangelical perfection. We are zealous in an easier kind of religion. We are too content with good feelings, with pious emotions. We satisfy ourselves with sighing over our sins, without mortifying and killing them. We mourn over our deficiencies, but fall back on the consolation that we are not to be saved by our merits. We commend brotherly love; and if we know we fail in it, we remember that it is less than faith, which we are right sure we do have, although it is written, "Love is the fulfilling of the law." We are doctrinally sound on justification by faith without works; practically forgetful that works must justify faith. We lament over depravity in general, and excuse ourselves in the particular manifestations of it, satisfied with groaning over ourselves as miserable sinners. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," we are ready enough to say with St. Paul; but can we go on and say with him, "By which I am crucified unto the world and the world unto me"? Salvation by the cross includes the life of the cross, as well as reliance on the cross. But, alas! how are they separated; nay, the latter is made a substitute for the former. Sure we need teaching in evangelical ethics as well as evangelical doctrine. Certainly St. Paul thought so in his Epistles.—*The Living Church.*

FASHION, the ostentation of riches.'—*Locke.*

For Friends' Review.

INSTITUTE FOR COLORED YOUTH.

The managers of the "*Institute for Colored Youth*" desire to lay before their friends the following statement respecting the important institution under their care.

It is believed that the usefulness of the Institute would be materially increased, and its professed object, that of preparing skilled and efficient teachers, be accomplished much more fully than now, if the following studies are added to the present course, viz:—*Anatomy* and the closely allied subjects, *Physiology* and the *Laws of Hygiene*, a knowledge of which is of especial importance to the colored race in this country; *Natural Science* as exemplified in the branches commonly called "Philosophy" and "Chemistry;" and a thorough and regular course of *Normal Instruction.*

The demand for good colored teachers, especially for the South, is now very great. Of the 57 students who have graduated since the opening of the Institute, 42 now are or have been engaged in teaching, and the proportion of teachers from the *recent* classes is much greater than this. A large number of scholars who have not completed the full course, and who have therefore not received diplomas, have also been usefully engaged in the great work of educating those of their own race. The very great importance of providing well qualified teachers, not only for the Southern States, but also to take charge of schools for colored children in all parts of our country, is so manifest as to require no comment.

The principal obstacle in the way of introducing the improvements above referred to, is the inability of the Institute with its present income to meet the increased expenditure that would be rendered necessary thereby. It has been the aim of the managers to study strict economy in the administration of the school, and they have endeavored by the consolidation of the boys and girls into mixed classes, by the employment of a large proportion of female teachers, and in other ways, to reduce the expenses within the narrowest possible limits consistent with a judicious and enlightened prosecution of the important work, but notwithstanding this care the expenses have slightly exceeded the income during each of the last two years.

Nearly all the pupils in attendance are in limited circumstances, and are really unable to contribute more than the present almost nominal payment of ten dollars annually, text books being furnished them gratuitously.

From its foundation the Institute has been the recipient of many pecuniary favors from those interested in the elevation of the colored race, and the managers see no other way to provide the means for defraying the cost of the proposed improvements but to call

once more upon their friends for assistance.

The sum required will, it is believed, amount to more than one thousand dollars annually, to meet which it is proposed to solicit *annual subscriptions*. A collecting committee of the Board has been appointed and has already commenced its labors. We desire therefore to commend the subject to the attention of our friends who have heretofore so liberally aided us, believing that they will not refuse to furnish the assistance necessary to carry into effect the improvements so manifestly desirable.

On behalf of the managers,

MARMADUKE C. COPE,
ALFRED COPE,
JOHN E. CARTER.

Philada., 10*th mo.*, 1869.

From the North American and U. S. Gazette.

SOME THOUGHTS ABOUT THE FRIENDS.

This Christian Society now stands discriminated before the public for a great work of humanity, for the faithful discharge of which they must feel deeply responsible. They and their history have now become an object of interest to the public greater than at any previous time. I would here advert to the past but to give faith and confidence for the future. I incline not to praise, for praise is dangerous even to the best of our human nature; but I would tell the truth, that Friends may be duly encouraged and the public believe in their integrity and efficiency in the great work now devolved upon them.

I would speak irrespective of the divisions that took place among them forty years since, from which we have been in the habit of dating their decline and loss of influence and usefulness, and of even forecasting the end of their mission. I weekly read all their periodicals issued in Philadelphia, and one from Glasgow, in Scotland, and am thereby kept well posted as to their doings. I have conceived fresh hopes of their future usefulness and preservation, and would impart my conviction in the hope that I may afford some encouragement to a conservation on which much of the world's welfare depends.

Those not familiar with the history of Friends have little conception of the power they have exercised as a leaven in the world's reforms. They are counted but by thousands, but have done more than millions of the average of mankind; and have done this, keeping clear of politics, by moral influences. The most active Friends, influenced and instructed by Benezet, Woolman and Dillwyn (Americans), concentrated effort by a standing committee of twelve, of whom nine were Friends, another Clarkson, and persevered for more than the third of a century from the beginning of their labors in London, until the slave trade was abolished by Parliament; and there followed in due time, as a consequence, the abolition of slavery in all the British dependencies. The Friends of England are numbered at about thirteen thousand souls.

The Friends in America had taken steps long before to bear a testimony against holding slaves, and that testimony and its good work never receded until slavery was abolished in all our northern States. Their testimony sunk deeply and spread widely into the minds of the people of the north, until the cause was taken up by more aggressive champions, and it culminated in a sacred resentment, amounting, sometimes, almost to a phrenzy.

It was represented by Abraham Lincoln, in the Presidential chair. The slaveholder in that election heard the knell of the downfall of slavery, and had the madness to precipitate the event. True Friends could take no part in the war of the rebellion, for they could not violate their profession of peace and testimony against war. But very many of their young men volunteered to uphold the government, hoping thereby the destruction of slavery, and all Friends rejoiced when they beheld that Providence had so overruled events as to bring an incalculable good out of seeming pervasive evil.

Friends, as religious bodies, both north and south, maintained their peace principles; but how different their treatment. In the severest exigencies of the war no Friend at the north suffered in person or property. For this they and the nation owe a debt of gratitude, that should never be forgotten, to Lincoln and Stanton. At the south the Friends suffered severely, both for their loyalty and their fidelity to their principles. The highest confederate officers had owed to a Friend the best part of their education, and had not the excuse of ignorance; yet in the south Friends were stripped of their property, and personally cruelly maltreated when conscripted for military service. There, as in their early history, they endured their great wrongs in the spirit and patience of the Christian martyrs.

When the slaves were freed by the progress and successful termination of the war, the concern of Friends was awakened to new and yet more active duties. The freedmen were to be cared for in homes, clothing, provision and education, and these objects have found many devoted Friends and other Christians to give to them their time and means, at risk of health and life. The friends of Friends looked upon this demonstration with great interest, as affording the evidence that there was yet the ancient life of the Society existing in all who profess the name, yet to work and devote themselves in the great field of human

right and humanity, against wrong and oppression. We looked upon it as the evidence of a yet living power in these Christian bodies, giving hope and promise for their future vitality, even with greater interest than was felt for the immediate objects of relief, though that was regarded as a great and good work of humanity.

But none of us looked further in the future for them than that they would continue to do good in a quiet way and limited spheres, as they had been wont to do; to set good examples at home, and do kindly service among their neighbors; to fill some local offices as guardians of the poor, prison inspectors, or of school directors, with integrity, and without any compensation to tempt the politician; to authorize their preachers to travel in the ministry, giving freely, that they freely receive; mostly among Friends, but sometimes among other peoples in more of a missionary spirit, as we have seen them recently quietly going to Norway and Sweden, the Shetland and Orkney islands, to Palestine and India.

(Conclusion next week.) E. K. P.

For Friends' Review.

JUSTICE TO THE COLORED PEOPLE.

The Society of Friends having long been the faithful advocate of the colored people when in slavery, will, it is hoped, still protect their rights now that slavery has been destroyed. There is still a lingering disposition with many persons to thrust them down into a degraded position. There are certain privileges of which in a Christian community they ought not to be deprived, and cannot be without great injustice. Having been so long stripped of these privileges, it appears to be especially incumbent on us of this Society, to give them a fair chance, more particularly in relation to *education* and fitting them for the business and duties of life. They have been for so long a time shut out from nearly all the better class of schools, that it would seem particularly unjust to continue this wrong, on the plea that they are ignorant, when we, the community, have ourselves made them so. It is not claimed that they are better or worse than other people in their conduct, for there are good and bad in all classes, and hence the special reason why conduct, and not color, should be our standard for measuring them.

Many years ago, when the writer was quite young, he was forcibly struck by seeing a well-dressed and remarkably well-behaved young colored man kept outside of a stage-coach on the driver's seat, exposed to inclement weather, while partially intoxicated and profane men, with alcoholic breath, were allowed to occupy the partly vacant seats within. Since then, many similar cases of injustice have been witnessed — where ordinary civility and common comforts have been denied—simply because an all-wise Creator had given them a different complexion. The feeble wife of a colored clergyman was compelled to occupy the deck of a steamer on Long Island Sound, on a wintry night,—the exposure resulting in her death. Even since the commencement of the late war, the well-known Harriet Tubman, now living at Auburn, N. Y., was forcibly thrust out of a rail-car in New Jersey, and made a cripple for months,—although at that time employed by the Government under President Lincoln, and rendering important services in hospitals. The writer of these remarks is familiar with a recent case where a pious young colored woman, of excellent character and ample means to pay her expenses, was admitted into a seminary of learning which she went to attend, only on condition that she took her meals and lodging in the "*wash-house*," although colored domestics, occupying, however, a menial position, had been permitted free access. I mention this case to show the still lingering disposition to deny privileges and means of improvement, and to heap indignities on a greatly-wronged people. It is not single instances like this that are so hard to bear, but that continued succession of them from all sources: and it was this that extorted the remarks from a well-known colored member of our Society, and a minister in past years, that he would be willing to undergo the tortures of being *flayed alive*, if by this means he could be freed from the reproaches, taunts and insults which he met with on every hand.

It is to be hoped that members of the Society of Friends generally, while themselves so ready to do right by this people, may be ready also to plead with others against this remaining remnant of a cruel despotism. It may be well to ask these the question, against *whom* they are bringing the censure, in punishing an inoffensive people for having a colored complexion? The colored people did not give themselves this peculiarity—it was done by Him "by whom all things were created that are in Heaven and in earth." On whom therefore does the censure rest? We may well startle at the answer. It was of the afflicted and destitute that He said, "Inasmuch as ye did it *not* to one of the least of these my brethren, ye did it not to me." Yet many of the afflicted and destitute doubtless became so to some extent by their indolence and crimes; but for a colored skin, none are responsible save Him who made them. It would therefore seem especially appropriate to apply the blessing to such as had afforded relief to these, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

While we rejoice that so many are now ready to do right by these people, while many schools are opening for their relief, and the Government is admitting colored clerks and employees, there is still much disposition to thrust them out from just privileges, and it is therefore earnestly hoped that the members of our Society may avail themselves of every right opportunity for their assistance and protection. T.

For Friends' Review.

MANUFACTURE OF ICE.

BY S. J. GUMMERE, A.M.

During the past week, the citizens of Philadelphia have had an opportunity of observing a most interesting process, the manufacture of ice by artificial cold. The machine used for this purpose, and which has been in successful operation at the foundry of J. P. Morris & Co., is similar to that invented by Carré several years ago, though with some important modifications and improvements.

The agency employed to effect the requisite reduction of temperature is the sudden conversion of a liquid into the gaseous form. This change of form is necessarily attended by a great absorption of heat taken from contiguous bodies. We all have practical knowledge of the fact that evaporation is a cooling process. When any portion of the body is wet and exposed to the air, a decided sensation of cold is perceived. In general, the more rapid the evaporation, the more noticeable is the cooling effect. A well-known and beautiful experiment, which may be performed with a good air-pump even in the hottest weather of summer, is the freezing of water by its own evaporation under the exhausted receiver.

With liquids more volatile than water, as alcohol and sulphuric ether, a greater degree of cold may be obtained; but by far the most powerful refrigerating effects are derived from those substances which under all ordinary conditions exist in the gaseous form, and which only become liquid when subjected to a pressure far exceeding that of the atmosphere. Nearly half a century ago Faraday succeeded in reducing several of the gases to the liquid form by setting them free from their combinations in very strong glass tubes bent in the middle and hermetically sealed, the condensation being effected by their own pressure in the confined space, aided in some instances by the application of freezing mixtures to the outside of the tube.

By the sudden expansion of these liquified gases when relieved from pressure the most intense cold is produced, sufficient in the case of carbonic acid gas to freeze a portion of the liquid acid itself.

In the apparatus of Carré the gas employed is ammonia. The common aqua ammoniæ or spirits of hartshorn is subjected to heat, by which the gaseous ammonia is separated from the water, and passing into a strong iron vessel, it is under a pressure of about half a dozen atmospheres reduced to the liquid state. From this reservoir the ammonia passes, as it resumes the gaseous form, through a number of tubes contained in a large tank filled with brine, which is thus cooled many degrees below the freezing point of pure water. The water to be frozen is contained in large tin vessels or moulds immersed in the brine. The liberated gas, after doing its work of refrigeration, is again united to the water from which it was separated, and is thus made to pass continually through the apparatus in a constant circuit.

It is seriously claimed that the loss of material is so inconsiderable, and the consumption of fuel so small, that this manufactured ice can be brought into competition with the natural product, even in such climates as ours. The actual cost of the ice with the machine now in operation was stated to be about four dollars per ton.

At the time of my visit the machine was in full operation to the great gratification of numerous spectators. The covers being removed from several of the vessels containing the water to be frozen, we found in some the water yet entirely liquid; in others the freezing process had just commenced at the sides, while in others the whole mass was solid. These last were removed from the tank, and by the application of warm water to the outside of the vessel, the ice was liberated in beautiful crystal slabs of about three feet in length by one foot in width and three or four inches in thickness.

THE ORIGIN OF PETROLEUM.

The origin of combustible volatile and liquid mineral products, such as gas, oil, tar, asphalt, is still an open question. The presence of large beds of anthracite coal leads to the suspicion that oil was derived from the distillation of bituminous coal by volcanic action. Explosions in coal mines indicate that gases can be produced in the beds of coal without the aid of heat; and according as these gases have a vent to escape, or are under heavy pressure, can they remain volatile, or form liquids. Petroleum usually occurs in porous fossiliferous limestones, or in such sandstones as are evidently of marine origin. This has led geologists to look upon petroleum as of animal origin; and recent observations in Egypt have served to sustain this view.

There are in Egypt natural petroleum springs now in actual formation. The coast of this land consists of coral beds. The coral

animal grows toward the sea, but dies out on land, leaving a porous lime-rock behind. In the cavities of this rock oil collects which is derived from the decomposition of the polyp coral, and is collected and used by the inhabitants for many purposes. Vast beds of coral would yield a proportionate supply of oil; and this is now considered by many to satisfactorily account for the oil springs and asphaltum lakes of various parts of the world. They were once coral beds of ancient seas, and the oil is of animal origin.—*Journal of Applied Chemistry.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 6, 1869.

The First-day School Conference in Philadelphia.—The Review has ever been an advocate of schools for Scriptural instruction. As six days of the week are given to schools devoted, in the main, to secular teaching, (though the day-school ought to be a place of Christian training also,) the First-day of the week by general consent is appropriated to direct religious and Scriptural instruction, and results have followed, the value of which it is quite impossible to over-estimate. In turning attention at this time to the subject, the fact lies open to view, that the First-day school has become a prominently recognized Institution in the Religious Society of Friends, organized within most of its congregations, and fostered with care by nearly every Yearly Meeting. We know not that there is more than a single exception, and within the borders of that Yearly Meeting the system flourishes and has been eminently blessed of the Lord. The developed talent, the Christian self-abnegation, the yearning and the labors for the highest good of our youth which are due to this movement within our denomination, are cheering and are truly remarkable. In the successful establishment of a First-day *Normal* school, Friends have taken the initiative. It is no longer a question whether we shall have First-day schools. Their statistics are spread upon the minutes of every Yearly Meeting save one, and their results are telling upon our future men and women; nay, of many who are now influential in the Church's counsels, the characters were moulded, in part, in these schools.

It becomes then an object of very high importance that Friends' First-day schools should be conducted in the best manner. To this end the teachers love to compare their experience, and they can well appropriate the prophetic words, "Then they that feared the Lord spake often one to another." Hence we find, during the weeks of Yearly Meetings, the houses thronged with earnest Friends whose hearts are in the work, the Yearly Meeting itself appropriating a convenient time, that the attention given to the subject may be complete; for Friends who are themselves upon the downward slope of life, know well that the children (whom the Psalmist emphatically declared to be *an heritage of the Lord*) are "the beauty of the present and the hope of succeeding time." It does not follow that a school will be profitable because it is held upon the First-day of the week, but the self-sacrifice involved would scarcely be incurred without a desire to do good, and if this desire be cherished in the Divine fear, with a continual prayer for the help of the Holy Spirit, good will not, we think, fail to result.

Of course Friends' First-day schools should be conscientiously conducted in accordance with the principles which characterize us as a Christian people. It is with this understanding alone that we advocate them. We have seen them thus conducted in various parts of the United States. We have seen ministers, elders and overseers meekly lending themselves to this labor of love, harmoniously joining with their fellow members of varied stages of mental and spiritual development.

Holding these views, we welcome the approaching Conference in Philadelphia. Does the question arise whether an attachment to the truth as held by Friends will be promoted? We trust that it will, and that the reality of our Christian profession will be apparent to all, its efficacy put to the proof, and the army of teachers encouraged to rally to the standard of "*Primitive Christianity revived.*" From generation to generation the Truth is unchangeable, yet in its advocacy each successive period may have its special mission. May all be faithful to the work of their own day. Whilst we believe in our principles, let us trust one another. The object is worthy—the motives sincere—the laborers

earnest. Remember, Friends, that we have "a banner to be displayed because of the Truth." Unfurl it, and let it float over the council of teachers, inscribed with no mottoes foreign to the principles of Fox, Penn, Barclay, Story, Gurney, Forster and Grellet, meanwhile remembering that, (to quote the words of our own poet,)

"The white wings of the Holy Ghost
Spread, seen or unseen, o'er the heads of all."

E. K. P., the Friends and the Indians.—We copy from the *North American* a paper written by a prominent member of the Philadelphia bar. It contains much that will be acceptable to our readers. On one point we could wish he had spoken explicitly: the *limited extent* of Friends' jurisdiction over the Indians. An idea prevails with many that the whole 300,000 Indians in the United States are under the charge of our people, and under this impression we shall be misjudged and the value of peace principles under-rated, when rumors are received of "*Indian outrages,*" though these be the result of continued *outrages upon the Indians* by fraudulent traders and agents who persist in the old system. It were well for the public to understand that there is only one Superintendency under the jurisdiction of our religious body, and one under that of the Society claiming the same name with us and equally attached to the principles of peace.

The essay of E. K. P. has been written under a generous and good impulse, and it is calculated to be of service.

We trust that there is in the general mind a readiness to afford to the successors of William Penn fair opportunity to test the efficacy of Gospel principles in their application to the children of the forest. We ask of our fellow-citizens their Christian sympathy in the great responsibility which has come upon us unsought—we ask of our fellow members the co-operation of their prayers and their liberality, (for our Agents have need of funds beyond those afforded by Government)—and we humbly and reverently ask of the Father and Lord of the red man and the white that He will endow our laborers with wisdom and fidelity, and with His blessing, without which their efforts must be unavailing.

Ohio Y. Meeting.—In the 4th No. of the current volume we commenced an account of this Yearly Meeting. The letters intended to complete the history have failed to arrive, which is regretted, as we are not enabled to give the life coloring of the picture, and must be limited to the mere statistical details of the printed minutes, just received. We are, however, verbally informed that the Yearly Meeting and the meetings for public worship were held to the honor of Truth, and that brotherly love and Christian fellowship prevailed, the unity of the Spirit being kept in the bond of peace.

The Representatives were all present, and a committee of Adrian Quarterly Meeting, who were bearers of a minute of that meeting, requesting incorporation with Ohio Yearly Meeting, which was now consummated: the full assent of New York Yearly Meeting being given in a postscript to the Epistle from that body. Ten ministers from other Yearly Meetings were present, (all save two with credentials,) and five other Friends (mostly Elders) accredited as companions. The London General Epistle was received with the appreciation due to that excellent and instructive document, and, as before stated, a reprint of 1300 copies was ordered. Respecting the Epistles received from the various Yearly Meetings, the following record was made:

"The reading of these acceptable communications has again brought us under a feeling of the blessed unity and fellowship with our distant brethren, in the love of the gospel, of which these precious tokens are the lively evidence."

Upon nomination by the Representatives, the Yearly Meeting united in the appointment of Jonathan Binns and Geo. K. Jenkins for Clerk and Assistant Clerk.

The consideration of the state of Society, as presented in the answers to the Queries, introduced the Yearly Meeting into a living concern for the true spiritual well-being of its several members, which was embodied in the following minute:

"While the state of Society was under consideration, as well as at other times during the deliberations of this meeting, much tender counsel and wholesome advice were extended by dear Friends, concerned for the prosperity of the church and the growth of all the members in grace, and in that knowledge of the Truth as it is in Jesus, which, through the guidance of the Holy Spirit, would lead us in the way cast up for the ransomed and redeemed of the Lord to walk in. Then would love

prevail in our hearts; love to Christ our Saviour, and love unfeigned to our brethren. If our hearts are pervaded with this love, it will give us the highest motive for attending our religious meetings. There are many inferior motives that may induce such attendance, but if we hope to be benefited thereby, the one great animating power should be a deep and abiding love of Him who first loved us, and gave Himself for us, and knows our great need of His divine assistance; and who has left His gracious promise for our encouragement, that 'Where two or three are gathered together in my name, there am I in the midst of them.' Let us meet together in this love, under the influence of this exalted motive, sincerely waiting, and with prayerful hearts seeking for the arising of that life which comes by the power of God, and gives ability to perform acceptable worship unto Him. Then dulness and drowsiness would not be felt in our meetings. The unction would flow as from heart to heart, and refreshing from the presence of the Lord would be our portion.

"There never was a time when the Society of Friends were more loudly called upon to uphold and maintain, in its purity, the standard of spiritual worship before the surrounding world. There is much commotion among the churches, and many seem to be returning to a dependence on the 'weak and beggarly elements' for a hope of salvation. But we believe that this fundamental principle of the religion of Christ, so prominently held forth by our religious Society from its rise to the present day, is essential to the preservation of the church on the immutable foundation, to the enlargement of her borders, and to her final victory over the powers of darkness and death.

"Let each of us, then, feel and realize our responsibility in this important matter. We cannot lay it on the ministry, or any other portion of society. We all have a part of the burden to bear, a part of the work to do. And our Heavenly Father is ready to bestow help from the sanctuary and strength out of Zion to them that ask in faith, dedicating themselves to His service.

"A deep concern was felt for the religious training of the dear children, the lambs of the fold—a class which received the especial notice and blessing of our Saviour when he walked on this earth, and who are still the objects of his tender love. He desires that they should still be brought to him, that He may bless them, and carry them, as it were, in his bosom. How fervent, then, should be our endeavors to point them to Jesus the Saviour of the world; to instil in their tender hearts the living principles of his gospel, with prayer that they may take root and bring forth fruit to his praise.

"In the work of training the beloved children to love their Saviour, and grow up as plants of his right-hand planting, it was believed that First-day schools for scriptural instruction are efficient instruments. And parents and elder Friends were desired to attend those schools regularly, and give them the aid of their counsel and encouragement.

"Our Saviour declared that the Holy Scriptures were they that testify of Him. How important then that we and our children should be thoroughly acquainted with their testimony. There we find opened the Divine plan of Salvation by the blood of Christ for a lost and ruined world. And there we are assured of the gracious and inestimable gift of the Holy Spirit to every soul to profit withal, that will submit to its purifying operations and enlightening influences; whereby they will be enabled to overcome the temptations and escape the snares of the wicked one. Whether it be in the reading of the pernicious publications that so much abound, or in associating with frivolous and corrupt companions that lead in the ways of sin, or in suffering their minds to be carried away from the simplicity that accompanies a real acceptance of the principles of the gospel in the heart, into the adoption of many of the vanities and follies of an unstable world.

"Put on therefore, dear children, 'the whole armor of God, that ye may be able to stand against the wiles of the devil.' For we hope better things of you, and things that accompany salvation, not only to yourselves, but to the world. For the fields are white unto harvest, and laborers, earnest laborers are called for, that they may go and work for the Lord.

"We feel comforted in believing that the sin of tale-bearing and detraction is much discouraged amongst us, yet it was feared that there is more of it, even among the members of the church, than we are aware of, and Friends were exhorted to guard vigilantly against this potent wile of the enemy of our souls; remembering the declaration, 'Whoso privily slandereth his neighbor, him will I cut off.' And Friends were cautioned against entertaining and circulating disreputable reports against particular individuals, communities or religious bodies, condemning them without a full knowledge of the circumstances. If a brother be overtaken in a fault, endeavor to restore such an one in the spirit of meekness. There is a freedom in Christian love which will give no offence, when we approach such an one for his good, and labor with him privately and faithfully, and whether we gain our brother or not, we shall have peace in our own souls.

"The scourge of intemperance, which is spreading its baleful influence over our fair land, carrying sorrow and desolation in its course, was feelingly alluded to; and Friends were earnestly exhorted to keep themselves clear of complicity with it in every sense, and to embrace every fair opportunity to bear our testimony against the use of all intoxicating liquors, and do what they can to stay its progress.

"It was much cause of regret that some of our dear Friends have not seen their way to follow the advices of this meeting, which have been issued from time to time, in relation to the daily reading of the Holy Scriptures in their families, under a solemn feeling of their constant adaptation to our every state, through the influences of the Holy Spirit.

"Striking instances were given of the blessed effects of a perseverance in this practice, and Friends who have not adopted it were again tenderly advised to commence, under a sense of their solemn responsibility, that they may no longer deprive themselves and their children of these opportunities for receiving the good seed into their hearts.

"In order to counteract, as far as practicable, the evil influence of corrupt books and publications, which the enemy of all righteousness is sowing broadcast over the land, Friends were advised to supply themselves with religious tracts and publications, in order to distribute them when travelling or visiting, and on other occasions where opportunities are afforded. The enemy is making busy use of the press to lay waste the heritage of God. Let Christians therefore use the same powerful instrumentality to turn back the tide of iniquity, and let their voice be heard through the land, hoping for the fulfilment of the promise: 'The Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord.'"

Deaths of Ministers and Elders were reported as follows:

Isaac Lloyd (E.) Short Creek Mo. Meeting, 3d mo. 1st, 1869, in his 75th year.

Lydia Bailey (M.) Flushing, 6th mo. 18th, 1869, in her 68th year.

West Negus (E.) New Garden, 11th mo. 20th, 1868, in his 81st year.

Eli Haines (E.) Salem, 4th mo. 14th, 1869, in his 89th year.

Zilpha Marmon (E.) Goshen, 12th mo. 17th, 1868, in her 65th year.

Daniel Wood (M.) Alum Creek, 9th mo. 24th, 1868, in his 80th year.

Lawrence W. Butler and William Daniel were appointed members of the Meeting for Sufferings, in the place of Eli Haines and Benjamin Stanley, deceased.

Statistical reports showed a membership of 1704, and that 26 had ceased to be members, and 41 new members had been received. Two Monthly Meetings failed to report, and the members of Adrian Quarterly Meeting, now annexed, were not included; so that the actual membership of Ohio Yearly Meeting must be more than double the number here given.

Explicit direction was given to the Quarterly Meetings to give annual report of the number of their members, of families and parts of families, of receptions and disownments, and the number of Friends "who are in the daily practice of reading a portion of the Holy Scriptures with their families collected, and the number of those who do not."

"Under a weighty concern for the advancement of the cause of Christ amongst us, and for the spiritual growth of our members in that which pertains to a heavenly life," a joint committee of seventy-five Friends was appointed "to visit and render such assistance to our subordinate meetings as they may be enabled to afford, and to visit families and individual members as way may open for; and also to attend to such other religious labors as best wisdom may point out for the benefit of the church and the advancement of the cause of our holy Redeemer."

The minutes of the Meeting for Sufferings were read and their proceedings approved. The Indian question, as here presented, has already been laid before the readers of the *Review*.

A memorial concerning our beloved Friend Rebecca T. Updegraff was introduced by the Meeting for Sufferings and approved. The minute in the case says:—"We trust that the bright example thus impressively brought before our view may be a fresh incitement for the renewal of covenant with our God, and dedication of body, soul and spirit to His service." We hope ere long to be favored with this interesting document.

The report of the Executive Committee on the Freedmen showed satisfactory devotion to their important duties. Three schools and a night school and three First-day schools had been conducted at Jackson. The Penitentiary had been visited nearly every First-day, and the religious needs of the convicts ministered to in various ways in Christian love. The sum of $2000 was appropriated to their use in the succeeding year. The Treasurer of said committee reported the receipt from the Monthly Meetings since last year of subscriptions amounting to $824.15.

The following clause was adopted to take the place of the 5th paragraph on page 63 of the book of Discipline:

"In order that our meetings for discipline may be kept suitably select, it is advised that none but members be allowed to sit therein, except by permission of Elders or Overseers."

The following report on the subject of Peace is here given, being substantially the same as presented to the different Yearly Meetings:

"The Standing Committee on the subject of Peace report that the subject has claimed our attention, and that several meetings have been held within the limits of the Yearly Meeting, a large number of tracts distributed, and the subject presented in various ways for the consideration of the thoughtful and candid citizen. And we feel that the presentation of it has met with a response of inquiry, and in a good degree of acceptance, quite cheering and encouraging; and that as the mind is led to investigate the causes, many of them exceedingly trivial, which have given to the world the fearful accompaniments of war and its deplorable results, we are fully satisfied that the Peace movement will gain the confidence and support of every true disciple of Christ.

"We herewith submit the report of the Executive Committee, and recommend that our quota of the proposed appropriation be raised, believing that no demand is made upon our benevolence as Christians that is fraught with more vital interest to the church militant, in bringing an acceptance in its fulness of the declaration of our Lord and Saviour, that on these two commandments hang all the law and the prophets. First, that 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' And the second, that is like unto it, 'Thou shalt love thy neighbor as thyself.' 'God is love.'

"Necessity for war is the plea; expediency the rule. All its attendant evils are admitted and lamented; a way of escape is craved. It is eminently the duty of the Christian to point it out. Light is wanted; it is his privilege to be instrumental in affording it, under the guidance of the Holy Spirit, through the presentation of the truths of the Gospel of the Prince of Peace.

On behalf of the Committee.

WM. J. HARRISON, *Sec. pro tem.*"

REPORT OF THE EXECUTIVE COMMITTEE ON PEACE.

To the Acting Committee of Ohio Yearly Meeting:

DEAR FRIENDS: In submitting our second annual report, we gratefully acknowledge the goodness and mercy of our Heavenly Father for his continued blessing to us of health and ability to work, although in an humble and quiet way, in this important part of his great harvest field. We feel indeed that in this important branch of the Master's work, the harvest truly is plenteous, but the laborers are few. But we trust that many prayers are being put up to the Lord of the harvest, that he would send forth more laborers into his harvest. Nor are these prayers in vain. The evidences of an increasing interest in the cause of Peace are almost daily coming to light both in this country and in Europe.

A recent writer in the *Herald of Peace* [an English periodical,] who was nearly five years in the army in the late bloody conflict in this country, says:—"I feel a debt of gratitude to the *Herald of Peace* I can never repay, in having shown me how very inconsistent with the Christian profession is an advocacy of any war. The world wants an interpretation of Scripture that knows *no glory save that in Christ*—no honor but that of serving Him; that shall know no boundaries, no countries, no peoples. We fall short of comprehending the grandeur of Christianity when we can halt at an imaginary line crossing a continent. There is something yet to be attained that shall envelop all the people of the earth in a common brotherhood under all circumstances. That is love, Christ's love."

Another man, who was a captain in the army in the late war, sent an order for tracts and documents on Peace, saying he thought the present a favorable time to circulate them.

The American Peace Society has been revived since the war, and is now actively at work, disseminating tracts and documents, and through a number of active agents, lecturing and spreading light on this great subject. And although not taking the same high ground that we do in relation to all war, is no doubt accomplishing much good. There are one or two other peace organizations in this country, and several in Europe, actively at work. The Secretary of the London Peace Society has been elected a member of Parliament in England. Several other peace men are also in the same body. A Peace League has been organized in France, which embraces eminent men in Germany and Switzerland.

All these are cheering indications, and cannot fail to encourage the Friends of Peace everywhere. It becomes Friends, who, as a religious body, have always borne a testimony against war, not to relax their efforts because others are coming up to their help, but rather to work with renewed energy and vigor. "For as much as ye know that your labor is not in vain in the Lord."

The Executive Committee met in New York in Fifth month last, and reorganized by appointing Robert Lindley Murray, President, Daniel Hill, Secretary, and Murray Shipley, Treasurer.

The committee united in recommending to the different Yearly Meetings embraced in the association, to raise the sum of five thousand dollars, the present year, for the use of the committee, in the same proportion that the first ten thousand dollars was raised. This sum when divided between seven Yearly Meetings, and then subdivided between the individual members, amounts to a very small sum indeed to each one, and yet when collected, in the aggregate, it makes a sum large enough to enable the committee to do an immense amount of work.

We have had the following tracts and documents stereotyped, namely:

Scripture Testimony on Peace	12	pages.
Gurney's Essay on War	24	"
Chalmers on Peace	11	"
Universal Peace. Bogue	24	"
Sumner's Oration	100	"
Defensive War. Henry Richard, M. P.	16	"
Arbitration as a Substitute for War	4	"
War as a Judicial Redress	4	"
Four Aspects of War	4	"

Making 199 pages of plates altogether owned by the committee. It costs about one cent per every ten pages for paper, printing, folding and stitching, after we have the plates. We have had several thousand tracts published, which have not been stereotyped, and have purchased a large number adapted to our work from other associations.

Since our last report we have sent out from the office at New Vienna 618,337 pages of Peace matter. They have generally been sent by mail from two to eight hundred pages in a package, mostly on orders. But a number of parcels have been sent to ministers and other influential persons, and they have gone to all parts of the land, from Maine to California.

We know not what may be the result of this seed sowing, but we have faith that the "Lord of the seed-field will take care of his own, and the world shall yet reap what our sowers have sown."

We have been trying to secure the services of some able man as general travelling agent, to go before the institutions of learning in the country, and especially theological seminaries, where young men are preparing for the ministry, and press upon their consideration the claims of the cause of Peace; but we have not yet been able to secure the services of such a man.

We have had no recent reports from the acting committees of the different Yearly Meetings, but we learn, through other sources, that most or all of them are more or less actively engaged in the work.

If we succeed in securing a good general agent, he can probably spend at least one month within the limits of each Yearly Meeting in the Association.*

On behalf of the Committee.

8th mo. 31st, 1869. DANIEL HILL, *Secretary.*

P. S.—We have taken measures to supply the students at all Friends' colleges and institutions of learning with peace documents, and all the children attending our First-day schools with peace tracts especially adapted to children.

After due consideration a change was made in the time of holding the Yearly Meeting, which is set forth in the following minute:

"That the Yearly Meeting open by a meeting for worship at 10 o'clock A.M. on Fifth day preceding the first First-day in Ninth month; followed by the meeting of Ministers and Elders at 3 P.M., same day. Meeting for Sufferings at 8 o'clock, and Yearly Meeting for discipline at 10 o'clock on Sixth-day morning.

"That all business sittings of the Yearly Meeting commence at 10 o'clock A.M. and close at about 1 o'clock P.M. That at the first sitting of the Yearly Meeting a committee be appointed to propose to next sitting the names of suitable Friends for all the known committees that may be required. And that all our members may be brought into the service of the church, it is suggested that, as far as practicable, the same Friend shall only serve on one committee at the same time. That 3 o'clock P.M.

* Robert Walton Douglass, of Wilmington, Ohio, has been subsequently engaged.

of the day on which any committee is appointed, shall be the time for the first meeting of the same, which may afterwards meet on its own adjournments."

The Report upon the Boarding School says:

"The committee charged with the prosecution of the suit before the District Court, at the term holden at Steubenville, commencing on Ninth month 29th, 1868, inform that the parties to the suit met at the time appointed; and after the failure of another effort to effect an amicable adjustment of the conflicting claims, the evidence having been presented on both sides, the Judges of the District Court referred the whole case, with the evidence offered, to the Supreme Court of the State, for its adjudication and decision."

The Committee on Education reported 660 children of suitable age for school, *(this, it will be understood, does not include those in the State of Michigan, who will be embraced in next year's report,)* of whom 56 have attended Friends' schools, 7 in family schools, 423 at public schools. There are 22 First-day schools —number of pupils enrolled 1115, average attendance 730—members enrolled 673—adult pupils 208. There are 98 teachers—7 libraries, with 1407 volumes—4 Bible classes—5 meetings without First-day schools.

Liberal subscriptions were made to the Baltimore Southern Aid Association.

The following correspondents were appointed for the Mo. Meetings in Adrian Quarter:

For Adrian Mo. Meeting, Joseph Gibbons —Address, Adrian, Mich.

For Raisin Mo. Meeting, Peleg C. Haviland. Address, Adrian, Mich.

For Rollin Mo. Meeting, Wm. Beal, Rollin, Lenawee Co., Mich.

For Ypsilanti Mo. Meeting, Edward Gorton, Ypsilanti, Mich.

"Under an humbling sense of the favor of our Heavenly Shepherd, in that He has been pleased, in His loving kindness, during the sittings of this Yearly Meeting, to spread over us His overshadowing wing of mercy and Divine compassion, enabling us to transact the various important concerns that have come before us in condescension and brotherly love, the meeting adjourned to meet at Damascus on Fifth-day preceding the first First-day in the Ninth month next year, if the Lord permit."

THE PRACTICAL FARMER AND RURAL ADVERTISER.—We have wished for some time to call attention to this good Monthly, edited and published in this city by our friend Paschal Morris. A reason for doing so at this time is found in its enlargement by eight additional pages, making it a periodical of 24 pages four columns wide. It is well printed, liberally and usefully illustrated with engravings, and full of valuable practical matter. Did space admit, we would more frequently give extracts both from this and from the *Country Gentleman,* edited by our friend John J. Thomas. The farming interest is of vast importance, and the business of Agriculture ought to command a high order of intelligence. In this the welfare of our country is largely concerned. The Farmer should be a thinking, a scientific man, and a dilligent reader of Agricultural papers. When we visit our *country cousins* and find that they are subscribers for both the above named papers, we are not disappointed in looking for the results.

THE AMERICAN AGRICULTURIST. — This also is one of our valued exchanges. The nnmber for 11th month lies before us, rich in pictorial illustrations. We notice with pleasure its advocacy of timber planting for the Prairies. The need is great for buildings, fences and railways; for fuel, fruit and shade. Millions upon millions of railway-ties will be rendered necessary by the decay of those just laid, before new timber for the purpose can be grown. Tree-culture is an object which should claim the attention of western landowners.

INSTITUTE FOR COLORED YOUTH.—Attention is called to the address on behalf of this Institution. Its claim is strong to unqualified approbation and liberal support.

DIED.

REYNOLDS.—In Guilford Co., N. C., on the 2d of Tenth month, 1869, Almira, daughter of Lewis and Mary H. Reynolds, in the 23d year of her age; a consistent member of Centre Monthly Meeting. Through the mercies of a crucified Redeemer she was enabled to bear her sufferings with patient resignation, and leaves the consoling evidence to a wide circle of friends and relatives that her end was peace.

WILSON.—On the 21st of Seventh month, 1869, in the 31st year of her age, Rachel, daughter of Joseph G. and Hope Wilson; a member of Westfield Monthly Meeting, Indiana. Her personal traits were endearing to an unusual degree. Preserved in patient resignation during a protracted illness, the constant breathing of her spirit seemed to be, "Thy will be done;" and as the time of her dissolution drew near, she seemed like one girded and waiting for the coming of her Lord. A few days before her death she remarked, "I feel that my work is done—that I have nothing to do but to wait: whether I live or die all will be well."

NEWHALL.—On the 2d of Ninth month, 1869, at his residence in Lynn, Joseph P. Newhall, in his 47th year; a valued member of Salem Monthly Meeting, Mass. This dear Friend had for several

years given evidence of his faith in the gospel of the Lord Jesus. His walk amongst men in all the duties of a citizen was marked by that high sense of justice and right which belongs alone to the humble Christian; and in the Society of which he was a prominent member, his solid deportment and his sound and discriminating judgment caused him to be regarded as a safe and prudent counsellor by both young and old; while in his family his tenderness, patience and gentleness, mingled with a firmness based on deep religious conviction, commanded the esteem and love of all around him. While Superintendent of the First-day School in the Meeting to which he belonged, many were the opportunities of sowing the seed of the kingdom, and in no case was he known to shrink from the full performance of his duty. He bore his sufferings—which in great mercy were not severe—with patience and Christian resignation, and looked calmly forward to the time when he would be at rest with joy and not with sorrow; and a few hours before he fell asleep, he said to a dear friend, "I am almost home." Calmly and gently he slept in Jesus. "Blessed are the dead who die in the Lord."

NOTICE.

The Fifth Biennial Conference of Teachers and Delegates from Friends' First-day Schools in America will be held in Philadelphia, beginning Eleventh month 17th, 1869, at 4 o'clock P. M., for the consideration of the First-day School work and kindred subjects. All Friends interested in Scriptural Instruction are cordially invited to attend.

By order of the Executive Committee.

CHARLES TABER, *Secretaries.*
WM. G. RHOADS,

Friends living at a distance who propose coming to Philadelphia for the purpose of attending the Conference, will confer a favor if they will forward their names and Post-office address to Samuel R. Shipley, No. 111 South Fourth St., Philada., as soon as possible, in order that arrangements may be made for their accommodation.

The Local Committee desire to extend a cordial invitation to all Friends who are interested to come.

Friends coming from a distance to the Conference are informed that by paying full fare east over the Pennsylvania, Philadelphia and Baltimore, Reading, Catawissa, Richmond and Danville and Richmond and York River Railroads, also the Philada. and Erie and Pittsburg, Columbus and Cincinnati Railroads, and all stations on the Panhandle route except Chicago, they can be supplied with free return passes, signed by the Secretary of the Conference R. L. Murray, No. 152 Broadway, New York, will have round trip tickets to Philadelphia, good for all members of the Conference, at four dollars each. And application has been made to the Fall River line for commutation tickets between Boston and New York. Thus travelling facilities are engaged as far south as Greensboro, N. C., and west as Chicago, Ill.

A Stated Meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor will be held at the House of Industry, No. 112 North 7th St., on Seventh day, the 6th inst., at 3½ P.M.

JULIANNA RANDOLPH, *Clerk.*

FRIENDS' FREEDMEN'S ASSOC.—A Special Meeting of the "Friends' Freedmen's Assoc." will be held at the Arch St. Meeting-house, Philada., on Third-day, Eleventh mo. 16th, at 8 o'clock, P.M.

Friends generally and others interested in his work are invited to attend.

3t JOHN B. GARRETT, *Sec'y.*

CORRESPONDENCE.

WINONA, COL. CO., OHIO, 10th mo. 18, 1869.

Dear friend Wm. J. Allinson.—In the last No. of the *Review*, at the close of the News Summary, it is said the late storm at Eastport, &c., was predicted on scientific grounds by Lieut. Saxby, in Twelfth month last. The N. Y. Tribune said a short time since that the German scholar *Falb* predicted the late earthquakes on the South American coast perhaps more than a year before their occurrence, also on scientific grounds. Now this seems to be a new field. A *prediction* of an *earthquake* and a *hurricane* on a *plausible* scientific basis is something of exceeding interest.

I take the liberty of asking if thou can give us in the *Review* an account of the principles on which these predictions were founded. It is an application of the principles of science which would surely be new to most of us, and no doubt welcome to a large portion of that class of readers for which thou spreads a bountiful table. Let us have a plausible, intelligible explanation of this great theory.

Truly thy friend, CHAS. WILLIAMS.

[We handed the above letter to our scientific friend Samuel J. Gummere, and received the following reply.—ED.]

My dear friend W. J. Allison.—In regard to the subjects referred to in Chas. Williams' note, I would say that I do not think there is any reason to believe that either the late storm at the North or the earthquake at the South was really "predicted on scientific grounds."

A *tide* of somewhat unusual magnitude was indeed announced as sure to occur at a specified time, from the circumstance, easily ascertained by inspection of astronomical tables, that the various conditions of lunar position, &c., would then be such as to produce almost the greatest possible effect in elevating the waters of the ocean. A great storm did indeed occur about the time of this high tide, and it seems to have been supposed by many that the two phenomena were connected, and that the prediction included both.

Nor does it seem to me that we are justified in attaching much importance to Falb's asserted prediction of the earthquakes. If a person reasoning clearly from the known laws of Nature should be led to some hitherto undiscovered result, and should in consequence thereof *predict* a remarkable event as certain or as likely to occur at a definite time in the future, either the failure or the verification of the prediction would justly claim the attention of men of science. But a prediction based on what seem to be mere fanciful views of material laws and influences, needs to be

very exactly fulfilled in relation to time and place and circumstance, or to be approximately fulfilled in repeated instances, before much weight can be attached to it.

In both these matters mistaken views have no doubt been pretty widely spread from vague, inaccurate and sometimes absurd statements in the public papers. As an example, I give from the "Press" of to-day the following extract referring to the very subject under consideration:

"The recent violent upheavings occurred while the moon was *about half way from the earth* and was seven days old, and Prof. Falb's theory has not been demonstrated."

What is meant by the moon's being "half-way from the earth" it is hard to imagine; but a more ludicrous instance of perversion of scientific statement of fact by the newspapers occurs to me as I now write. About thirty-five years ago, when magneto-electricity was a new science, Prof. Henry, now of the Smithsonian Institute, successfully repeated the experiment first performed by Faraday, of obtaining electricity from the magnet. A Virginia editor, having evidently mistaken the word magnet for another of nearly similar sound, thought himself justified in employing an euphemism in his account of the interesting fact, and consequently informed his readers that Prof. Henry had obtained an electric spark from the Horse-shoe *worm*.

Thy friend, S. J. G.

Muscatine, Iowa, 10th mo. 11th, 1869.—Our dear English Friends Henry Binns and Wm. Robinson have just attended the meetings at this place: having visited the meetings in Wisconsin and Minnesota belonging to Iowa Yearly Meeting, and those in Winneshiek Co., they have now gone to Springdale. They seem "determined to know nothing among us save Jesus Christ and him crucified."

Pennsylvania, 10th mo. 23d, 1869. . . . Our Redeemer, who knew all things, and in whom are hid all the treasures of wisdom and knowledge, declared that "a house divided against itself cannot stand." I often reflect on these words of the Lord, and believe them to be true. I have been at Baltimore Yearly Meeting, where I was made glad from day to day when the hour arrived which summoned us to go up to a house which was *not* divided, and where the fruits of the Spirit (*against which fruit there is no law*) are love, joy, peace, long-suffering, gentleness, goodness, faith.

Falmouth, (Eng.) 15th of 10th mo., 1869.

My dear friend Wm. J. Allinson.—I read with much interest thy leader in the last received *Review*, on the recent money panic on your side of the Atlantic. How different the gambling spirit that led to those sad results, from that of him who could say: "The half of my goods I give to the poor"—which met the especial approbation of his Lord and Master—"To day I must abide at thy house."

. . . . . .

I understand that our dear Friend Sarah F. Smiley has been able to resume her work in Scotland, and we hope to have the pleasure of seeing her in Cornwall before the end of the winter. Thy friend, very sincerely,

A. Lloyd Fox.

THE FIRST-DAY SCHOOL TEACHER.

. . . . Go—speak to Jesus first;
Then to the child. Go, let *Him* speak to thee
Who taught on earth in Judah's waning days
On mountain slopes, along the pebbly beach,
And on the joyous billows of the sea.
Yes, in the closet hear His voice who spake
As never man did speak. Ask for His mind
Whose patience bore the burdens of a world.
Ask trustingly; the promise is to thee:
Thou shalt receive. Then meet the child as one
For whom the Saviour died. That ransomed soul—
God knows—it may be given thee, to lift
The little fledgeling to an angel's seat.
O! touch not heedlessly the chords that thrill
To gladness or to woe. Lay gentle hands
On things that tell the tale in other worlds.
Go—speak to Jesus—wait His answering word:
Then tell the trusting child like one who comes
Transfigured from the mount of prayer. . . .

—*Selected.*

SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 1st inst.

Great Britain.—W. E. Gladstone has written a letter to the Council of Dublin, expressing his satisfaction and that of his colleagues at the approval given by that city to their conduct in regard to the Irish Church legislation in the last session of Parliament, and acknowledging the solemn obligation he is under to deal to the best of his ability with other subjects affecting the welfare of Ireland. With respect to the Fenians, he says it would have been more agreeable to the government to give effect to a desire for clemency founded on the most honorable motives; but he reviews the whole subject and gives reasons for denying amnesty. Sir John Gray, M. P., has assured the Council that he knew the Premier was determined to settle the land question in the same effectual manner in which he had settled that of the Church, and to abolish the exterminating policy of the landlords.

The weather in England has been unusually cool for the season, and reports of frost and ice came from various parts of the kingdom.

Ireland.—The Dublin Amnesty Association, at a recent meeting, unanimously adopted resolutions expressing regret at Gladstone's refusal to release the Fenian prisoners, and declaring their determination to continue agitation, and to form local associations throughout the country.

A public meeting at Cavan on the 30th ult. adopted resolutions condemning any Parliamentry bill for Ireland which may not provide for the finity of the land tenure.

France.—The 26th ult. passed over without any disturbance in Paris such as the government professed to apprehend, and had taken precautions to

prevent. Troops had been concentrated in the city, and Gen. Bazaine had been directed to employ artillery if necessary to keep the streets clear. During the day, the Emperor passed through the principal streets in an open carriage.

The Ministers, it is said, have decided not to prosecute the papers for any recent violations of the press laws.

Spain.—Several preliminary meetings of members of the different parties in the Cortes, were held on the 29th, to discuss the question of the choice of a monarch. In that of the Progressists and Democrats, 102 voted for the Duke of Genoa, (a nephew of the King of Italy and a youth 16 years old), and 2 for the Duke of Montpensier; in that of the Unionnists, all but 2 voted against the Duke of Genoa; in the total vote, 122 were given in his favor, and 44 against him. Whether these proportions would be maintained in a formal vote in the Cortes itself is not certain. A late report is that 141 Deputies are pledged to vote for him.

The deputies for Porto Rico, who had petitioned the government to refrain from special legislation for that colony at present, have since withdrawn the request, on receiving satisfactory explanations as to the intentions of the Ministers.

The budget which has just been laid before the Cortes, shows a financial deficit for the current year of 520,000,000 reals, about $26,000,000. In the estimates for next year, an excess of receipts over expenditures is anticipated, amounting to $500,000. The poll tax is to be suppressed and civil salaries are to be reduced 20 and clerical ones 30 per cent.

Italy.—The Italian government reserves the right to reject the decisions of the Œcumenical Council, if found opposed to the laws of the country and to the spirit of the age.

Turkey.—A Paris journal asserts that a widespread conspiracy has been discovered in the Turkish province of Albania and Herzegovina, connected with a recent outbreak of insurrection at Cattaro in the Austrian province of Dalmatia. Several persons implicated have been arrested. It is reported that the governments of Austria and Turkey have agreed to act jointly in suppressing the insurrection.

The Emperor of Austria arrived at Constantinople on the 28th ult., and was received with much ceremony by the Sultan.

Egypt.—The International Commission, to decide on the question of jurisdiction in the matter of the Suez Canal, opened at Cairo on the 29th. The Egyptian Minister of Foreign Affairs was made President. The American Consul, not having received any powers from his government, was not present.

Cuba.—A decree of the Spanish Cortes establishing unrestricted liberty of religion in Cuba and Porto Rico, has been promulgated and gone into effect in those islands. The document is liberal in its terms. It declares that Spain cannot remain removed from the general movement in Europe and the world, and adds that this consideration is more powerful for the Antilles because they lie near a continent where liberty of religion is recognized by law. One clause provides that no person shall be prevented from holding office under the government by reason of his religious belief. The decree is said to have been received with satisfaction by the populace in Cuba. No important event in connection with the insurrection is reported.

Sandwich Islands.—The labor question has been creating much excitement, and numerous meetings have been held. The planters favor the importation of Chinese, while the commercial and laboring classes urge the encouragement of European immigration, and all agree that an additional supply of labor is necessary for the agricultural interests of the country.

Domestic.—The statement of the public debt for the 1st inst. shows an aggregate of $2 649,654,744.-26; amount in Treasury, in cash and bonds purchased, with accrued interest, $188,523,554.90, leaving the excess of debt over funds on hand, $2,-461,131,189.36, which is a decrease since last month of $7,363,882.75, and since Third month 1st, of $64,332,070.65.

The steamboat Stonewall, from St. Louis for New Orleans, was burned on the 27th ult., about 125 miles below the former city, and of about 250 persons on board, not more than 50 or 60 are known to have been saved. The fire caught in some hay, either from a candle carelessly handled by a deck passenger or from some one smoking, and the deck load being largely composed of that article, in a few minutes the boat was enveloped in flames. Neither boats nor life-preservers were at hand, and in attempting to run ashore, the boat grounded in five or six feet of water. Most of those saved were taken from the water by another boat.

A case was decided in the U. S. Supreme Court on the 1st inst. in which a promissory note had been given for part of the purchase money of certain land, at Montgomery, Ala., in 1864, when the authority of the national government was excluded from that district, and the only currency in use was "Confederate" treasury notes. It was claimed by the defence that the debt was to be paid in such notes, and that the creditor was not entitled to relief in U. S. Courts; and in the Court below, the case had been dismissed on that ground. The questions before the Supreme Court on appeal were: 1. Can a contract for the payment of Confederate notes, made during the rebellion, between parties in the insurgent States, be enforced in U. S. Courts? 2. Can evidence be received to prove that a promise for the payment of dollars was actually for the payment of other than lawful dollars of the United States? 3. Does the evidence on record show that this note was to be paid, by agreement, in Confederate notes? The Court decided all these in the affirmative, holding that the "Confederate" government was a government *de facto*, to the extent of actual supremacy, however unlawfully gained, within its military lines; that its notes must be regarded as a currency imposed on the community by irresistible force, and that contracts for payments in that currency, when not shown to have been made with intent to aid the rebellion, are without blame, and should be enforced to the extent of their just obligations. The judgment of the Circuit Court was reversed, and the cause remanded for a new trial.

The Commission appointed under a joint resolution of Congress, to examine the construction, equipment, &c. of the Union and Central Pacific railroads, has reported to the Secretary of the Interior, giving, in general, a very favorable account of both roads, as, in most particulars, fulfilling the requirements of the law. Some deficiencies are pointed out, where embankments should be widened, trestle-work replaced by permanent embankments, and bridges strengthened to bear the greatest weight possible to be put upon them. The amount necessary for these and other improvements is estimated at $576,650 for the Central, and $1,586,-100 for the Union Pacific road. Both are represented as well equipped, the stock being in excess of the present and immediate future needs of their business.

FRIENDS' REVIEW.

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EMORI NOLO: MORTUUM ME ESSE NIHIL ÆSTUMO.*

BY T. HODGKIN.

I.

One wrote of old, "The struggle of this dying
Is all I dread:
I shall not heed when men above me, sighing,
Say, 'He is dead.'"
Not in such words, oh Father of our Spirits,
Speak we again:
A fear, a hope each child of us inherits,
Making them vain.

II.

Awful the hour, and shall be through the ages,
That closeth Life;
With the worn Soul the weary Body wages
Self-torturing strife.
Till far, so far from loving eyes around them,
One journeyeth lone,
And that close wedlock that for years hath bound them
Ends with a groan.

The pale still Form, so late so dear a treasure,
Its fate we know;
The Dust, the Worm, its depths of ruin measure
Where it lies low.
But the vast doubt wherewith our souls are shaken
Outlasts the tomb!
"Where, in what regions shall the Wanderer waken,
Gazing on whom?"

III.

Father! I live or die, in this confiding,
That thou art King;
That each still Star above me owns thy guiding—
Each wild bird's wing.
That Nature feels Thee, great unseen Accorder
Of all her wheels,
That tokens manifest of thy mightier order
Her strife reveals.
And that without Thee not a wave is heaving
Nor flake descends,
That all the giant Powers of her conceiving
Are thy Son's friends.

IV.

Yet, I beseech Thee, send not these to light me
Through the dark vale;
They are so strong, so passionlessly mighty,
And I so frail.
No! let me gaze, not on some sea far reaching
Nor star-sprent sky,
But on a *Face* in which mine own, beseeching,
May read reply.
For more than Poets' song or Painters' seeing
Of fiery Hell,
Thrills me this dread of waking into Being
Where no souls dwell.

V.

Such was my cry: hath not the mighty Maker
Who gave me Christ,
Hath he not granted me a sweet Awaker
For the last tryst?
Given a Son who left the peace unbroken
That reigns above,
That he might whisper God's great name unspoken,
The name of Love!

VI.

Have I not known him? Yes, and still am knowing,
And more shall know;
Have not his sweet eyes guided all my going,
Wept with my woe;
Gleamed a bright dawn-hope when the clouds of sadness
Made my soul dim,
And looked their warning when an alien gladness
Lured me from Him?

* "Dying I abhor: I care nothing about being dead." Translated and adopted by Cicero, in his Tusculan Disputations, I. 8, from Epicharmus, the Sicilian comic poet. The circumstances of Cicero's death are well known. Epicharmus died at the age of 95. Sir T Browne (Religio Medici) erroneously attributes the sentiment to Cæsar.

VII.

Lord, when I tread this valley of our dying,
Sharp cliffs between,
Where over all, *one* ghastly Shadow lying
Fills the ravine,

E'en then, thy kingly sceptre being o'er me,
I will not fear,
Thy crook, my Shepherd, dimly seen before me,
My way shall clear.

And when the grave must yield her prey down-stricken,
When sleep is o'er,
When the strange stirs of life begin to quicken
This form once more,

Oh Son of Man, if Thee and not another
I here have known,
If I may see Thee then, our First-born Brother,
Upon thy throne,

How stern soe'er, how terrible in brightness
That dawn shall break,
I shall be satisfied with Thy dear likeness
When I awake.

—*Friends' Quarterly Examiner.*

LOVING WORDS FROM LIFE.

"Thou shalt love thy neighbor as thyself."

Dear Christian Friends.—The importance of the above words has lately come before my mind with great power, and I have been led to inquire whether, as Christians, we sufficiently estimate their force. They are several times quoted by our Saviour as being *more* binding on his followers than they were under the old law. He amplifies and enlarges upon them, showing how the term "neighbor" was not to be restricted to a man's friends, but, in the true character of Divine love, was to be extended to those whom we might even consider our enemies. The apostle Paul refers to it as the very fulfilling of the whole law. Now, dear friends, let us try to ascertain what this "loving our neighbor as ourselves" really means. I am convinced that, if we could only carry it out in the spirit in which Christ intended, we, as Christians, should have a power for good in the world, which as yet we know nothing of. We are apt to forget the fullness and strictness of Christ's law, which in spirit far exceeded the old law. For whereas comments upon the old law taught only the importance of doing good to those who loved us, and were kind to us, the Saviour in his Sermon on the Mount tells us that in order to be the children of his Father we must bless them who *curse* us; we must do good to those who *hate* us; and pray for those who treat us with *spite* and *persecution*. O, friends! which of us can say that we keep *this* law? And yet, if we keep it not, we are not giving the true evidence that we are the children of God.

Would it not be well if we more frequently applied this test—"as thyself"—in our daily dealings with our neighbors? Which of us would say an unkind thing concerning ourselves? And yet how many unkind remarks are constantly escaping our lips in reference to others! Would we willingly say anything of ourselves which would in any measure tend to lower us in the estimation of those around? And yet do we not often make slighting and disparaging remarks about our neighbors! If we would honestly apply this test—"*as thyself*"—before allowing ourselves to give utterance to the rising thought, how much condemnation should we not save ourselves! How many a neighbor would be spared the sting of wounding words—words which we can never recall, however long we may live to regret them!

"As thyself." How does David, drinking into the true spirit of a future dispensation, describe the perfect man? As one who "taketh not up a reproach against his neighbor." Which of us would take up *any* reproach against ourselves, and go about with it, and spread it wherever we went? Not one of us—the thought is too monstrous. And yet how we catch up a reproach against another, and talk about it, and make much of it, as if it gave us pleasure instead of that real pain which it would give if we loved our neighbor as ourselves. I remember being much struck with the meaning of this passage some years ago, when a circumstance presented it to me in a light in which I had not before seen it. A Christian had got into a quarrel with one of his neighbors, and in the heat of passion had allowed himself to say many things which, as a Christian, he never ought to have said. At length God led him to see that in giving way to unkind speaking he was failing in love to his neighbor, and with the straightforward manliness which a true Christian will always exhibit, he expressed his regret that, unlike the perfect man of the Psalmist, he *had* "taken up a reproach against his neighbor." The practical application given to this passage came to me with great force, and has often since checked the inclination to repeat or "take up" something to another's detriment.

But let us consider Christ's law yet a little further. I have known Christians who seemed to think that if a man ceased to be classed amongst their *friends* they were at liberty to say all the evil they could of him without any breach of Christ's law of neighborly love in so doing. But O, dear friends, look again at the Sermon on the Mount, and say if that be Christ's teaching. Shall we say that because we no longer call a man by the name of friend, we are therefore no longer called to the exercise of love towards him? God forbid! Is not love the only redemptive power in the world; and, as the author of *Ecce Deus* so beautifully puts it, Does not love mean the cross, sacrifice, even death itself if need be?

Christ loved *us* in the full meaning of all that, and shall not we love one another? Did Christ love us and die for us *because* we loved him? Nay, but rather we only love him because he *first* loved us. O, if we had this love of God in our hearts, we should not "bite and devour" one another! If the love of *self* were extinguished within us, our only desire would be to win souls to Christ; and we should never expect to do that by talking against them, however much we might think they deserved our censure. Do you think this winning souls to Christ means only by preaching, or house-to-house visitation? I tell you we are winning souls every day and hour of our lives; or else we are *driving souls away*. Take care, my Christian friends, in deepest love I urge you to take care, that you are not unthinkingly doing this latter. Remember no amount of fault-finding, no amount of evil-speaking, however *true* we thought it was, EVER YET WON A SOUL TO CHRIST. *But it has driven many a one away.* May God save us from having the blood of such souls upon *our* consciences!

My dear friends, whilst we live in this present world it must needs be, alas! that offences come. But now I would earnestly say to each one—If thou hast by some device of Satan become offended by or with thy neighbor; if thou art not feeling true, earnest love for him; or if thou thinkest that he has despitefully used thee, then remember our dear Saviour's precept, and PRAY FOR HIM. Pray; pray on till thy heart is so filled with the love of God towards him, that thou art ready for any sacrifice for him; nay, it needs be, that thou wouldst give up thy very life, if that would save his soul. This Christ-like love alone is worthy the name of love; all other or lesser form of love has still *self* clinging to it.

If we are the true followers of Christ, our only anxiety will be to do good to others. In relation to our neighbors, the question will not be whether *we* can derive gratification from intercourse with them, but can we do them any good? Can we love them for God, and by the exercise of *patient love and influence* win them to Christ? There may be a great deal in them which is objectionable to us; but if we are Christians, we shall look beyond this and see that which they *may* become. This is how Christ looked on us. He saw what his love might develop within us, and has not his long-suffering and patience towards us been infinite? And shall not we, who have had so much forgiven, love much? Christ has borne with our waywardness and shortcomings, and shall not we have forbearance one with another? We know not the secret struggle, the earnest wish there may have been to do right, even when outwardly we only see the wrong. And perhaps many a time when the poor weak human heart has just been about to choose the good and trample under foot the evil inclination, our want of patience, or our hasty unkind word, has been the means of turning that struggling heart back to the evil. O, awful responsibility! How shall we account for the souls which we *might* have helped and yet have hindered? Think you that we shall ever regret having spoken too many kind words? ever regret having loved our neighbor too much? When the day comes that we can never speak to them again, shall we then regret the loving, kindly, helpful, sympathizing words we may have ever said to them? Will not our sorrow rather be, that we ever spoke an unkind or unloving word? When death comes, will it be a happy reflection to know that some want of love on our part has added to the sorrow even of one of the *least* of God's children? Has it, may be, caused *sin* in some tossed and struggling fellow-creature's soul?—sin which but for our unkindness had been stifled ere it saw the light! Dear Christian readers—for these words are addressed to those who profess to follow Christ—I entreat you to pause and think before you again allow yourselves in one unkind word or action towards any human being. Think what the ultimate result may be. Again, I beseech you to remember that love is the *only* redemptive power in the world. And if your sacrificing, self-denying, constant, patient love may but help in the salvation of one human soul, thus far are you brought into ONENESS with the Great Sacrifice. Can this perfect law of love be carried out by us? In one only way will it be possible—we must be *crucified* with Christ. Then, and then only, when *self* is dead within us, can the full resurrection of *Christ* within us take place; and it is only the Christ *in* us who can love our neighbor as ourselves. Yield up *self* then to die upon the cross; an agonizing death, but to be followed by a glorious resurrection. Let us never rest as Christians till with us to *live* is to *love*, more true in the spiritual life than in our natural life, where this great truth is typified.

If we feel, as I trust we many of us do, that heretofore we have come short of this perfect law of liberty, let us begin prayerfully afresh our Christian course in this respect. If we have said *anything* unkind, or harsh, or evil of our neighbor—let the provocation be whatever it may—let us with the noble manliness of a Godlike Christianity go to him, and express our sorrow. Let us tell him that God has shown us more of what it is to love, and that from henceforth, God helping us, we mean to love him and all mankind as Christ did. And thus going forth armed with this mighty

power of love, we shall spread our Redeemer's cause more than if we could preach with the tongue of men and angels, for our daily lives will be, in deed as in word, an exhibition of His great law—"Thou shalt love thy neighbor as thyself."—*English Tract.*

THE PHILOSOPHY OF RELIGIOUS SECTARISM, —WITH SPECIAL REFERENCE TO THE ANCIENT JEWISH SECTS.

BY FRANCIS FRITH.

There is a popular little tract entitled, "No Sect in Heaven." Now this, besides being an assertion open to question, is a subject beyond the proper province of our inquiries. Certainly, however, we cannot reasonably look for such a condition in the present state of being.

The simple and true meaning of the word "sect" is precisely that of its more complete synonym "section." The derived adjective "sectarian," in this, as in many similar instances, acquires a distinctive force and a somewhat divergent meaning. Sectarism is no more than the *practical* classification of religious beliefs. For, as regards modern religion, the old Latin proverb is literally true, "Quot homines tot sententiæ." Probably no two men think precisely alike upon all points, so that, literally, every thinking man constitutes a sect *per se.* This individuality of mind, as various and wonderful as that of physiognomy, is no matter of chance nor even of regret. It is one of those ordinances of providence which, although of the nature of an imperfection, in so far as it indicates imperfect knowledge, may yet be amongst the mysteries that "work together for good."

But practically the bulk of society does not think for itself. It is content to be instructed and led. Therefore, whenever an earnest and able man adopts a feature of religious belief which is of sufficient importance and distinctive value to asssimilate, or gather about it, a *set* of congenial though subordinate views and doctrines, minor differences are sunk, men associate with him and constitute a sect, whose vitality is for the most part in proportion to the importance and the power (whether for truth or error) of its leading doctrine. For instance, there is one doctrine which of itself represents our sect; its practical acceptance leads, I venture to think, to a nearer assimilation of independent minds than any other doctrine or system whatever does or can produce. The revival of this doctrine, in comparatively modern times, indicated the climax of that distinction to which we must now advert between the doctrinal and individual necessities of Christianity, and the legal and, so to speak, *national* character of Judaism. Looking at this feature of the Old Testament religion, we need not perhaps wonder that the Jews, with all their proneness to idolatry and disobedience, were little inclined to sectarism. Theirs was the one true faith against the world—in relation to which they constituted the sect of God-worshippers. Doubtless their enforced isolation from other nations also tended to preserve the singleness and simplicity of their religious creed. Few elements of foreign or discordant thought were introduced until after the dispersion of the nation to the Babylonish provinces. *Previously,* we have not, so far as I am aware, any notice of sectarism amongst them; and subsequently we know of no more than three important sects or factions, distinct from the mass of the people. The Samaritans were not Jews, excepting in so far as their numbers were augmented from time to time by discontented or outlawed Hebrews. They pursued, throughout, a time-serving policy, holding no distinctive tenets beyond such as accommodated themselves most obviously to their peculiar position. Between them and the Jews proper, as the New Testament history shows, existed a feeling of bitter and intense hatred. Neither need we consider the Christian Church as a development of Judaism. Perhaps it is more correct to regard it as a new and distinct revelation; having, possibly, less practical reference to the Jewish nation than to the Gentile world; yet there is a vast interest in the relations which the two dispensations bear to each other; and especially in the influence which Jewish customs, prejudices and modes of thought were permitted, for centuries, and probably even to the present time, to exert upon the Christian economy.

In the creed of the Sadducees, a wonderful doubt, an uncertainty of overwhelming import, rather than a *belief* of any sort, was the prominent dogma; nothing less than a denial of the immortality of the soul. The *chief* interest which we feel in this astounding profession, is the indication which it affords that until "life and immortality were brought to light by the Gospel," this unspeakably grand, consolatory, and, we may almost say, fundamental doctrine of religion was not clearly announced to man. We cannot doubt that, according to the testimony of the author of the Epistle to Hebrews, 11th chap., prophets and righteous men from the earliest times had foreshadowings, may have had individual revelations, of the doctrine; but to the Jews as a people it was not prominently revealed. The fact that they, with their teachers—the Pharisees—"confessed" it, proves nothing to the contrary; for *so,* and in very much the same gross and ignorant form, did the Greeks and Romans. In both cases the evidences which led to its adoption were more of the nature of mere emanations, as it were, from the Truth itself—struggling, irrepressible self-

evidences, rather than distinct revelations;—Scripture proofs—(with the exception of one isolated passage in the book of Daniel) amounting at most to inferences and deductions. Thus, even our Saviour's confutation of the assertion indirectly made by the Sadducees, was no more than a pure deduction. His answer made no reference whatever to *direct* Scripture evidence.

It is impossible, in this and analogous instances, to regard the silence of Scripture as a mere coincidence—an unintended reticence. Rather, without questioning the wisdom of God in so long withholding this glorious truth from the world, let us rejoice with thanksgiving that He has revealed it to us. Since He withheld not His Son from death, "how shall He not, with him, freely give us all things"? The full revelation of this truth is one of the things given to the world *with* the Son, and for His sake. But, although the denial of a future state of existence was the prominent doctrinal peculiarity of the Sadducees, it would be superficial to regard it as the real root of the matter. We must look for the proclivities which led them to this doctrine: and in this more philosophic and general view of the subject it will be convenient to embrace the other sects, and to some extent, as a necessity, the whole Jewish people.

The zeal which was so eminently aroused and cultivated by Ezra and Nehemiah, coupled with the humiliated, and to some extent humbled and chastened, state of the nation, could not fail to establish amongst them habits, at least, of religious significance,—profession.—traditional reverence for the law of God. Without inferring that nothing more solid than this remained (for we shall soon have occasion to remark to the contrary), *this* at least was sure to supervene upon the lapse of a century or two. However much the spirit of religion faded, the form was safe to outlive it;—for so it always does; and hence, long before Pharisaism became a recognized profession, we can well understand how this popular development grew. There are ever two distinct causes for great but hollow profession—one has, comparatively, the merit of sincerity, being a partial recognition of the necessity of the thing assumed; a desire—an attempt—to put the appearance of a thing as an *effective* substitute for the thing itself. This is self-delusion, and they who practise it associate themselves intimately with the other class—the deliberately and wickedly hypocritical.

That the Pharisaism of our Lord's time partook largely of this latter element, we may certainly infer from the severe denunciations which He uttered against it. And when we consider the popularity of the sect, that, indeed, it moulded and represented the popular mind, we must needs see, in the great mass of the Jews of that period, a sorrowful picture of irreligion and depravity.

(To be concluded.)

THE STRUCTURE AND CARE OF THE EAR.

The Structure. How low down in the animal creation the sense of hearing extends, it is not possible positively to say. It seems probable, however, that some at least of the insect tribe possess it. But it is first in animals like the lobster that an ear, though of the simplest construction, can be distinctly shown to exist. By careful looking, this ear may be found at the upper part of the second pair of feelers, in the lobster or the crab, and it consists of a very small bag, filled with a watery fluid, and covered in externally by a strong membrane. On the internal surface of this bag a nerve spreads itself out, which nerve carries the effect of the motions of the fluid to the brain,—such brain as the creature has. A nerve and a little bag of water, accessible to the vibrations of the air, constitute an ear, and however complicated the ear may become in the higher animals and ourselves, as we shall see that it does, it always retains this character: it is at the bottom a bag of watery fluid and a nerve. The next step towards making the ear more perfect is one that might well seem to be the way to destroy it altogether; it is the putting stones into it; and these stones once put in are never again left out. They are present, though in the form of a very fine powder, in the innermost part of our own ears. But they are not always a fine powder; sometimes they are very large bony masses, especially in the less perfect ears, such as those of fishes. The ear-stones (Otoliths) may be easily found in a cod's head, lying a short distance behind the eye and within the skull; they are dense white bodies, often nearly an inch long, of a flattened oval form, and grooved upon their surface. Their object is to make the vibrations of the fluid contained in the bag more powerful. If we fill a bladder with water and give it a gentle tap, we may feel a tremulous motion run to and fro within it. But if we put into it a few marbles, and then tap it, these will give a much more distinct sensation. But by examining a cod's or salmon's head (which may be cooked), not only may the ear-stones be discovered, but also the ear-bag. And it will be noticed to have a very remarkable form. It is no longer, as in the lobster, a mere roundish bladder; at first sight it might almost be said to resemble a large white spider. It has a body and limbs, but the limbs are peculiar. From the central sac, which consists of two portions, there pass off three tubes, which return to the sac again, near the point from which they start. At one end each tube has an enlargement; it

seems to swell out into a bulb, and here, as well as in the central sac, the nerve is distributed. Now because these tubes pass from the sac and return to it again, the sac is called the "vestibule," or *common hall;* and the tubes are called the semi-circular canals (though they are not exactly semi-circular): and this with another superadded part continues to be the form of the nervous portion of the ear in all animals and in ourselves. The superadded part is like a shell. It consists, like a common snail shell, of a tube winding around a central axis, and growing larger as it winds. The reason for this form we shall see hereafter. Birds and mammals and man possess it, though birds have it in a less perfect form. In them it is a curved tube something like a small boat and not spirally arranged. Because, however, it is for the most part in the form of a spiral shell, it is called "the cochlea."

The sac, the three tubes, the spiral canal, then, make up the nervous part of the ear,—*vestibule, semi-circular canals, and cochlea.* A wonderful structure, undoubtedly; and so the anatomists who first discovered it thought; for they called it *the labyrinth.* We will speak more of it by and by; for the present we will return to our codfish.

Though he, in common with the rest of his kind, hears very well, there is no external sign of his having any ear at all. The sac and its canals, with the auditory nerve expanded within them, constitute his whole organ of hearing, and they simply lie in contact with the inner surface of the skull. There is no membrane to receive vibrations from without, and pass them onwards. The reason of this is that water transmits vibrations so powerfully,—much more powerfully than air,—to solid bodies, that the bones of the fish's head suffice to convey sounds to the nerve. Except the whale, and the other water-inhabiting mammals (which have ears like their air-breathing fellows, though somewhat modified), animals which habitually live in water hear through the bones of the skull; and their ear consists only of the nerve and the membrane filled with fluid on which it is spread out. But for air-breathing animals this would not suffice. The air passes on its vibrations to the skull far too feebly to serve the purposes for which hearing is needed, and accordingly an apparatus is required for conveying the vibrations of the atmosphere, which constitute sound, to the nerve appointed to receive them. This apparatus answers to the transparent parts of the eye, which afford a free passage to the light, and it is the second or outer portion of the ear. It has many forms in various classes of animals, but all are framed upon one plan, and it will suffice if we describe it briefly as it is met with in ourselves.

The outer ear, though probably not without a certain amount of use, appears to exist in man chiefly for beauty's sake. In many animals, however, it is of great importance, being, in fact, a natural hearing-trumpet. Humboldt relates that, in South America, the troops of wild horses that traverse the country divide themselves, as regards the direction given to their ears, into three sets. Those which lead the van direct them forward, those in the centre turn them to the side, and the hindmost set them to the rear; so that the whole troop is made aware, in the acutest way, of danger threatening from any quarter.

The passage which leads inwards from the outer ear is slightly curved, and in adults is about an inch and a half in length; in children, however, it is much shallower, having a depth in the infant of scarcely half an inch. It is of oval form, and about its centre is furnished with a broadish ring of small glands which secrete the light brown semi-solid substance known as the ear-wax. At the bottom of this passage is fixed the membrane, commonly called the "drum of the ear," but not correctly; a drum being not a membrane, but a hollow space closed on one or more sides by membrane. The membrane to which the external passage leads constitutes the outer side of a cavity hollowed in the bone, which cavity is the drum of the ear, and contains several important parts. First, there is the membrane itself, a beautiful structure, made up of fine fibres, some radiating from the central part to the circumference, others arranged in concentric rings; and it is lined on the outer side by a very fine layer of skin, and on the inner by an equally fine layer of cellular membrane. It is almost transparent, and though moderately strong, is little thicker than gold-beaters' skin. Being kept gently on the stretch, it thrills to every whisper, and two small muscles keep it in the most delicate adjustment to each varying impulse with which the air comes laden. One of these muscles draws it tighter, the other loosens it, by acting upon a chain of very small bones, which pass, suspended as it were in mid-air, and swinging with every breath, across the drum, from the membrane to the nerve. This chain of bones answers two purposes: First, it receives vibrations from the membrane, and conveys them to the labyrinth; and secondly it adjusts both the membrane and the fluid which surrouuds the nerve, to the various kinds and pitches of sound by which they are affected. Besides the membrane already described, there is a second smaller membrane opposite to it; that is on the inner wall of the drum, which closes in the spiral canal before mentioned, in which one part of the nerve is spread out. The use of this second membrane is not yet fully de-

termined. Lastly, a tube leads from the drum into the throat, called, from its discoverer Eustachius, the "Eustachian tube." The use of this tube is two-fold. First, it supplies the drum with air, and keeps the membrane exactly balanced, and free to move, with equal air-pressure on each side; and, secondly, it carries off any fluid which may be in the drum, and prevents it from being choked by its own moisture. It is not always open, however, but is opened during the act of swallowing, by a little muscle, which is attached to it just as it reaches the throat. Most persons can distinctly feel that this is the case, by gently closing the nose and swallowing; when a distinct sensation is felt in the ears. This sensation is due to a little air being drawn out of the ears through the open tube during swallowing; and it lasts for a few minutes, unless the air is again restored by swallowing with the nose unclosed, which allows for the moment a free communication between the ear and the throat. We thus see a reason for the tube being closed. If it were always open, all the sounds produced in the throat would pass directly into the drum of the ear, and totally confuse us. We should hear every breath, and live in a constant bewilderment of internal sounds. At the same time the closure being but a light contact of the walls of the tube, easily allows a slight escape of air *from* the drum, and thus not only facilitates and regulates the oscillations of the air before the vibrating membrane, but provides a safety-valve, to a certain extent, against the injurious influence of loud sounds.

The chief use of the Eustachian tube is to allow a free interchange of air between the ear and the throat, and this is exceedingly important; and it is very important, also, that its use in this respect should be understood. Persons who go down in diving-bells soon begin to feel a great pressure in the ears, and if the depth is great, the feeling becomes extremely painful. This arises from the fact, that in the diving-bell the pressure of the air is very much increased, in order to balance the weight of the water above; and thus it presses with great force upon the membrane of the drum, which, if the Eustachian tube has been kept closed, has only the ordinary uncompressed air on the inner side to sustain it. It is therefore forced inwards and put upon the stretch, and might be even broken. Many cases, indeed, have occurred, of injury to the ear, producing permanent deafness, from descents in diving-bells, undertaken by persons ignorant of the way in which the ear is made; though the simple precaution of frequent swallowing suffices to ward off all mischief. For if the Eustachian tube is thus opened, again and again, as the pressure of the outside air increases, the same compressed air that exists outside passes also into the inside of the drum, and the membrane is equally pressed upon from both sides by the air, and so is free from strain. The same precaution is necessary in ascending mountains that are lofty, for then there is the same effect of stretching produced upon the membrane, though in the opposite way. The outside air becoming less and less condensed as a greater height is gained, the ordinary air contained within the drum presses upon the membrane, which is thus insufficiently supported on the outside, and a similar feeling of weight and stretching is produced. The conjuror's trick of breaking a vase by a word rests on the same principle. The air is exhausted from within, and the thin, though massive-looking sides of the vase collapse by the pressure of the air outside; and just as ever so small a hole, made at the right moment in the side of the vase, would prevent the whole effect, so does swallowing, which makes a little hole, as it were, for the moment in the drum of the ear, prevent the in-pressing or out-pressing of the membrane. Mr. Tyndall, in his interesting book on *Sound*, tells us how he employed this precaution of swallowing, and with entire success, when, in one of his mountain excursions, the pressure on his ears became severely painful.

Deafness during colds arises very often, though not always, from a similar cause. For when, owing to swelling of the throat, the Eustachian tube cannot be opened by its muscle, and so the air in the drum is not renewed, the air that is contained in it soon diminishes, and the outer air presses the membrane in, so that it cannot vibrate as it should. This is what has been sometimes called "throat-deafness."

(To be continued.)

QUAKER COUNCIL WITH THE INDIANS.

A Grand Council of the Pottawatomies was held at St. Mary's, day before yesterday. The Council was called for the purpose of facilitating the acquaintance and cultivating friendly relations between the Indians and their new Agent, who has just been installed in office. Appropriate and happy speeches were made by the Agent and the chiefs, and a feeling of friendly good-will seemed to prevail. But all seemed deeply moved when the Agent finished the closing speech, in which he very feelingly warned his hearers of the evils of intemperance, and spoke eloquently of the necessity of a Christian education, which was heartily responded to by the Indians, who apparently were delighted at the prospect of better educational facilities, and then kneeling in their midst offered up a heartfelt, earnest

prayer to the Great Spirit, for His kind protecting care.

This is decidedly a new feature in Indian Councils. It has generally been understood that Indian agents are always ready to *prey*, but we venture that there are not many, if any, persons now living in Kansas, who ever saw an Indian agent kneel in the midst of his charge, and ask for the blessing of Heaven to rest upon them. The Quakers have really inaugurated a new Indian policy, and we hope and trust that it may prove a beneficial and successful one.—*Kansas State Record.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 13, 1869.

In Everything Give Thanks.—A pious author of the last century wrote: "All things work together for good to them that love God; therefore every occurrence may be a subject of gratitude and thankfulness. While ye live to God, prosperity and adversity will be equally helpful to you." The apostle Paul gives (1 Thess. v. 16—18,) a string of texts, the due observance of which, would make happy Christians. "Rejoice evermore. Pray without ceasing. In everything give thanks:" adding "for this is the will of God in Christ Jesus concerning you." Surely such a revelation as this of His benevolent will ought to be read and remembered with thankfulness. We have been touched in noticing a dutiful child, who on the reception of any parental gift, however small, always responds with cheerful cordiality: "Thank thee, father." Are we thus thankful? It is the Divine intent that we should be happy through gratitude which will bear fruit in obedience, and by living in the continual exercise of prayer and praise. It is offensive when any, in a pharisaical spirit, "for a pretence make long prayers." It is acceptable, when a child of God, from the fullness of a grateful heart, says: "Thank thee, Father." We ought not to weary in an employ which is to be the happy occupation of the blessed, world without end. Knowing that we have nothing that we have not received, thankfulness should be ever recurring, "for this is the will of God in Christ Jesus concerning us." Paul, after he had been *thanking God without ceasing*, exclaimed: "What thanks can we render to God again!" And he exhorts "the saints" "and the faithful" to "give thanks for all things unto God and the Father in the name of our Lord Jesus Christ."

The belief in a Supreme Creator includes a consciousness that we owe all to Him. Is it becoming to be constant recipients of His bounty and not to be always mindful of it? And when we know that we are loaded with benefits, ought not the incense of gratitude to ascend continually from the heart? When friends are multiplied to us,—when prosperity attends our life—it is from the Lord—thanks are due. If poverty be our portion, still our daily bread is provided—it is His gift; and let the "*daily*" example of the early believers be followed, who "did eat their meat with gladness and singleness of heart, praising God." Occasion for this tribute is found in every moment of life. What physical enjoyment could be possible to us, but for the perfect goodness and wisdom evinced in the whole physical structure of man? How the members of the body obey the directing will, and do unconscious service without jar. The Psalmist recognizes this—"I will praise thee, for I am fearfully and wonderfully made." Do we see a fellow-creature crippled or blind or deprived of any of those senses which minister to our delight? With what devout gratitude should we thank Him who gave to us and who continues to us these blessings! Are *we* deprived of any of these gifts? How should we bless and praise the bountiful Giver who still bestows benefactions which we cannot number?

In the changes of seasons—the vicissitudes of the weather—the government of the universe—what cause have we to give thanks for the perfect wisdom and goodness which control all things, balance relations, and cause the whole circle of facts and events to conduce to the greatest good! The blessing of rain—the blessing of drought—and of "stormy winds fulfilling His law." "His understanding is infinite," and is never exerted at random

"Or not for charitable ends."

We are not competent to add up the sum of benefits and mercies. Our minds cannot grasp or conceive the occasions for thanksgiving. "Oh, give thanks unto the Lord, for He is good!" Transcendently good, that He

finds *pleasure* in giving good gifts to beings so finite. How full the testimony of the four and twenty elders: "Thou hast created all things, and *for thy pleasure* they are and were created." His pleasure is in giving happiness, and the joy that was *set before* His well beloved Son was the joy of a world's salvation. He gave his life for our ransom, his Spirit for our Sanctifier—"Thanks be unto God for his unspeakable gift!"

George Peabody "ceased to be mortal" on the 4th inst. within 30 minutes of midnight. His death occurred in London. Before daylight next morning the daily papers of this city circulated the tidings. His age was threescore and fourteen years. The lesson of his life is a striking one. The list of his donations has astonished the people of his native land and that of his adoption. At present we refer with approval to a single point. Having great wealth, he has of late years, by acting as his own executor, done great good, saved large expense in commissions, &c., and derived much enjoyment by witnessing the result. It was too soon, at the time of our going to press, to give the details which will be desired by the public, and which the various journals will speedily furnish.

George Fox Attacked and Defended.—Our attention was invited to a long essay in the *Independent* defamatory of Geo. Fox. A brief editorial in the same paper, vindicating the character of the great and good man, indicates that the Editor was without the excuse of ignorance for publishing it. To belie the living is sometimes a dangerous experiment. To give currency to a libel upon the dead is not less censurable. In the *Independent* of the 4th inst., T. L. Cuyler, with his usual charm of style, gives what he calls "*A back blow for the Quakers,*" and referring to the "sterling virtues" of the great Reformer, says:

"It is enough that he gave to the world Quakerism, and Quakerism has said and done ten thousand things for which we cannot feel too grateful."

In this essay are some very good things, blended of course with a few inaccuracies. We say of course—for when a theologic pen is dipped in ink to write about "the people *called* Quakers," inaccuracy comes about as natural as "original sin," even with writers who are habitually careful. We have a theory of our own as to the cause of this—but, *n'importe*, we must not complain of escaping the woe attached to those of whom all speak well. Our well-esteemed friend T. L. C. makes kindly mention of his association with Friends during a certain term of three years, and tells how the "gentle brotherhood" has "influenced all his public ministry—knocked off a few sharp corners of his Presbyterianism—intensified his love of temperance and his hatred of slavery." "I saw in them," he says, "the exceeding beauty of meekness, and often, when I sat with them under the covering of the Spirit, I felt that the still small voice might the more readily be heard while the strife of tongues was hushed." But, he says, "I could never sympathize with their over-scrupulous punctilio about the color of their clothes and the fashion of their furniture." Now, whilst our good friend was himself punctilious about adhering to his clerical sable, none of those to whom he refers were over-scrupulous about the color of their clothes, only that, like other grave, religious people, they avoided the gay and the gaudy. Nor was there any peculiarity in the fashion of their furniture. In both these respects they observed modesty and moderation. Why should he "add a perfume to the violet," or conjure up for us a new "peculiarity." We have companied with him in the houses of Methodists, Baptists and Presbyterians, where we saw no furniture that would have been censured in the dwelling of the simplest Friend. He takes fresh occasion to say that he "never could agree with our Quaker brethren" in rejecting what he styles the "*sacraments,*" and declares to be "not essential to salvation." If, as he and we think, they are "not essential," and if we can realize rich comfort and joy without them, and if (as he can hardly doubt) many place upon them an undue reliance,—(which is so much dependence withdrawn from Him upon whom we should rest it all,)—why should it trouble our friend that we remember our Saviour's last words upon the Cross, and hold that *the Ceremonial* which so long pointed forward to Him is *finished.*

He says: "In those days my Quaker

neighbors did not believe in Sunday-schools." A decided mistake. We happen to know that those very neighbors had strong affection for First-day schools, and for years carried on in their Meeting-house a very efficient one,—ministers, elders, overseers and other exemplary Friends dividing the work among them; and that their compilations were adopted and extensively circulated by the American S. S. Union. This cause has however gained much more general footing in the Society since that day.

On the whole, we thank T. L. C. for his essay, and think it better for him than for us to reply to the "*acid article*" which called it forth. In conclusion we quote two of his sentences:

"Quakerism is feeling a new breath of Pentecost —it means to live and not die."

"While God has a work for Quakerism to do, it will live and utter its faithful testimonies."

FRIENDS' QUARTERLY EXAMINER.—The Tenth month number completes the third year of this English contemporary. We give a list of its articles:—Distinguishing Tenets, *by the Editor.* Emori nolo: Mortuum me esse Nihil Æstumo, *T. Hodgkin.* "Be patient therefore, brethren," *M. E. B.* Christian Politics, *W. Ball.* The Philosophy of Religious Sectarism, with special reference to the ancient Jewish Sects, *Francis Frith.* The meaning and use of Baptism and the Lord's Supper, as observed in the Primitive Church, *Dr. Ash.* The Evangelical Movement in Spain, *John T. Betts.* Ritualism: How should it be met? *Dr. Hartshorne.* Unity of Root, *Editor.* Cipriano de Valera, *Henry Ecroyd.* Conscience: our own and other men's, *Thos. Hodgkin.* Thomas Pierce, *W. C. Westlake.* Notes on Italy, *J. T. Rice.* Revision of our Authorized Version of the New Testament, *Isaac Brown.* Colloquial Letters, *H. H.* Notices of Books, &c.

Just received and for sale by H. Russell, 109 N. Tenth St.

MEETING ON BEHALF OF THE FREEDMEN.—A Special Meeting of the Friends' Freedmen's Association is to be held on Third-day evening next, the 16th inst., at 8 o'clock P.M., in Arch St. Meeting-house. It is hoped that a general attendance will be given. Those who have labored in this good work ought to have a full opportunity of presenting the subject to their fellow members; and none of us ought to allow our sympathies to grow cold, or to be weary in well-doing. This is an important part of *the work of our day.* It would be a discouraging symptom were such meetings as this to be neglected. A large portion of our fellow-beings are in utter need, and through our Friends of this Association they make an appeal to which we ought to listen with ready sympathy. For such a purpose it would have pleased William Penn, who gave the beautiful lot on Arch St., to think that his successors should assemble there: and the object is one which a long array of our departed worthies would have rejoiced to promote.

"Is it a dream that with their eyes of love
They look now on us from the bowers above?
Lay's ardent soul, and Benezet the mild,
(Steadfast in faith, yet gentle as a child,)
Meek-hearted Woolman, and that brother-band,
The sorrowing Exiles from their FATHER-LAND,
Who first of all their testimonial gave
Against the oppressor—for the outcast slave?"

Attention is invited to the Freedman's Friend just issued.

MORE LABORERS NEEDED AMONG THE INDIANS.—We are informed by the Clerk of "The Associated Exec. Com. of Friends on Indian Affairs," that a *physician* is much needed among the Sacs and Foxes; and *blacksmiths* on three or more of the reservations upon which members of onr religious Society are now located as U. S. Indian agents. Information as to location, compensation, &c., may be obtained by addressing Benjamin H. Wright, Plainfield, Ind., chairman of the subcommittee on the appointment of employées. Let us hope that a willingness to be dedicated to this truly missionary work will be speedily begotten in the hearts of some of our members fitted for these services, and that they will be enabled to enter upon the labor, qualified by the spirit of our Lord to uphold His standard in purity among the heathen, and to strengthen the hands of their brethren already engaged in the same labor of love.

MARRIED,

At Spring Meeting, Indiana, on the 8th of Ninth month, 1869, TILLMAN, son of William and the late Beulah Hadley, to HANNAH, daughter of Nathan and the late Olive Hadley.

At Friends' Meeting house, Portsmouth, R. I., on the 1st of Tenth month, 1869, JACOB MOTT and SUSANNA HATHAWAY, both of Portsmouth.

[These Friends reside on a farm which has been retained in the family since it was purchased from the Aborigines, and in a house in which Geo. Fox once attended a wedding.]

DIED.

BINFORD.—On the 1st of Tenth month, 1869, in her 2d year, Eva, daughter of Aquila H. and Martha J. Binford, members of Tonganoxie Mouthly Meeting, Kansas.

ARNOLD.—At her residence in Salem, Iowa, on the 23d of Third month, 1869, Olive Arnold, aged a little over 89 years: a member of Salem Mo. Meeting.

COATE.—On the 7th of Ninth month, 1869, in the 27th year of her age, Lydia A., wife of Aldus M. Coate; a member of Legrand Monthly Meeting, Iowa. Her end was peace.

HUNT.—At her residence in New Providence, Iowa, on the 30th of Tenth month, Edith, wife of David Hunt and relict of Asa Williams, in the 63d year of her age; a member of Honey Creek Monthly Meeting. From early life she had been devoted to the principles and testimonies of Friends, and for many years had been an accepted servant of the Church as Overseer, Elder, &c.

She was an earnest and efficient friend of the oppressed Africans, and sympathized with all the afflicted. As she lived she died, peacefully, confiding in God's free salvation through Jesus Christ our only Saviour. Gone, we humbly trust, to inherit the crown. "Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit; that they may rest from their labors; and their works do follow them."

BATTEY.—In Hesper, Iowa, on the 31st of Eighth month, in her 67th year, Ruth, wife of Amos Battey; an esteemed member and Elder of Winnesheik Monthly Meeting. She was concerned to uphold with consistency the principles of Truth as held by our religious Society. During her illness it was her constant endeavor to keep her mind fixed trusting in God, and she was enabled in great sweetness to acknowledge that strength had been given her in trials under which she must otherwise have sunk; adding: "I have desired to be more diligent in making my calling and election sure, and that our children might be found walking in the straight and narrow way." To her husband she was ever a true helpmeet, cheerfully resigning him to the work of the Lord, and bearing, for the cause' sake, the privation of his absence.

NOTICE.

The Fifth Biennial Conference of Teachers and Delegates from Friends' First-day Schools in America will be held in Philadelphia, beginning Eleventh month 17th, 1869, at 4 o'clock P. M., for the consideration of the First-day School work and kindred subjects. All Friends interested in Scriptural Instruction are cordially invited to attend.

By order of the Executive Committee.

CHARLES TABER,
WM. G. RHOADS, *Secretaries.*

Friends living at a distance who propose coming to Philadelphia for the purpose of attending the Conference, will confer a favor if they will forward their names and Post-office address to Samuel R. Shipley, No. 111 South Fourth St., Phila., as soon as possible, in order that arrangements may be made for their accommodation.

The Local Committee desire to extend a cordial invitation to all Friends who are interested to come.

Friends coming from a distance to the Conference are informed that by paying full fare east over the Pennsylvania, Philadelphia and Baltimore, Reading, Catawissa, Richmond and Danville and Richmond and York River Railroads, also the Philada. and Erie and Pittsburg, Columbus and Cincinnati Railroads, and all stations on the Panhandle route except Chicago, they can be supplied with free return passes, signed by the Secretary of the Conference. R. L. Murray, No. 152 Broadway, New York, will have round trip tickets to Philadelphia, good for all members of the Conference, at four dollars each. And application has been made to the Fall River line for commutation tickets between Boston and New York. Thus travelling facilities are engaged as far south as Greensboro, N. C., and west as Chicago, Ill.

THE BIBLE AND TRACT DISTRIBUTING SOCIETY.

In the prosecution of the work of the *Freedmen's Association of Friends in Philadelphia,* it appeared that there was a large demand for religious reading matter, which they could not supply, and in order that the free-born colored and white population, as well as the freedmen, might be supplied, it was thought that a separate organization would be desirable. A few Friends therefore associated together about a year ago for this purpose, and the Association is now known under the above title.

The Executive Board of the Freedmen's Assoc. entrusted the work of distribution in which they had so largely been engaged to the new Association, in conjunction with their Committee, and the Bible Assoc. of Friends in America put a liberal supply of Bibles and Testaments at our disposal.

The result has, we think, fully justified us in the undertaking. While in no way interfering with any other Association, we trust that our labors have rather tended to extend the usefulness of some already existing, besides bringing into notice individuals and sections of country much needing assistance. We therefore desire now to make a brief statement of our proceedings, and appeal to Friends for contributions to aid us in continuing and extending our labors.

A number of tracts, from those of various publishing societies in this country and England, have been selected and kept on hand. Great care has been taken that these might be such as Friends could distribute. A few, mostly those especially adapted to the new condition of the freedmen, and for use in their First-day schools, have been printed.

Several desirable openings for Friends' books having presented, the book committee of the Meeting for Sufferings have, on our application, furnished a portion of them from their publications. Originally intended for work in the late slave States, we have already found our field of labor extending beyond those States, so that a considerable quantity has been called for to be distributed in and around Philadelphia and other parts of Pennsylvania, in New Jersey, Delaware, the New England and some of the Western States, embracing in all to this time 28 States.

During the year the distribution of the joint committee has been as follows:

Bibles,	1,638
Testaments,	6,337
Tracts and Leaflets,	229,343
Wall Texts,	8,307
Small Books,	30,879
Books for use in First-day Schools,	13,059
Do for Libraries,	1,999
Friends' Books,	161

Contributions may be handed to the Treasurer, Richard Cadbury, 606 Chestnut Street, or to either of the following Committee.

Marmaduke C. Cope, Charles Rhoads,
James Whitall, Elliston P. Morris,
John B. Garrett.

Philada., 10th mo., 1869.

REPORT ON FIRST-DAY SCHOOLS TO WESTERN YEARLY MEETING.

To the Yearly Meeting;

Reports have been received from the Quarterly Meeting, exhibiting the state of the concern in their limits; from these reports the usual tabular statement has been compiled, and is herewith presented to the Yearly Meeting. The reports show an increase of interest in our schools as compared with previous statistics.

In the three small meetings, in which there are no schools, the families unite with their neighbors in Union Schools; so that all our children have the opportunity of receiving instruction in the Holy Scriptures. It is believed that the thorough reading of the Bible, and the serious thoughtfulness suggested thereby, constitute one of the distinctive features of our Scripture Schools. A rich blessing attends all those who give themselves up to this work.

When our hearts are enriched by the love of God, our efforts will not be confinnd to our own Society. All openings for labor will be sought; and hence, this *Nursery of the Church*, with all its ennobling influences, will be established in all our localities. We were reminded that the "fields are already white unto harvest." It is cause of rejoicing that so much religious care is bestowed on the young, and still there is room. The best way to reform society is to win the children over to Christ; for the seed of evil soon gets into their hearts. The magnitude of this work calls for the labors of the Society, the parents and the Church. "They that seek me early shall find me."

The importance of Union and Mission Schools was feelingly spoken to. Thousands in these schools for the first time receive some knowledge of the Bible, and of our Saviour Jesus Christ.

It has been gathered from sources thought to be reliable, that of every thousand who profess a love of Jesus by conversion, 548 are under twenty (20) years of age; 337 are between 20 and 30 years; 90 are between 30 and 40; 15 between 40 and 50; 9 between 50 and 60; and only 1 over 60 years of age.

The teachers were affectionately encouraged to seek, by prayer, a qualification for the work entrusted to them. Intellectual attainments alone are not sufficient; but seasoned with grace, and sanctified by the giver of all good gifts, the teacher will be qualified to impress deeply the subject which may come before him.

The young people were encouraged to enlist in the work, not for a year, or a number of years, but for life, and labor earnestly in the good cause.

Although much is done, yet the work appears to have been just begun, so vast is the field of labor before us.

The importance of holding Normal Institutes, in which model exercises can be exhibited, was earnestly recommended. Many of our teachers who attended these, acknowledge that their interest and abilities have been increased by so doing. We were reminded that our most *talkative* teachers were not *always* our most *successful* ones; but the *praying* teacher, whose heart is filled with the love of God for the cause, and for his class, certainly has an influence that others do not. The children see and feel the influence of such teachers.

Our attention has been called to the "*One Lesson System*," and to the holding of weekly "*Teachers' Meetings*," with which the meeting fully united, and we recommend them to the attention of all our teachers and superintendents for their adoption.

The Committee on the General Conference made an interesting report. The Conference was held at Thorntown, in the Third Month, and was largely attended. Much interest was manifested in the business which came before it. It adjourned to meet at Bloomingdale, in Parke County, on the 31st of Fifth month next, at 9 o'clock A.M.

The following query was introduced into the Meeting, and was recommended to the attention of the Yearly Meeting for its adoption.

What number of our members are engaged in Union and Mission Schools?

By direction of the Meeting,

Lewis A. Estes, *Clerk.*

SOME THOUGHTS ABOUT THE FRIENDS.

(Concluded from page 166.)

It was not until the inaugural address of President Grant appeared that a new, most important and extensive field of useful service was opened to them, and presented in such manner as to take hold of their sense of duty in such force that they dared not to reject the proffer without a trial, in an humble faith that they might avert great wrongs and suf-

ferings. After enduring two centuries of wrong and oppression from their own government in Great Britain; after a strife with the Parliament of England of a third of a century, to arrest the horrors of the slave trade, and after more than a century of retirement from office, and abstinence from political party and controversy in America, it was indeed unexpected and surprising that the new President, and highest military chief of the nation, should call upon the peaceful Friends to come to the help of the Government, as the fittest instrument to achieve what all the military power of the nation could not accomplish without vast expenditure of money; without large cost of human life; without an opprobrium in history to be transmitted to the latest posterity. The conception was wonderful; the resolve to execute it sublime! Friends surely would say it came from God; and so I believe, it was so out of the common course of human civil government.

Good and true Friends have been appointed, and have set themselves to the work of taking a peaceful care of the western Indians. They are the official superintendents and agents of the Government; they are also the missionaries of peace, friendship, civilization and religion of the Friends. The Government has not thereby enlisted the faithful services of their appointees only, but those of all the Friends, who regard the same individuals as their representatives in the great work of humanity and civilization. In this the nation has an immense guaranty for good conduct, perfect honesty and success. The Indians, though pushed back, they and their ranging game and food, almost to the Rocky Mountains, have not lost the traditions of the treaty with Penn, and the friendly intercourse of their ancestors with the settlers of the colony of Pennsylvania, and are ready to confide in and conform to the wishes of Friends as they would not in others, except it be a few missionary Christians of tried friendship. The Indians, too, have the guaranty which they most need and desire in the appointees of the Government, since if any could so far forget his principles and character as to fall into temptation and moral dereliction, his Christian brethren would be the first to interpose and have him replaced by a better man. Than for any one of these to prove delinquent, with the eyes of the world upon him, death were better for him.

And here, again, the friends of the Friends are looking on with an interest doubly intense, first, in the hope that they may be successful in a great work of humanity, and save the reputation of the nation from a lasting historical opprobrium and stain; secondly, that Friends may prove their good mission in the world not ended, and that all human wrong and oppressions may, through the centuries to come, find them the quiet, sure and indomitable champions of human rights, which they have been through the more than two centuries of their past existence.

The public I would warn not to expect too much within a few years. To but preserve the border peace and to avert the expenses and bloodshed of war will be great achievements. We must remember that the subjects to be dealt with are not citizens who have been surrounded with Christian and civilized influences, but the wild Indians of the prairies; inherently wild in their nature by centuries of tradition, practice and habit, of living only by the chase, and the occupation of almost ceaseless war and cruelty. It will be hard to settle the hunter and warrior upon the reservations and to transform them into the farmer and artizan.

But this is what Friends will do in due time, if their subjects are capable of the transformation, so far as within the reach of human power; for the Friends who have undertaken the work are eminently practical and patient; and they have the highest incentives to succeed that men and women can feel, namely, that they may have the approbation of their brothers and sisters in religious and social association, many thousands in number looking on and desiring to approve and encourage; that they may have the approval of the President, Congress, the Indian Commissioner and the nation, and the approbation of their own consciences and of their heavenly Father.

The ordeal the Friends are going through is most serious and momentous, and deserves the profoundest care and anxious consideration of all who are represented in the missionary work now but begun; for how great may be the consequences, under the Divine guidance, for good, none living can foresee; how great the evil of failure and the discouragement and darkness to ensue, none can imagine. The great question that transcends all others is, shall Friends continue through indefinite time to be a power on earth for good, to relieve human suffering, and to bear their testimony against all injustice, and to combat by peaceful means all wrongs and oppression? Great must ever be the power of such bodies, ever living in the undoubted conviction that they are acting in the authority and moved to execute the Divine will. E. K. P.

October 22d 1869.

MADAGASCAR.

Part of a letter of J. S. Sewell.

Antananarivo, 8th month, 1869.

. . . I purpose to make a few remarks on the present state of Madagascar as regards Christianity, and especially on the part which

Friends have been permitted to take, and may yet take, in the extension of it here.

The experience which we have gained during the two years we have been here, enables us to speak with a good deal more confidence than we could at first. At first, everything was so new that we were in great danger of forming too hasty conclusions from what we saw. One day's experience would lead us to draw a picture far brighter than the truth; another would have a depressing effect, and lead us to doubt the reality of all the religion in the country except as regards a very few.

Antananarivo is the great centre of religious work here, and I think I may safely say that in its outward appearance, as regards religion, it will compare favorably with any town in England. There are few towns in England where the First-day is better observed, or where there is a better attendance at the places of worship; and since I came here I have not seen, to my knowledge, more than two persons drunk. There are but few people seen about the streets during the hours of public worship, and there cannot be much fewer than 10,000 people who are in the habit of attending one or other of the thirteen Protestant places of worship within the town and its suburbs, every First-day; and of these, about three or four hundred are frequently engaged in preaching either in the town or the surrounding villages; of these, about sixty or seventy go out every First-day to assist the village congregations,—most of them walking five or six or eight miles, and some of them much further. Where is the town in England, of 50,000 inhabitants, where an equal amount of apparent religious life can be shown? And looking at this picture, we are apt to suppose that everything else is in proportion. But here we find ourselves much disappointed. A low standard of integrity, truthfulness and morality is painfully apparent. A fulsome servility to the rich and the great leads to most unsuitable appointments of officers in their churches. An excessive love of money, and a painful unwillingness to part with it for the advancement of Christ's cause, is another sad feature of their character. And seeing these things, we remember, too, that the attendance of their places of worship has very greatly increased since the Government encouraged Christianity, and we are inclined to suppose that we must account for the good attendance of their churches by political or other inferior motives. The absence of drunkenness, also, does not tell for much, as the sale of intoxicating liquor is strictly prohibited by the Government—and a capital thing that it is so. We see, too, that a sort of passion for preaching seizes most of the young men who join the churches, and very inferior and improper motives are often painfully apparent. Other unsatisfactory symptoms show themselves, dwelling on which we easily become sceptical of the sincerity of a great proportion of the religious profession which we see; and here we are quite as much in danger of estimating the religious life too low, as the first impressions are likely to be too high.

My own firm conviction is, that with much that is unsatisfactory, there is a great work going on in this country, of which the Holy Spirit is the author; and that with much that is merely outside profession, there is a large amount of genuine Christianity which is decidedly on the increase. Paul's epistles to the Corinthians show a state of things in the Church of Corinth which would justly shock English Christians if such a state of things existed in England; yet we know certainly that the Lord had "much people in that city." And in judging of the state of a Christian church in England, we must take into account the hundreds of years of moral and religious training which the English nation has enjoyed, and which has raised a standard of right doing which is an unspeakable help. There has been nothing of the kind here, nor had there been at Corinth, and we cannot in any reason expect that in countries where the change has so rapidly taken place, a high standard should at once prevail; nor can we expect that Satan, who has been foiled in his attempt to crush out Christianity here by persecution, should leave untried his cruel arts to spoil in every possible way the work which he cannot stop.

As yet I have been speaking mainly of the capital; but the same remarks will apply to a great extent to about 120 villages, large and small, within a circuit of about twenty miles, only there are very few in which we see the effects of Christianity so strikingly as in the capital, whilst the unsatisfactory symptoms are more evident. There is sometimes compulsion used on the part of the authorities in their respective districts to induce attendance at the chapel, and the servile submission to the great is still more apparent. At the same time there are many most interesting little companies of Christians in these country districts.

We are often struck with the amount of what would be called *legal* preaching on the part of the native preachers, and any one disposed to carp would find abundant occasion to do so when listening to them. Still, there are not a few whose addresses are earnest and simple, and which are, I fully believe, attended with a blessing from above. And though many go about preaching, whose qualifications, to say the least, are of a doubtful character, I cannot but think that this desire to preach is on the whole a great blessing.

Paul rejoiced that Christ was preached, though some "preached Christ of contention," "even of envy and strife." There does not seem to be much of such preaching here; the temptation is rather to preach for the sake of gaining applause and a position in the church; but I do not see why we have not as much cause to rejoice as Paul had in this readiness to preach, when, as in this country, there are such numbers who know nothing of the first rudiments of Christianity and of its requirements.

Some will perhaps be inquiring, "With all this native work going on, what position does the missionary hold?" This is not difficult to answer. There are nine leading churches in the capital, each of which has a country district attached to it, containing from ten to thirty or more village churches each. There are at present six missionaries residing at the capital, and, bearing very much the relation of pastor to the town church, and of bishop to the country churches, they have no lack of work. And besides the oversight and assistance rendered directly to these churches, there is a large amount of other work in connection with schools, translations, writing, etc., which leaves them very little leisure.

It will require great care and wisdom on their part to prevent their respective churches being too dependent upon them. At present the missionaries are, apparently, the power that directs the whole. There is a great lack of arrangement and order in the native mind, except in connection with compulsion. The master can regulate the movements of his slaves, the officer can march his soldiers about as he pleases, but voluntary work needs a directing hand from some one more used to it than these people are. This is the place occupied by the missionaries, in addition to the large amount of religious teaching which they impart, and most essential it is in the present state of things. Yet, in the attempt thus to regulate and direct, there is great danger of losing the relation of *brother* and becoming the *master*.

But a more interesting question perhaps to most of my readers will probably be, "What part can Friends take in this work, and what have they already done?" The latter question had better be answered first. A sum of three hundred pounds or more was spent by Friends before my companions and I left England, in building and furnishing schools, which have been under the care of the London Missionary Society. The money so spent has been of great assistance to the mission, and I trust it will still prove to be so; but the first school so built, owing to the death of the school-master, has not till lately been of the service it might otherwise have been, for want of a proper teacher; and the educational part of the mission was for some time its weak point. For it is impossible for the missionaries, with the many claims upon their time and thought which their engagements with the various churches under their care impose upon them, to give much time to school teaching. Now, a well-qualified energetic teacher has come out, under the auspices of the London Missionary Society, but still two or three English teachers are as nothing to supply the educational wants of Antananarivo. There are numbers of young men that would gladly avail themselves of pretty regular school teaching if there was any European to give it them, and greatly many of them stand in need of it on the simplest subjects; and the young women are in still greater need of help than the young men.

(To be concluded.)

EVENING PRAYER.

I come to Thee to-night,
In my lone closet where no eye can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all; the air, the birds, the flower,
The human spirit in its weary hour,
Now at the bright day's close.

'T is Nature's time for prayer;
The silent praises of the glorious sky,
And the earth's orisons profound and high,
To Heaven their breathings bear.

With them my soul would bend
In humble reverence at thy Holy Throne,
Trusting the merits of thy Son alone,
Thy sceptre to extend.

If I this day have striven
With thy blest Spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart;
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew—
And as the stars whose nightly course is true—
So would I be to Thee.

Not for myself alone
Would I these blessings of thy love implore;
But for each penitent, the wide earth o'er,
Whom Thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched, to soothe affliction's griefs and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope, or health,
Be Thou their solace, and their joy, and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on Thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 8th inst.

Great Britain.—George Peabody died in London on the 4th, in his 75th year. General sorrow for this event was expressed in the journals, and many public manifestations were made by draping buildings, &c. The Queen directed that his funeral services should be held in Westminster Abbey on the 12th, and that the remains should be deposited in the royal vault until the time for their removal to America.

Ireland.—Archbishop Cullen, the head of the Roman Catholic clergy of Ireland, has issued a pastoral enjoining all members of societies similar to the Fenian organization, to abandon them, referring to the evils produced by secret societies in Spain and Italy, and saying that the members of such associations will incur the penalty of excommunication.

A number of priests returning from a land-meeting at Cavan were assaulted by persons lying in wait, and so badly beaten that one died in consequence. The assailants were supposed to be Orangemen, and the Coroner's jury had brought in a verdict of murder against seven men who were implicated.

France.—Several electoral meetings were held in Paris on the 4th, without disorder and without interference, but some were dissolved by the police. Henri Rochefort, who has for some time been publishing at Brussels a paper called the *Lonterne*, which strongly opposed the Emperor and his political proceedings, and the circulation of which was forbidden in France, having recently set out to return to Paris, was arrested on the frontier, but was subsequently released and provided with a safe conduct, by the Emperor's order. He has since addressed a political meeting in Paris, and has been nominated as a candidate for member of the Legislative Body from one ward of that city. Ledru Rollin, a noted republican in 1848, who has been in exile in England for several years, has accepted a nomination from another district, but without taking the oath of personal fidelity to the Emperor.

Belgium.—The concession for a telegraphic cable proposed to be laid from Ostend to some point on the Atlantic coast of the United States, between Maine and Georgia, by an American company, was signed in Paris by the Belgian Minister on the 5th inst.

Spain.—A manifesto was expected in Madrid on the 8th from the ex-Queen, announcing her abdication in favor of her son; but a telegram was received from Paris countermanding, by her order, the publication of the document.

A change had taken place in the Ministry, by the retirement of some of the members, the question of candidates for the monarchy being the cause of difference. Admiral Topete, Minister of Marine, also resigned, contrary to the wishes of the Regent and of Prim, the Prime Minister. It is now reported that the opposition to the Duke of Genoa is growing stronger. The Cortes has again adjourned.

Germany.—Quite heavy shocks of earthquak are reported to have been felt on the 1st inst throughout Germany, particularly in Darmstadt Wiesbaden, Mayence and Frankfort.

Prussia.—The budget laid before the Diet by th Ministers recommends the creation of a sinking fund to absorb one per cent. annually for the pub lic debt, with a view to its ultimate extinction; an also proposes the conversion of the present loa into 4½ per cent. rentes. If the Chamber agree t these measures, the proposal for an augmentatio of taxes will be withdrawn.

Austria.—The insurrection at Cattaro in Dal matia is reported suppressed.

The Emperor of Austria arrived at Athens on th 3d, on a visit to the King of Greece.

Turkey.—Dispatches from Constantinople, re ceived in London on the 8th, reported that owin to the combined efforts of the diplomatic corps i that city, there is a prospect of securing free navi gation of the Dardanelles for the merchant marin of all nations. The representations of foreign en voys have been favorably received by the Sultan who appears disposed to concede their demands.

It is now said that the Sultan will not attend th opening of the Suez Canal.

Africa.—A letter has been received in London dated at Zanzibar, Ninth month 9th, giving infor mation that letters from Dr. Livingstone ha reached the British consul there, on the previou day, dated Eighth month, 1868. He was in goo health, and had spent the year previous in explor ing the region lying south of Lake Tanganyika which he found to contain many small springs o inner lakes, which he regards as the true source of the Nile. As he requested that certain supplie should be dispatched to him, including almanacs fo 1869 and 1870, it is supposed that he intended re maining in the country for a long time, and he gav no indication of his proposed course, or of the poin at which he expected to emerge on his way home ward.

East Indies.—On the 27th of Tenth month a se vere earthquake occurred at Manilla, in the Philip pine Islands. All the houses were shaken, and part of the city walls fell.

South America.—Advices from Panama, of th 38th ult., say that the volcano of Puchace, in Co lombia, about twenty miles from Popayan, broke out into eruption on the 4th ult., emitting immense quantities of smoke, flame, sulphur and ashes. It was feared that the towns and villages in its vicinity must have been buried by the ashes, and many of the inhabitants destroyed. Soon after the eruption, the river Cauca was observed to rise very suddenly, bringing down great numbers of dead bodies both of men and animals. At Tacna, in Peru, a rather strong earthquake was experienced on the 7th ult., but no unusual movement is reported from any other quarter. It is stated, indeed, that on the days for which Falb predicted violent earthquakes, the whole of Peru enjoyed a singular immunity from such visitations, although for a year past one part or another of the country has been frequently subjected to them. The alarm which his predictions had excited in Peru has subsided.

Domestic.—The Board of Education in Cincinnati decided on the 1st inst., by a vote of 22 to 15, to exclude from the public schools the reading of the Bible, public prayer and the singing of hymns. An injunction was granted in the State Supreme Court, on the 2d, restraining the Board from carrying this resolution into effect.

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INDIANA YEARLY MEETING—(*Concluded from page* 107.)—The report of the Central Book and Tract Committee showed a very creditable activity, both in printing and distribution. The assortment of profitable reading matter thus provided is great, and the territorial range of distribution very extensive. Friends in every section are under obligation to this Committee for the provision thus made, and tract distributors may find it desirable to make purchases at Richmond.

The Committee on Indian Affairs made a satisfactory report of their care of the Shawnee Manual Labor School, and of the farm and the whole charge committed to them.

A committee appointed to have the necessary care of the several large meetings for worship during the sessions of the Yearly Meeting, reported that they were generally satisfactory "except that at one of the stands a few individuals manifested a spirit of insubordination." From various sources we learn that much evidence was known of the presence of our heavenly Father, and of His love and care for His Church.

It was resolved to continue the Christian efforts on behalf of the Freedmen, and the duty was committed to a "Missionary Board" composed of twelve men and six women, "whose duty it shall be to have control of the work, and to encourage and sustain qualified workers in laboring for the elevation and Christianization of the colored people, in whatever openings may be presented."

The following minute upon the state of Society is suggestive of themes for reflection:

Under a solemn covering of the holy Spirit, the Meeting entered upon the consideration of the state of the church by reading the queries and answers to them from the Quarterly Meetings, by which we were introduced into an earnest desire for the growth in grace and advancement in the truth of all our members, and for the extension of the kingdom of our Lord Jesus Christ upon the earth.

"We know that we have passed from death unto life because we love the brethren." Those who have been justified by faith and sanctified by the Holy Spirit love Christ our Saviour and one another, and are distinguished as His disciples;—not servants only but *friends*. The mission of the church is, to "go into all the world and preach the gospel to every creature." Our forefathers felt this to be their duty,—it remains to be ours. Let us labor for the extension of the knowledge of God throughout the earth; to this end may the unity of the Spirit and the bond of peace exist amongst us.

We must love not only our friends but our enemies,—"when we were enemies we were reconciled to God by the death of His son;" we should follow His holy example and obey His instructions, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be children of your Father which is in heaven."

The Lord has revived His work and has especially visited this people. With this revival there has been an opening of fields abroad for us to enter into. When the Saviour pointed His disciples to the fields already white unto the harvest, they were to pray for laborers to enter into the harvest. Those who are called upon to labor in His harvest-field need renewed baptism and greater consecration to their Lord, and as they live close to His side and abide under His hand, will be prepared for His work.

We were bought with the blood of Christ, the sacrifice made on Calvary was to save and sanctify us, and may every member who has realized this, in hnmility, so walk as to adorn the doctrine of God our Saviour and be kept in His love. We should commend ourselves by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the armor of righteousness, and thus be effective in waging a warfare against the sins of the world,

The tongue is a fire, a world of iniquity, an unruly evil full of deadly poison; it can only be controlled by the Spirit of the Lord when it takes possession of our hearts. We should be exceedingly careful that by no unguarded expression we separate very friends and sow seeds of discord in the Church and in the world. "Let every man be swift to hear, slow to speak," and be especially careful *how* we hear. We sometimes impugn the motives of a brother and attribute his actions to wrong grounds. We love to hear about others and love to tell what we hear, sometimes claiming that it is to advance the cause of Christ that we do so. We should not judge others from reports that we hear concerning them, nor be instrumental in spreading such reports. Let us be careful not to speak lightly of others, especially before our children.

Avoid corrupt conversation. "Let your conversation be as becometh the gospel of Christ." We should restrain both ourselves and our children from the use of improper and vulgar expressions, and carefully abstain from all those popular phrases which are the offspring of an evil heart, and find utterance from the abundance thereof. "Put off filthy communications out of your mouth." Parents should be especially careful not to permit their children to mingle freely with those who may be in their employment who are not guarded in these respects, and whose example may imperceptibly lead the children into habits revolting and improper. "Be ye clean that bear the vessels of the Lord." Purity of heart and life are enjoined by our blessed Saviour. Cultivate no impure thoughts and they will not find utterance in words. Parents should teach their children, commencing early in life, the necessity for purity, and should warn them against all that is obscene and vile; false delicacy has prevented many from discharging their duty in this respect. Children should be restrained from evil company, especially from such as they will meet with at places of public resort, and where idle persons assemble; the influence of the conversation of such upon them is very great. If Christians find themselves thrown into such company, they should be careful not to give countenance to evil conversation by the appearance of approval, but by their acts, at least, show their disapprobation of it.

We continue to feel deeply the necessity for educating our children in the principles of the Christian religion. Whilst we have no prescribed form of dress, it has ever been the desire of Friends to maintain simplicity in our habits of life, and in our dress and conversation, and a correct and careful deportment, as becomes the disciple of Christ. Parents should teach their children the necessity of conversion, and of faith in our Lord Jesus Christ, and that the observance of no outward forms, or rule of conduct, will give them a claim to membership in the true Church of Christ.

We regret that so many cases of the unnecessary use of intoxicating liquors have occurred. We have so long and so earnestly borne a testimony against this evil practice that we are pained to see any appearance of an increase of it. The manufacture and use of domestic wines is believed to have a hurtful influence and tends to present a temptation to our children and to lead them into habits of intemperance. Subordinate Meetings and individual members are desired not to relax their efforts to promote the cause of temperance in the land.

The necessity for the spirit of *restoring* love in dealing with offenders, and of endeavoring to bring back to the fold those who have strayed from it, was brought to view. We should go out in the spirit of the Lord and seek for such, deeply impressed with the value of their souls. If we love our neighbor as ourselves, we shall speak kindly to an erring brother, and sympathy and affection will do much towards gaining him.

We should be careful to comply with our contracts and engagements, both *written* and *verbal*, and to pay our debts seasonably. We often inflict injury upon others by withholding their just dues, and bring great reproach upon the cause of truth. "They that will be rich fall into temptation." The desire for the sudden accumulation of wealth has led many into much trouble. "Be not one of them that are surety for debts," is an injunction which we would impress upon all of our members. Much suffering has resulted from a want of attention to it. The sin of lotter-

ies and gambling, in all the forms in which they are now presented, should be carefully guarded against. Parents should know where their sons are spending their evenings, and be careful that they do not frequent those haunts of evil which abound in our cities and towns; they are frequently the entering way to many crimes. The saloon, the gambling-house, the brothels, are all a part of Satan's plan to entrap the youth. Let all parents so love their children as to make them their companions, and endeavor to make home so comfortable and attractive as to keep them from evil places.

The habit of improperly criticising the ministry and speaking slightly of the services and labors of the Lord's servants, should be avoided, especially in the presence of our children. On the contrary, let the ministers feel that they have the sympathy, support and prayers of all.

The statistical tables have interested us much. This meeting desires that all our subordinate Meetings and members may extend care and labor to gather into our fold many of those throughout our land who are not connected with any religious society, but whose sympathy and feeling is with Friends. Many of them have been cut off from our Society, for some cause, often not involving any moral evil or doctrinal unsoundness, and not being willing to connect themselves with any other denomination, are living without religious association. Let a kind invitation and Christian sympathy be extended toward them. We believe that if this was done it would not only help them, but remove an obstacle to the spread of our principles and benefit the church. The tendency of the present times is towards union with those of similar views, and may we not be deficient in doing our part towards gathering together all who held the doctrines and principles which we are called upon to bear.

We would again renew and impress the advice so often and so earnestly given that parents and heads of families would not neglect the duty of family worship. Collect your households daily, read the Bible, draw nigh unto God, and when ability is afforded, lift the voice in prayer unto Him. We believe that this course will be blessed, as it has been abundantly, and that the effect upon our dear children will be of incalculable value, and parents themselves will experience renewed strength and ability to meet the cares and responsibilities which rest upon them, and know a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

We have been made to rejoice together at this time and to feel greatly encouraged. May all our dear friends thank God and take courage and enter with renewed energy and zeal into the Lord's work.

The following among other statistics are gleaned from various reports to the Yearly Meeting:

No. of members, 15,172—Males, 6820; Females, 6909.

No. of families, 2669; parts of families, 1184.

Each family is furnished with the Holy Scriptures; 1240 are in the daily practice of reading them collectively with a devotional pause; 823 do so frequently; 358 occasionally; 291 neglect this duty; 20 families not inquired of. Several Monthly Meetings did not report definitely.

No. of recorded ministers, 129.

No. of established meetings, 115.

New meetings established within the year:

A Meeting for Worship by the name of Fairview, 3½ miles north of New Vienna in Clinton Co., Ohio, within the limits of Fairfield Quarterly Meeting. A Meeting for Worship and Preparative, by the name of Beech Grove, within the limits of New Garden Monthly and Quarterly Meetings. A Monthly Meeting by the name of Deer Creek, and a Preparative by the name of East Branch, within the limits of Northern Quarterly Meeting. A Monthly Meeting by the name of Shawnee, at Shawnee, Johnson Co., Kansas. A Monthly Meeting by the name of Lawrence, at the city of Lawrence, Douglas Co., and a Meeting for Worship and a Preparative, by the name of Fairview, in Leavenworth Co., all within the limits of Kansas Quarterly Meeting.

Two ministers and ten elders deceased within the year, and 15 ministers recorded during the same period.

A satisfactory report of Earlham College was received (for a notice of which it is hoped to find space in another number) and $2000 appropriated for improvements in the buildings.

The 17th Annual Report of *White's Indiana Manual Labor Institute*, shows a healthful condition and satisfactory progress of the children, a religious care over them, prosperity in the farming interests, and a balance of available assets of $2301.01. The inspecting committee reported the religious and literary interests duly cared for, the accounts of the Treasurer and the character of its securities for loans in good order, and the general interests of the Institution in a prosperous condition. [This will interest the many friends of our late beloved friend Josiah White.]

An appropriation of $1000 was made for educational purposes, &c., in North Carolina.

A committee, consisting of seven men and five women Friends, was appointed "to visit subordinate meetings as way may be open, for the establishment and building up in the most holy faith of our members, and the furtherance of the work of the Lord among us." Report was made by the Committee and the Executive Committee on PEACE. [This has been set forth at large in our report of Ohio Yearly Meeting.]

The Committee on the holding of General Meetings was reappointed.

A vigorous grasp was continued of the First-day School question as a concern of the Yearly Meeting. Ninety-two schools were reported. No. of pupils enrolled, 7375; average attendance, 4729; adult pupils, 2345; no. in infant class, 874. No. of teachers and officers, 592. No. of libraries, 49; volumes, 4184. Papers distributed, 1362. As a number of schools failed to send reports, it is believed that all the above figures are too low.

Epistles were issued, addressed to all the corresponding Yearly Meetings, and one to "Friends' Foreign Mission Association," expressive of love, sympathy and encouragement for Louis and Sarah Street in Madagascar, and Elkanah and Irene Beard in India, all members of Indiana Yearly Meeting, laboring under many privations in the cause of Christ. "Under a solemn covering of the Holy Spirit, prayer arose to Him whom they are endeavoring to serve, for their preservation, and that they may be enabled to labor for His glory."

The following correspondents now appointed should be noted in the copies of the Book of Meetings:

For *Deer Creek Mo. Meeting*, Daniel Harris, Jonesboro, Indiana. For *Centre Mo. Meeting*, John Carey, Wilmington, Ohio. For *Shawnee Mo. Meeting*, John H. Vestal, Shawnee, Kansas.

The new Quarterly Meeting named *Hesper* is to be held at Spring Grove the first Seventh-day in the Sixth month, and at Springfield the first Seventh-day in the 3d, 9th and 12th months, at 11 A.M. The meeting for Ministers and Elders the day previous, at 2 P.M.

Other matters of business necessarily claimed the attention of the Yearly Meeting, which being harmoniously transacted, the adjournment was made, in unity and in much love.

MADAGASCAR.

[Concluded from page 191.)

At a critical time like the present in the history of this island, it is very important that every opportunity should be taken to enlarge and strengthen the minds of the natives by a judicious system of education, and so long as this is intimately connected with the religious movement, it cannot but be very beneficial. Here, then, is a field in which Friends have begun to work, and which is open for their occupation; but it needs not only money, but men and women qualified for their work to carry it on with any effect. . . .

My companion has found his work mainly in teaching the Bible classes connected with the various congregations chiefly in the country districts. The teaching given in these classes forms a most important part of the missionary work here. Most of the congregations, town and country, have a weekly class in connection with them. In some the attendance is very good, in others it is less so, but in them all there is no lack of interest in the teaching given, and, as far as my experience goes, it is much easier to reach the hearts and minds of the people in these free conversational meetings than in the more formal services conducted on the First-day. It is in the frequent and regular attendance of these classes that my companion has found much of his work to lie.

As to the women, little has yet been done by us, except as regards the interesting school to which S. T. Street has devoted a good deal of time and care, and which, now that Helen Gilpin has come to her assistance, will, I hope, prove still more effective. The missionaries' wives, with their families of little children, cannot do much of missionary work, but it is greatly needed among the women; and here, too, is a field in which Friends can most usefully work.

As yet my remarks have had reference exclusively to the capital and the villages immediately surrounding it; and if in this district of say one thousand square miles there is abundant work not only for the present missionaries but for several others, whether of the London Missionary Society or our own Society, what are we to say of the remaining 199,000 square miles, in which three Norwegian missionaries, and three others of the Church of England, are the only residents? It is true that in a large portion of this immense tract of country there is little or no apparent opening for the labor of European missionaries. In many places the unhealthiness of the climate, in others the barbarous character of the inhabitants, would be a serious obstacle. But I should like to draw attention to a few places where there is an open door and a loud call for help.

The first I will mention is Vonizongo, a large district of Imerina, the country of the Hovas, to the north-west of Antananarivo, and only about two days' journey from that town. Here there is a large Christian population, about thirty flourishing churches, and much that is very interesting in the character of the people. Apparently there is a greater simplicity, less servility, and in some respects a higher tone of morality than what we see at the capital. Perhaps the distance from the court may have something to do with this difference. There are, however, no schools there. Two or three times a year they receive a visit of a fortnight or so from two of the missionaries, who have barely time to visit each of the churches; and a few natives from this district visit the capital every now and then, and they cry loudly for assistance. Louis Street paid a very interesting visit to this part of the country, and his letter describing that visit has, I trust, been for the some time in possession of our friends in England. The missionaries here have urged upon the Board in London the needs of this district, and have applied for a missionary for it. I feel sure that two families of Friends residing there would find a most useful sphere of labor in the establishing and superintendence of schools. Their country borders on the Sakalava, who occupy the whole of the western side of the island, and who are yet in the grossest heathen darkness. There are some missionary spirits among the Christians of Vonizongo, who venture occasionally to preach the gospel in some of the villages of the Sakalava. Vonizongo is perhaps to be one of the doors through which light shall penetrate the darkness beyond. As far as we can learn, a large portion of this district is as healthy as Antananarivo; other parts have their seasons when fever is prevalent.

Then there is the Betsileo territory, under the control of the Hovas to a great extent, a large and populous district on the high lands south of the Imerina, and containing, it is supposed, many more inhabitants. In the Hova capital of this territory, Fianarantsoa, there are two or three churches, and there are several others in the adjacent towns. Here there is another centre for very extensive missionary work. Till within the last year or two no missionary had been to them, and the Christians residing there were almost exclusively Hovas, who had been sent there by the government. Now, Christianity seems to be spreading among the Betsileo themselves. The London Missionary Society feel the importance of the work in this district, and it has been decided by them to send out two missionaries into that field. Fianarantsoa is about eight days' journey south of the capital, and the climate is said to be quite as healthy as here. The people, too, are said quite to equal the Hovas in intelligence, and to be superior to them in some other qualities. They have in times past received many injuries from the Hovas, who were guilty of many bloody and most disgraceful acts in making the conquest of their country, and this has hitherto presented a formidable barrier to the reception of the gospel from their hands. The mild rule of the present goverument seems, however, to be removing some of the bitter feelings which had previously existed.

Since writing the above paragraph, I have had a very interesting conversation with a young man who has just returned from spending a few weeks at Fianarantsoa. The account he gives of the state of things there is very encouraging. About this time last year, when two of the missionaries visited that part of the island, there were but seven or eight churches there; now there are forty or more. Then, with the exception of one church, there were few attenders at these churches except the Hovas: now, the majority of those attending are the native Betsileo. Their capital is not equal in size to Ambohimanga, the second town in Imerina, but there are three churches there, and one has about one thousand attenders every Sabbath day. The ill feeling between Hova and Betsileo seems to be rapidly dying out under the benign influence of the Gospel of peace. But the people are crying out loudly for schools. I think my informant said that in one congregation of one hundred and fifty attenders that he met with, there was not one who was able to read. The movement among the Betsileo is altogether new. The population probably is not less than a million. There is at present a door wide open; are there none among us ready to devote themselves to the work?

Then there is a very large and very populous district about a week's journey to the north of Imerina, Antsianaka, where one native missionary from Antananarivo is stationed, but where as yet very little progress has been made. A comparatively harmless people these are, but sunk in the grossest ignorance. There are dense forests in the neighborhood, and we often meet with the natives carrying timber on their shoulders to the Government works, as their tax to the Hovas. One of the missionaries is at present spending a month in visiting this district. There are many parts where fever is prevalent during part of the year, especially in the densely-populated district on the shores of a very large lake; but for more than half the year there is little danger, and on the high ground I expect it is healthy all the year round.

Then quite to the south of the island, near Fort Dauphin, is another district on the sea-

shore, *said* to be quite healthy, where there is a large population. I do not know what kind of opening there is here, but no other missionary society has ever been in the field, and several circumstances lately have called our attention to it. It is under the control of the Hovas, though not to much extent, and there is a little company of Christians in connection with the Hovas in that locality.

On the sea-coast to the north-west, is an important port, Majanga. There are a few native Christians there, composed mainly of the Hovas, sent there by the Government. It is quite in the Sakalava district. Several American vessels have found their way to it, and it is frequently visited by Arab dhowies from Zanzibar and Mozambique, who are often guilty of importing slaves. It is about a month's journey from here on foot. Here, again, is a field of labor quite away from those occupied by the London Missionary Society or any other society.

There is another large town, Mahabo, about the centre of the western coast, in the Sakalava district, where there is a small settlement of Hovas and a church; but of this place at present we know but little. It is far removed from any missionary settlement, and it seems calculated for another centre of operations.

The dialect of the Betsileo is in some respects different from that of the Hovas; but the difference is so slight that the Bible and the few books printed here are understood by those who can read, and there is a great demand for them. And this leads me to another field of labor which is very important, that is, the translation and the composition of books in the native language. We all of us feel the need there is of books very much, and we make some effort to supply the want; but with the numerous engagements which press upon us, it is very slow work indeed. This need has from the first led me to devote a large portion of time to the teaching of English, in the hope that in a few years some of those learning it would be able to afford very valuable assistance in the translation of English books. It has been very uphill work, as I have had to make my books as I go on; but I am quite encouraged with the progress already made. . . . . .

The educational department of the mission is one to which Friends can devote themselves heartily and earnestly without finding themselves involved in any proceedings which would have a tendency to make their minds uneasy; and it is one in which the door will be found wide open for disseminating the truths of the Gospel in all their simplicity. But with a well-qualified teacher, in connection with the London Missionary Society, residing at the capital, I doubt the desirableness of much increasing our staff of workers here. We are now building two large and substantial schools—one for boys and young men, the other for girls and young women. I should be *very* glad to see a well-qualified teacher come out, who could take constant charge of the first; and additional help in the female department is also desirable. But it is to the Betsileo and Vonizongo districts that I most long to see help afforded just now. And should we be able thus to extend our mission, and have co-workers, supported by the Friends' Foreign Mission Association, in other parts of the island, I feel sure that the station at Antananarivo will prove very helpful in many ways. It will afford ready communication with the Government in case it is required; it will form a depot for books and other materials required, as well as facilitate in many cases the forwarding needful funds. And I trust, too, that the schools established here would prove of great assistance in furnishing teachers for other parts of the island, and in educating young men sent from other parts of the island for this purpose.—*Monthly Record.*

For Friends' Review.

DOES OBEDIENCE SAVE US?

This question occurred after reading with interest a communication (signed φ) in a late number of the *Review*, on "Completeness of Character." The answer, upon meditation, appeared to be clear. *It is not obedience that saves thee, but Christ. But if thou art not obedient, thou art out of Christ.* Simple as this is, a difference exists between it and the bare statement that we are saved by obedience; and the difference has practical importance. True, as was long ago said, "God, who has made us without us, will not save us without us." Our wills must be Christ's; we shall not be saved against our wills. But is there not disadvantage in any statement which would seem to leave it open for any to think that men can be saved of their own wills alone, or that their wills (or obedience) have in themselves saving power? In this is a danger of confounding two states or relations, quite different, under the law and gospel. One who has never sinned, or fallen short of the glory of God, is safe (not needing to be *saved*) in his obedience. Those who have sinned would forever continue in their sins, but that the grace of God through Christ lifts them up and gives them, with forgiveness through His atonement, new power of obedience. Thus alone can they now live; by His power, not their own. By Him they are, "except they be reprobate," made perfect; and this is the only perfection men can ever attain to. Both at the beginning and the culmination of the Christian's career it is

equally true, in regard to our relation to Christ, that we are complete *in Him*.

CONSTANT READER.

THE PHILOSOPHY OF RELIGIOUS SECTARISM, —WITH SPECIAL REFERENCE TO THE ANCIENT JEWISH SECTS.

BY FRANCIS FRITH.

(Concluded from page 181.)

The Pharisees, whilst professing to reverence the Scriptures, actually substituted the traditions by which, as our Lord told them, they made the Scriptures of none effect. In this matter, they set the precedent which modern Judaism has even extended. They said, in effect, that the written law was not comprehensive enough, nor strict enough, to embrace all the requirements of their pretended sanctity, and so they invented forms and austerities innumerable to elude the spirit of the commandments, and at the same time to cheat by an appearance of greater minuteness and requirement.

Dr. Lightfoot says of them, that "the best of Pharisees was the worst of men;" and Lewis, that "they were but religious villains, the most insolent and implacable generation that ever any age produced." Another writer states: "It is indeed quite true that the religion of the Pharisees was, for the most part, founded on that most awful and consummate of hypocrisies which makes the profession of sanctity a veil for selfishness of heart, under which the pursuit of worldly gain, honor and influence, might be sought securely. And that while claiming to be the singular favorites of God, and to honor Him and to do Him service beyond all men, they altogether neglected the weightier matters of the law—justice, mercy and truth, and found full scope within their system for all the evil passions and propensities of their hearts—were proud, arrogant, grasping, deceitful, implacable and cruel."

However true all this may be of the bulk of the sect, there were certainly *some* within its pale to whom such description is not applicable, for instance, Paul and Gamaliel. Still, the Pharisee stands charged by Christ himself with deep hypocrisy and aggravated selfishness.

But whilst we see in our own time too much of that which resembles Pharisaism, we have also the other and more "respectable" element of irreligion, the comparatively *un*professing and indifferent; and so, of necessity, had the Jews. Not that impudent form of infidelity which glories in its shame, nor even that which would willingly be esteemed irreligious—such were *not* the Sadducees.

They, too, professed to reverence the sacred writings, but *especially* the books of Moses, and so much the *more* than the Pharisees, in that they rejected the traditions. They were glad enough of reverence and consideration for themselves if it fell in their way; but they laid their account for happiness in this life—therefore they sought and possessed riches, therefore (except politically, that they might not be overridden by their enemies, the Pharisees) they were not anxious to burden themselves with the control, or the teaching, or the bettering in any way of their fellow-men. They were the aristocracy of the nation; cold, comfortable, respectable, undemonstrative, useless men. It was impossible that their lives, ending as they professed with the grave, could have high and noble aims; it was impossible that their motives, limited as they were to the prospects of worldly gain and temporal loss, could lead them to any high standard of even moral excellence.

The sect was not numerous but select; not popular, but of great consideration and influence. Several of the high priests were Sadducees. By whatever means they obtained power they were severe in its exercise—notoriously so in the administration of the national laws; for since their creed was obviously open to the charge of encouraging vice and crime by removing the fear of punishment in an after-life, they made a point of exemplifying, by the severity of their judgments, that enough can be inflicted in this life to deter men from crime. It is noticeable, that whilst the Pharisees were the persecutors of Christ, as the subverter of the *spirit* of their formalities, the first persecution of the *Apostles* was under the high priesthood of a Sadducee, because the foundation of their preaching was the resurrection of Christ.

Now let us consider how greatly the religious apathy and unpretension which distinguished them from the Pharisees underlay their creed. How needful it seems that careless religionists should be free thinkers as were the Sadducees; how necessary to comfortable indifference not to be harassed with thoughts of a future state, or of its possible relation to "the deeds done in the body!"

Lastly, we turn to the third and smallest component portion of *any* people the world has yet known—the truly pious and devoted.

Certainly amongst the Jews of our Lord's time were some of this class; a few are presented in the gospels, and although they may not there be clearly associated with any sect, yet, when we have considered the testimony which several unprejudiced ancient authors have given to the characters of the *Essenes*, we may perhaps be inclined to conjecture that such men even as Simeon and John the Baptist may have arisen from their ranks.

A century and a half before the Christian era, the Essenes were a considerable and well-organized sect. At a distance from the

capital, in some highly cultivated oasis near the shores of the Dead Sea, was their chief settlement. Here they numbered about 4,000. Amidst groves of palm trees, of which, says Pliny, "they were the companions," and the fertile fields won from the barren wilderness by their industry, they passed their lives, shunning cities lest they should be seduced by their vices.

First, hear Josephus—himself a Pharisee—"They teach the immortality of the soul, and that the rewards of the righteous are to be earnestly striven for. They enter not the courts of sacrifice, considering that they have purer (*i. e.* spiritual) offerings to make." "It deserves our admiration," he goes on to say, "how much they exceed all men who accustom themselves to virtue, and this in righteousness; indeed to such a degree as has never appeared amongst any other men."

Again, Philo says, "The leading principle of the sect is, that God can only be worshipped in spirit and in truth, by inward virtue, not by outward observances. Virtue, say they, consists in pure and disinterested love of God and of our neighbors. They reject sacrifices and all ceremonial rites, not only those that are enjoined by tradition, but also those commanded by Moses in the written law. Oaths and asseverations are strictly prohibited by them." War and slavery are also said to have been forbidden. They practised extreme frugality and simplicity of life, and carried out a complete system of community of goods. Upon this general stock any member might draw as he pleased, for benevolent uses.

There was, as might be expected, an ascetic offshoot from this sect—the Therapeutic—whose haunts were chiefly in the deserts around Alexandria. They were thorough recluses, devoted to mortification of the body and to religious meditation and study.

But as regards the orthodox sect of the Essenes, they were certainly the "Friends," not the monastics, as they have been called, of the Jewish nation. One scarcely sees *how*, with the light they possessed, men could be expected to form more correct views, or lead more holy lives.

In conclusion, I trust that I have succeeded in identifying the three prominent sects of the ancient Jews as embodiments of those great phases of religious development which have obtained in various degrees in all lands and at all times. It ought not to be without a practical lesson that we have noted — 1st, The hollow profession of the self-serving and self-righteous Pharisees; then, the worldly-minded indifference of the sceptical Sadducees; and lastly, the genuine piety and self-denying lives of the obscure yet illustrious Essenes.—*Friends' Quarterly Examiner.*

P. S.—It does not enter into the scope of this essay to give a detailed historical account of the Jewish sects. For such information see the articles, "Sadducee," "Pharisee," and "Essenes," in Dr. William Smith's "Dictionary of the Bible."

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 20, 1869.

IDOLS IN THE HEART.—That the danger of idolatry, in a Scriptural sense of the word, is not confined to theoretic unbelievers, is evident from the injunction with which John closed one of his epistles: "Keep yourselves from idols." Six centuries B. C., certain men, not worshippers of Baal, but "Elders of Israel," took their seats with religious seeming, making, we doubt not, a goodly show. The Divine Word, however, warned Ezekiel respecting them. "These men have set up their idols *in their heart*"—and this was the message given to him:

"Say unto them—Thus saith the Lord God: 'Every man of the house of Israel that *setteth up his idols in his heart*, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh accordingly to the multitude of his idols, that I may take the house of Israel in their own heart." Again, to the same prophet the Lord declared against the man "that separateth himself from me, and setteth up his idols *in his heart.*"

It is clear that we may become idolators even in carrying out our notions of religious truth, by giving unwarrantable prominence to a favorite dogma, by sectarian one-sidedness—by suffering partisan zeal to absorb the mind, bias the judgment and wean from the pure love of Truth and docile yielding to the Spirit's leadings. It is thus that schisms find admittance in the body, and those who make an idol of a party, advocate it through its involvements in wrong, and

> "Once entered upon crooked ways,
> The early truth which was their proper praise
> Doth not still walk beside them."

Hosea, predicting Israel's return unto the Lord, puts into the mouth of the sincere and complete convert the words: "What have I to do any more with idols?" And elsewhere the Holy Spirit says: "From all your idols will I cleanse you."

Of all idols, SELF is perhaps the most at-

tractive and deceptive—deceptive to the victim though transparent to observers. The antidote is Christian humility—a heart-adoption of the motto,

"We are nothing—Christ is all."

For this idol, as of old for Diana, silver shrines are made. Sometimes it is enshrined in an urn, and takes the semblance of affection for departed friends and that grief which is held to be sacred and inviolate. Yet in such case the fine thought of Dr. Young is lost sight of:

"They mourn the dead, who live as they desire."

That sorrow is selfishness which shuts one up from the duties and labors of love for which the mourner is competent. When the whole conversation turns upon the exalted virtues of the deceased, it is, alas, too often apparent that the extreme of sorrow is a tribute to self, as having been closely associated with such merit. Whereas the truly child-like and well-instructed Christian will "wash and anoint," will say in sweet submissiveness (not in apathy,) "Thy will be done," and employ the leisure which bereavement has furnished, in soothing the sadness and ministering to the necessities of others. Excessive and unreasonable sorrow is forgetfulness of continued mercies which call for cheerful thanksgiving—is repining and replying against God who has only taken what he gave, and in doing this has exercised goodness and perfection of wisdom.

When the shadow of a great bereavement is upon us, it becomes us to sit in it with solemnity, thinking much of the departed, that we may profit by the lesson of their lives, pondering upon their Redeemer, who is more than willing to be our Saviour also. "He that is joined unto the Lord," said Paul, "is one Spirit"—and it is only by union in Him that we can be partakers of the Divine nature and have union with those *spirits made perfect* with whom we once walked lovingly "on this side death." "Don't cherish your sorrows"—says an anonymous writer—"when God breaks our idols in pieces, it is not for us to put the broken bits together again." So long as the obstrnctive idol SELF

"passes as a cloud between
The mental eye of Faith and things unseen,"

we do not look steadfastly at things eternal—we do not appreciate the beauty of holiness—we do not see Him who is "chief among ten thousand and altogether lovely"—we do not so "look on the things of others," as to "bear one-another's burdens, and so fulfil the law of Christ."

North Carolina.—As the present number of the *Review* must go to press earlier than usual, owing to a suspension of work in the printing office, we cannot give the transactions of North Carolina Yearly Meeting. The attendance is large of Friends from a distance, general interest having been felt in this body, which during our national conflict was painfully isolated, thongh never estranged from their brethren. The distant members of this Yearly Meeting have to make no small effort and sacrifice in going up to what is experienced by them to be a solemn feast. A correspondent informs of a dear friend in delicate health who by medical advice took passage in a steamer. The boat in its progress was pierced by a log, the pumps proved insufficient to vent the water which filled the cabins and extinguished the fires, and the danger was imminent. Through signal mercy the captain was enabled to run the boat upon the mud, and whilst waiting in hope of relief (which after long delay was sent to them,) the opportunity was embraced of a solemn meeting with the crew and passengers, the voice of thansgiving and prayer being heard, as also that of gentle pleading from an ambassador for Christ.

As on former occasions, the Boarding-School could not shelter the whole multitude, and many provided for themselves in wagons and tents.

On Seventh-day, the 6th inst., the Meeting of Ministers and Elders held at Deep River its opening sitting, which continued in session for five hours, and was a time of solemnity, in which the Head of the Church condescended to own the assembly with His gracious presence and favor. The credentials were read of seventeen ministers from abroad, viz.: From *New England Y. M.*, Thos. B. Nichols, Alfred H. Jones, Phebe R. Gifford. From *Ohio Y. M.*, Edward C. Young, Jesse T. Hartley. From *Indiana Y. M.*, Rachel Binford, Mordecai Hiatt, John M. Pidgeon, Wm. P. Gallemore, Nathan Macy, Benj. Hockett,

Robert Walter Douglas, Andrew P. Evans. From *Western Y. M.*, Margaret Newsom, Ruth Ann Stanton, Ruth Clarke. From *New York Y. M.*, Rebecca Collins. (Two of these Friends were detained from the first sittings.) Stafford Allen, an elder from London, was present. One of our correspondents says: "During the answering of the queries, much pertinent counsel was given, and a lively concern spreading over the meeting in regard to the state of Society, it was concluded to issue an epistle of advice to the subordinate meetings." To prepare an essay of such document a committee was separated.

On First-day morning a large company assembled in and around the venerable old meeting-house at New Garden, including many freedmen and freedwomen, who by deep attention showed their appreciation of the efforts which Friends have made for their intellectual, moral and spiritual well-being. One letter says:

"Lively testimonials to the Truth, and earnest appeals to all present to come at once to the Saviour of sinners, were made. Solemnity spread over the large concourse while supplication was offered to the Throne of Grace for the conversion of sinners, and for Divine help in time of need."

The meeting-house being insufficient for the multitude, about 400 persons assembled in the forest, where extempore seats had been provided: and the audience was attentive, but the snow-squall and cold wind in their faces made it difficult for the ministers to speak. The afternoon meeting was addressed with much earnestness, and an outpouring of affectionate zeal for the conversion of sinners, a number of ministers participating, and it is trusted that it was a season of awakening.

A large meeting was held on First-day morning at Deep River, and the crowd being too great for the house, a number drew together in the school-room. Both meetings were satisfactory and edifying. In the evening, good meetings, marked by very earnest exhortation, were held in the boys' and the girls' school-rooms at New Garden.

The details of the Yearly Meeting, which opened next day, must be deferred till next week. The First-day School Conference held on the 10th inst., was large, and filled the ancient Meeting-house. The general report gave a very favorable exhibit, and verbal reports being called for, were made from the several Monthly Meetings. A correspondent writes:

"One could not but be convinced that gathered here there was a mighty power far the moral renovation of the State."

Delegates were appointed to the Philadelphia Conference.

Claims for Sympathy.—It is difficult, perhaps impossible, for those who have not travelled in the South, to conceive the numerous cases of great hardship, each peculiar in character, which attended the late war, and which would furnish the material for a thrilling history of persecution and of the cruelties which are recklessly committed by persons not originally unamiable. Macauley describes "a man who, having been blessed by nature with a bland disposition, gradually brings himself to inflict misery upon his fellow creatures with indifference, with satisfaction, and at length with a hideous rapture." One of our correspondents was told by Jeremiah A. Grinnell, at New Garden, of the case of a woman in East Tennessee. Her husband was in the Union army, and the rebel soldiers surrounding her dwelling, she was ordered to take all her goods out of the house. They fired it, then burned her goods —then shot her son (a lad of 16,) through the head. She was sadly broken in health when her husband returned, wounded, to the afflicted remnant of his family. In the course of time he, his wife and children joined the Society of Friends. He was a man of unusual industry, and soon became thriving: but the utter failure of his crops renders him unable to send his children to school. A good one is near, under the care of Friends, but the price of tuition is needed to meet expenses, and there are others equally requiring aid. In the same neighborhood, a girl who frequented the Friends' First-day school, became, in a Methodist revival, the subject of deep religious concern, but could not be persuaded to go up to "*the bench.*" She "desired to *be still.*" The minister perceived that her spiritual need was such as to render the care and Christian sympathy of Friends congenial, and he informed them. She has been received into membership on the ground

of religious convincement. She also needs education, which can be obtained at the rate of one dollar per month. If any reader feels drawn to contribute money for the schooling of children needing aid at Friends' schools in Tennessee, the Editor or the Publisher of *Friends' Review* will rejoice to receive funds for the purpose, which will be faithfully applied under the stewardship of judicious Friends.

THE FREEDMAN'S FRIEND.—The 21st No. of this important and interesting paper lies before us. It is issued gratuitously, and it is eminently proper and commendable for the Executive Board thus to report to contributors what application has been made of their liberality. It shows a business-like conscientiousness which warrants an extension of the confidence heretofore reposed in them. Bills incurred since the issue of the paper on our table "have reduced the treasury to emptiness." A circular, signed by the President and countersigned by the Chairman of the Instruction Committee, says:

"With the obligation to sustain over sixty teachers for nearly eight months, at an average cost of about $1600 per month, our confidence in the future is severely tested; but we have faith that the generous interest of Friends will be manifested as heretofore, and will sustain our hands."

It cannot be, we think, that this appeal will be received with apathy. Direct appropriations have been made for the benefit of the freed-people by several Yearly Meetings. In Philadelphia, the sympathy, we trust, is not weaker, nor the liberality more stinted. We do not doubt that, without waiting to be assessed, Friends will levy upon their own pockets.

MARRIED,

At Friends' meeting, Poplar Run, Ind., on the 23d of Ninth month, 1869, ABRAHAM SYMONDS to MARY ELIZABETH, daughter of Eli and the late Rachel Townsend.

At New York, on the 4th of Eleventh mo., 1869, WILLIAM R. THURSTON, JR., to MARIA H., daughter of Alden Sampson.

Under the auspices of Plainfield Monthly Meeting, Ind., on the 7th of Ninth month, 1869, BENJAMIN A. MORRIS, of Washington Co., to SUSAN S. WRIGHT, daughter of B. H. and S. A. Wright.

DIED.

MEKEEL.—Near Peekskill, N. Y., on the 7th of Eighth month, 1869, Jacob Mekeel, aged nearly 82 years; for many years an elder of Amawalk Monthly Meeting.

HORTON.—At West Newton, Ind., on the 31st of Tenth month, 1869, in the 12th year of his age, Christopher Columbus Horton, son of David and Sally Horton; members of Fairfield Mo. Meeting. Although so young, he was enabled through Divine grace to read his title clear to a mansion in the realms of eternal blessedness.

MORGAN.—On the 14th of Tenth month, 1869, after intense suffering for six weeks from a paralytic stroke, at his residence in Warren Counnty, Iowa, William H. Morgan, in the 77th year of his age; a beloved member and Elder of South River Monthly Meeting. In early life he was made sensible of the visitations of Divine Grace, and gave heed thereto, as he testified a few days before his death, that he "had loved his Saviour ever since he was a little boy." Possessing a sound and discriminating judgment, and entirely devoted to his Master's service, he became qualified early for usefulness in the Church militant, and was enabled to discharge the duties of his station in encouraging the faltering, as well as guarding against innovations upon our principles and testimonies, and was known as a peace-maker among the brethren. At the breaking out of the rebellion he was living in Jefferson County, Tenn., where he had been an Elder in the Church for nearly twoscore years. But believing the time had come when he should leave the land of slavery and seek a home in the free North-West, he and family, in the fall of 1861, started for the North, leaving his personal effects, which were soon seized by the rebel Government, and confiscated, as "property of an alien enemy," and sold at public auction,—even to the family Bible, which was bought by a rebel slaveholder, and sent to him two years afterwards, as a token of personal respect.

By the loss of his property he was deprived of the many comforts of this life, with which he had been blessed; yet, while suffering intense pain of body, but not of mind, he called his family around his bed, a few days before his death, and desired that a message be sent to the man who was instrumental in having his effects confiscated, stating that he forgave him and wished to meet him in Heaven.

Often during his sickness he would express to his family and others that his suffering was only in the body—that his mind was easy and all would be well with him, when the Master saw meet to clip the slender thread of life, which he was only patiently waiting for; that he had all faith in the atoning efficacy of the blood of Jesus Christ.

A short time before he breathed his last, with a beaming countenence, he said he saw his three deceased children—calling them by name, two daughters and a son—in Heaven, and that he would soon be with them; with the request that the eleven children still living and his dear companion might meet him there.

His Christian counsel and fatherly care will long be remembered by the large circle of friends who knew him.

LEWIS.—On the 15th of Ninth month, 1869, near Friends' Station, Tenn., Rebecca, wife of John B. Lewis, in her 46th year; a worthy member of Lost Creek Monthly Meeting. This dear Friend, although deprived for several years of the privilege of attending our meetings, manifested a great desire for the prosperity of the Redeemer's kingdom on the earth, and often had to mourn on account of the many breaches in the walls of Zion, fearing that theae was too much of an inclination to depart from that deep spiritual religion, and humble dependence and sole reliance on King Emanuel, which so eminently distinguished our predecessors.

COFFIN.—Near Westfield, Hamilton Co., Ind., on the morning of the 4th of Tenth month, 1869, Jonathan Coffin, in his 38th year; a member of Plainfield Monthly Meeting, Ind. During a severe and painful illness of a little over four weeks his mouth was frequently opened in prayer and praise, and he was very earnest in his exhortations to those around him to put their trust in the Lord. He was a diligent reader of the Holy Scriptures, and had not for a number of years, when at home, retired to rest without inviting the family around him and reading a portion thereof. He was regular in the attendance of meetings, and spoke frequently when thus atsembled, to the edification of his friends. He was an earnest worker in the First-day Scripture schools.

CORRESPONDENCE.

BELVIDERE, N. C., 11th mo. 9th.—Way did not open for me to attend our Yearly Meeting, now in session. I have been thinking to-day, the *great* day of the feast, as it usually is, how great the blessing which the Church receives through these annual gatherings—especially those members who can be present. And even those who cannot be are comforted, encouraged and refreshed, when their Friends return, bringing back the spoil and dividing it with them. And when I can read such an account of a Yearly Meeting as the Review of 10th mo. 30th gave, of that in Baltimore, it does seem to be the next thing to being there. I hope none of thy readers will tire of such a use of its pages. The practical exhibition of a proper attention to the great purposes of a Church organization, is well worthy of a faithful record, to stimulate the present generation to a greater devotion to those purposes, and as an example to those who shall come after.

[The same correspondent tells of some dear Friends (one of them quite ill) who started for N. Carolina Y. M.]

The steamer upon which they attempted to descend the *Chowan River* encountered an obstruction about midnight, in a dense fog; they soon discovered the rapid entrance of water, which the pumps failed to equal; and about one o'clock the captain turned for the shore, and drove the boat with all the power of the engines upon the soft shoal—her bow within one hundred feet of the shore, and in six feet water. The fires would soon have been put out. They waited until the next P. M., when a steamer from Windsor, with a large number of colored people who had started for Liberia, coming up the river, took the passengers on board and conveyed them to Franklin, to which point the other boat was bound. * * * * * *

In the afternoon, E —— [the invalid Friend,] requested the officers, passengers and crew to collect for a religious opportunity, and just as the meeting closed the steamer from Windsor was seen coming up the river.

STRUCTURE AND CARE OF THE EAR.

(Continued from page 183.)

The two little muscles that stretch and relax the membrane of the drum represent a horizontal section of the ear. Each of them passes through a little pulley of bone, and that which relaxes the membrane is shut up in bone altogether except its tendon. One moves the bone that is attached to the membrane, drawing it inwards when it contracts; the other moves the bone which touches the fluid that surrounds the nerve, drawing it outwards, and letting the membrane fall back again. It will be noticed that the membrane is not placed straight at the bottom of the passage, but slants inwards, and is besides drawn a little inwards at the centre, through being attached to a small rod of bone, about a third of an inch long, which keeps it in its position. This little rod is part of the movable chain of bones, and upon it the muscle which stretches the membrane acts. The membrane is held slightly on the stretch by a small firm band which passes with the tendon of this muscle across the drum. Thus it is kept in tune for ordinary sounds, without needing a constant action of the muscle.

We may now leave the outer part of the ear designed for conducting sound to the nerve, and turn again, for a minute, to the labyrinth in which the nerve comes out to meet the sound. The central sac or vestibule, and three canals with their expansions, we have already described. Besides the fine powder these parts contain, which is seen under the microscope to consist of little oval crystals scattered among the minute fibres of the nerve, they are provided, also, in some cases, with a number of delicate hairs, by means of which the motions of the small crystals are no doubt rendered still more sensible. All these parts are hollowed in the solid bone —the hardest bone in the body; it is called by anatomists the rock-bone.* The delicate membrane in which the nerve is expanded lies in smooth rocky channels, floating in a limpid fluid, which at once surrounds and fills it. A thin wall of bone separates it from the drum, and in this wall the chain of small bones that passes across the drum ends. The chain terminates in a little oval plate moving lightly to and fro like a minute piston in a very shallow cylinder. If this little piston will not move (which again may be a result of "colds"), there is another cause of deafness.

One word we must still devote to the second part of the labyrinth—the shell-like spiral canal (or cochlea). This, too, is hollowed in the bone, and its very form tells the story of

*The "petrous" portion of the temple bone. The word is the same as that from which the Apostle Peter—the Rock—received his name.

its use. For as the canal, from being exceedingly minute, becomes larger and larger, it gives space for the arrangement of a series of little vibratile chords or fibres, of gradually increasing length (such as the wires of a piano-forte may roughly represent). These little fibres respond, each of them, to a certain pitch of sound, and are connected each with its own nervous twig. And as in the two turns and a half which the cochlea makes, there are many thousands of these vibratile fibres, ample provision is made for all the immense variety of notes and modulations which our ears are called on to receive. By means of the sac and the canals we are made conscious of mere noises, such as the tick of a watch or the rumbling of a wagon; by means of the cochlea we appreciate music and understand the voice.*

Thus, according to the number of the fibres in the cochlea, and the pitch to which, we may say, they are *tuned*, will be the number and the pitch of the different sounds which we can distinguish; and this differs in different persons, especially in respect to the higher notes. There are many persons who hear well enough, yet who never heard the high shrill note of the cricket. And when a sound is made to rise gradually higher and higher, different persons cease to hear it at different times.

This is but a poor and partial account of a wonderful organ, of which those who know most have still very much indeed to learn. There is much in it to excite our wonder; but, above all, we cannot but stand in amazement before the question, How is it that the motion of the air, the vibration of the membrane, the trembling of the fluid, should impress us with the feeling of a *sound;* should hold us rapt as music does, or thrill us with ecstacy in the tones of a voice we love? That is the great mystery of all the senses. We cannot penetrate it yet; but we can feel, and ought to feel, how wonderful it makes the world. That which seems mere motion in the ear, and in the nerve, turns into joy or sorrow in the soul, it is the source and instrument of aspiration, the vehicle of prayer. If it is all this to us, what must it be to God, who made it, and knows it perfectly?

All the structures that have been described are means used to bring sound from the outer air to our brains, in order that we may hear. Every condition is fulfilled; every step fully prepared for. Nothing is slurred over, nothing omitted, or half done. And it is so all through the world. There is no *slovenliness* in Nature's work; no grasping at quick ends and grudging of the means; for every result the full equivalent is given. This is God's choice; the mode He takes of working. And he who tries or wishes to do otherwise, to take short cuts, or get results without full work performed, thinks himself wiser than his Maker.

Causes of Injury and Deafness which may be avoided.—There are several things very commonly done which are extremely injurious to the ear, and ought to be carefully avoided. Those who have followed the previous description will easily understand the reason.

And first, children's ears ought never to be boxed. We have seen that the passage of the ear is closed by a thin membrane, especially adapted to be influenced by every impulse of the ear, and with nothing but the air to support it internally. What, then, can be more likely to injure this membrane than a sudden and forcible compression of the air in front of it? If any one designed to break or overstretch the membrane, he could scarcely devise a more effective means than to bring the hand suddenly and forcibly down upon the passage of the ear, thus driving the air violently before it, with no possibility for its escape but by the membrane giving way. And far too often it does give way, especially if, from any previous disease, it has been weakened. Many children are made deaf by boxes on the ear in this way. Nor is this the only way: if there is one thing which does the nerve of hearing more harm than almost any other, it is a sudden jar or shock. Children and grown persons alike may be entirely deafened by falls or heavy blows upon the head. And boxing the ears produces a similar effect, though more slowly, and in less degree. It tends to dull the sensibility of the nerve, even if it does not hurt the membrane. I knew a pitiful case, once, of a poor youth who died from a terrible disease of the ear. He had had a discharge from it since he was a child. Of course his hearing had been dull; and what had happened was that *his father had often boxed his ear for inattention!* Most likely that boxing on the ear, diseased as it was, had much to do with his dying. And this brings me to the second point. Children should never be blamed for being inattentive, until it has been found out whether they are not a little deaf. This is easily done by placing them at a few yard's distance, and trying whether they can understand what is said to them in a rather low tone of voice. Each ear should be tried, while the other is stopped by the finger. I do not say that children are

* This is the view of the cochlea which Helmholtz has done so much to render probable. It is supported not only by the minute anatomy of the organ, but by many curious peculiarities of hearing. There are persons living who can carry on conversation without much difficulty, but who cannot hear sounds of a high pitch, not even a railway whistle, and others who can hear a watch tick well, but can scarcely hear music or spoken words.

never guilty of inattention during any part of the day, even for which they do not receive a few minutes, so impregnates the but I do say, that nothing with this fetid air, that it blamed and a brisk walk in the open air to get they really." We advise every one, then, immediately in a workshop or store, never to eat their meals there, at any rate, without first going out into the open air, and walking or running off the foul air in the lungs and supplying them with fresh.

In all schools nearly, whether public or private, both teachers and scholars are a great portion of the time breathing an impure atmosphere. Many female teachers suffer from some trouble of the throat, and the scholars come home in the afternoon, as many a parent knows, with headache, and oftentimes nausea at the stomach, the legitimate consequences of breathing the fetid atmosphere of the school and class-rooms. Here, too, the practice prevails of allowing the pupils to eat their lunches at twelve o'clock, just after coming from the class-rooms, where they have been closeted for two or three hours, breathing contaminated atmosphere.

Some years since, we were in the habit of visiting one of the large public schools of this city, and pointed out this mistake to the lady-principal, who was an exceedingly intelligent woman, and she promised to adopt the suggestion, to send her pupils to the play-yard for ten minutes after they came from the class-room, and then call them in to eat their lunch. A week or so, subsequently, we visited the school again, and both teacher and scholars expressed themselves delighted with the change, and found themselves feeling much better for it, and they assured us that they should never return to their old ways.

We should never lose sight of the fact, that a continuous breathing of bad air often lays the foundation for obscure disease, which eventually robs life of all its joys and makes it a failure.—*Hall's Journal of Health.*

SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 14th inst. have been received.

Great Britain.—The British government has given directions for a war vessel to be prepared to convey the remains of George Peabody to the United States. The funeral ceremonies took place on the 12th, and were attended by a large concourse, including a representative of the Queen, and many persons of rank. The deceased, a few days before his death, added £150,000 to the fund previously formed by him for benevolent purposes.

Ireland.—Considerable excitement still prevails on the subject of the imprisoned Fenians. The Amnesty Committee asks Irishmen to abstain from the use of tobacco until the prisoners shall be released, in order to reduce the revenue, and at the same time accumulate a fund for continuing the amnesty agitation.

France.—The steamship Periere, which arrived at Brest on the 8th, made the passage from New York in 8 days, 11 hours and 35 minutes, the speediest voyage on record being equivalent to 7 days, 21 hours and 35 minutes from New York to Queenstown.

Ledru Rollin has refused to return to Paris, but has not withdrawn as a candidate for the Legislative Body, although a deputation of Parisian electors has visited London to offer the nomination to Louis Blanc, who has accepted it.

Spain.—One of the Republican Deputies recently arrested has been unconditionally released, and it is reported that the government contemplates releasing all political prisoners not accused of criminal acts.

Italy.—King Victor Emanuel has recently been so ill that at one time he was reported dying, but at the latest advices the physicians had declared him out of danger.

Germany.—The House of Deputies of Saxony has unanimously resolved that the government should endeavor to procure the abolition of capital punishment throughout North Germany.

South America.—Advices received in Lisbon from the seat of war in Paraguay, are, as usual, contradictory. The Allies, it was declared, considered the war ended, and were taking measures to increase the power of the provisional government, and to complete the tranquillizing of the country; while the Paraguayans asserted that the forces of Lopez had been increased by 10,000 men since assuming his position at St. Estanislaus, and that the Allies were unable to follow up their success, from lack of provisions, munitions and means of transportation. The Allies reported that Lopez had executed a number of his own men on suspicion of conspiracy against him.

Domestic.—Several men who have held conspicuous positions, either military or civil, have passed away within a short time. Ex-President Franklin Pierce died on the 8th ult.; Commodore Chas. Stewart on the 6th inst.; in his 92d year; Robt. J. Walker, Secretary of the Treasury under President Polk, on the 11th, at the age of 68; Gen. John E. Wool on the 10th, aged 80 years; and on the 12th, Amos Kendall, Postmaster General from 1835 to 1846, during the administrations of President Jackson and Van Buren.

The two divisions of the Presbyterian denomination in this country, known as the Old and New Schools, have been for some time engaged in efforts for re-union. Last Spring, the General Assemblies of the two bodies agreed upon a basis of union, which was to be submitted to the constituent Presbyteries of both. More than two-thirds of these having voted in favor of it, (in the New School, all, in the Old School, 128 out of 144,) the adjourned Assemblies met in Pittsburg, on the 10th inst., received the report of the joint committee on union, and both adopted a resolution declaring the basis approved by the Presbyteries to be of binding force. Both Assemblies were formally dissolved on the 12th, the General Assembly of the re-united body to be held in the Fifth month next in Philadelphia. A joint meeting was then held, for religious exercises and speeches, at which a resolution was adopted, proposing that the church raise a special thank-offering of $5,000,000 for general benevolent and religious purposes.

On the 5th inst. the corner-stone of a new building for the Normal School for colored students at Hampton, Va., was laid. The school has been in operation for two years in a temporary wooden building, and has about 100 pupils. A farm is attached, on which the students labor some hours daily, studying the remainder of the time.

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THE FIFTH BIENNIAL CONFERENCE OF TEACHERS AND DELEGATES OF FRIENDS' FIRST-DAY SCHOOLS IN THE UNITED STATES met and organized in Friends' Meeting-house on Twelfth St., Philada., on Fourth-day afternoon, 17th inst. A large number of delegates were present, all the Yearly Meetings in America except Canada being represented, the floor of the large building being closely packed, with a serious, attentive company of Friends, and many in the Youths' galleries. A precious solemnity was an evidence of that *covering* of the Divine Spirit which we accept as a crown to such gatherings and regard as a diadem of beauty. It was truly a worshipping assembly, and it may here be stated that each sitting of the Conference was opened by reading a portion of Holy Scripture, followed by a devotional pause, during which the voice of prayer, praise and exhortation was heard as the Holy Spirit gave utterance.

JOEL BEAN, of Iowa, presided with dignity and discretion until, at a subsequent meeting, a permanent organization was made by appointing Henry T. Wood, of New Bedford, *President*, Wm. G. Rhoads of Philada., and W. Sidney Tomlinson of North Carolina, *Secretaries*, and Wm. H. S. Wood, *Treasurer*. *Joel Bean*, upon taking the chair, said:

"I will not invite thought upon myself by dwelling upon my reluctance to take this place to-day; but I do desire to say that I am deeply impressed with the interest and importance of this occasion—the coming together in this city from the East and the West, from the North and the South, of so many earnest laborers in the work of Scriptural instruction, a work so generally acknowledged to be the work of the Church,—the Lord's work.

"And that which especially impresses me is the fact that so many hearts have wrestled, so many prayers have gone up (and I doubt not the feeling pervades this meeting in coming together) that the Lord may be known among us, to preside and direct in what we do and to crown it with His blessing, so that the few days spent here may prove indeed the uniting of hearts and the upholding of the Cause which we love, and of the glory of God.

"The service each day will commence with the reading of a portion of Scripture. The 90th Psalm has been selected for the reading this morning."

The theme first laid before the Conference by the Executive Committee was

"THE AIMS AND OBJECTS OF FIRST-DAY SCHOOL TEACHING."

Wm. C. Longstreth opened the discussion by reading the following paper, which had been prepared for the purpose by two women Friends.

The necessity of clear, simple Gospel Teaching.

Surely every teacher would wish to teach acceptably in God's sight. If we could but find a teacher sent from God, and taught of God, how gladly would we listen to such an one.

When Nicodemus came to Jesus by night, he came with the acknowledgment, "we know that *thou* art a teacher come from God." Let us see how Jesus taught him. There was no arguing from law to gospel,—no pointing from human character to divine,—the teaching was such as went *at once* to his soul's needs:—"Verily, verily I say unto *thee*, except a man be born again, he cannot see the kingdom of God."—"Marvel not that I said unto *thee*, ye must be born again." The outspoken thought of his mind was,

"How *can* these things be?" And the answer of the Lord Jesus showed him of how little account was all his knowledge as "Master in Israel" when he knew not "*these* things." Then, with clear, simple language, which a child could understand, Jesus showed him the type which he had known so well, fulfilled in the antitype:—"As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." And Jesus set before him the "gospel"—the "glad tidings" of a Father's love, and a Redeemer's power:—"For God so *loved* the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His son into the world to condemn the world, but that the world, through Him, might be *saved*."

But Jesus did not stop here. With unmistakable clearness, and faithful love, He set before him the necessity of an immediate choice, the condemnation "already" resting on those without faith:—"He that believeth on Him is *not* condemned,—but he that believeth not is condemned already, because he has not believed in the name of the only begotten son of God." What could we have as a stronger proof of "the necessity of clear, simple gospel teaching" than these words of the Lord Jesus?

Not for *one* act of His life alone, but for *all*, could Jesus say:—"I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them."

At last, when Christ sent forth His disciples, what charge did He give them?—To teach morality?—To feed intellectually?—To turn all eyes to Palestine?—No. The charge was plain and clear, stopping short at none of these. The field was wide:—"Go ye into *all the world*, and preach the *gospel* to *every* creature."—"Go ye, and teach all nations;" and the marginal reading is—"Make disciples, or Christians, of all nations."

If morality had been all that Christ wanted, could they not have taught that under the law? If intellectual instruction had been all that God demanded, would He have "hidden these things from the wise and prudent, and revealed them unto babes?"

It may be objected by some one, "Nicodemus might truly call Jesus a Teacher come from God: but *I* can make no such claim!"

Here is a point of most serious importance. In a certain sense, every one who undertakes gospel teaching should be a teacher come from God. That is, he should attempt to teach only what he has seen with his eyes, and what his hands have handled of the Word of Life. No rules need be laid down as to the *mode* of teaching. That may be according to the bent of the teacher's mind. But, if he has a heart filled with the love of Jesus, warm from communion with Him,—if he is impelled by the Holy Spirit with a yearning desire to win souls to that Saviour whom he has found,—his teaching *will* be "gospel teaching," whatever the day's lesson may be, and however poorly, he may think he teaches it; for he cannot fail to infuse into it the glad tidings of the "mercy of God in Christ Jesus our Lord." His power will be in proportion to his earnestness.

On the other hand, if the teacher be one who has himself no experimental knowledge of the gospel, he cannot be expected to convey it to others. If *he* has no sense of the sinfulness of sin, how can he make it felt? If *he* has not found pardon and peace at Calvary, with what effect can he point others to the cross? If *he* does not experience Jesus to be his Saviour from the power of present temptation, how can he so present Him? If *he* has not been baptized by the Spirit into the body of Christ,—adopted into the household of faith,—how can he dwell upon the peace of this adoption, or show the joy of that filial cry of recognition, "Abba, Father"

His teaching may be very learned, but it will not be that "clear and simple gospel teaching" which is calculated to reach the heart. He may do much for the discipline or intellectual training of his class, but little or nothing for their spiritual welfare.

It cannot be claimed that such elaborate *intellectual* preparation is necessary for those who teach in mission schools; but the preparation of the *heart* is quite as needful. There should be the same consecration to the work, the same prayerful solicitude for the souls of the scholars. In *neither* case should it be the aim to teach cold theological dogmas: but in *both*, the precious doctrines of the gospel should be presented vividly and clearly.

Many Christian teachers can testify with what avidity and simplicity of faith even little children have received that great doctrine of "Substitution," which should lie at the foundation of all Scripture teaching, because it is the ground of our reconciliation to God, and our peace in Christ.

"*He* was wounded for *our* transgressions;"

"*He* was bruised for *our* iniquities;"

"With *His* stripes *we* are healed."

"Who *His own self* bare *our* sins in His own body on the tree."

"For He hath made *Him* to be sin for *us*, (who knew no sin), that *we* might be made the righteousness of God in *Him*."

There is a quick instinct in a child's heart,

which is moved easily to a grateful love for one who has suffered in its stead, and borne the penalty due to its sins. A teacher who earnestly feels the reality of this doctrine, can scarcely fail so to present it as to awaken this sense of gratitude. And if his prayers for the children keep pace with his teaching, there is great hope of his winning souls to Christ.

And *this* should be the aim of all our work! We pick up a child in the street, and bring him into the school. We do not know that he is going to live a month. *Which* is most important, that he learn by rote all the books of the Bible, the year in which Moses lived, and the names of Jacob's twelve sons, *or* the glad tidings of a Saviour's love, and the necessity of sins forgiven?

We think that if the child should die, the teacher who had used every effort to win his soul to Jesus, would have more heartfelt peace than one who might have given most perseveringly the routine of formal instruction.

There may be teachers here who feel discouraged at the standard thus set before them, and are saying to themselves, "If all this be true, *I* am not fit to teach!" Dear young friends, then make haste to *become* fit! If all your teaching hitherto but bring you to this point, that your eyes are opened to the necessity of possessing for *yourselves* that which you confess to be needful for the souls of those under your care, it has not been altogether in vain, so far as *you* are concerned.

But let the past go! The future lies before you. More certainly, the present is yours! Be entreated *now* to set yourself earnestly to the work of knowing experimentally those blessed truths which you feel that you have failed to teach! If you will give yourselves unreservedly to the Lord, and rest not till you have tasted the joys of His salvation, then will He bestow upon you the power of His spirit, and you shall teach transgressors His ways, and sinners shall be converted unto Him.

The standard cannot be kept too high. The true "Gospel Teacher" feels himself called and consecrated to the work. He bears each member of his class upon his heart in frequent prayer, and pleads with them individually. If he have liberty to select the subject of his lesson, he asks God for it from week to week; and when it comes to him upon his knees, he feels sure it will be blessed. Then, bending every energy of his mind to his task conscientiously and prayerfully, he searches the Scriptures, to gather their testimony, in type and antitype, in prophecy and fulfilment, in precept and example.

Thus collating and comparing, he finds the Bible its own best commentary; and his heart is stirred and his mind enlarged, as he catches glimpses of deeper truth evolved in his search, and sees them all leading him to Jesus of Nazareth, as the centre of its teachings.

His interests become so absorbed in the subject before him, that even his general reading is made subservient to it.

When he has accumulated all in his power that bears upon it, he selects the details most suitable for his class, arranging them clearly, that each head may be brought out forcibly and impressively. He seeks the most telling illustrations, for he knows that by these a truth is often most vividly brought before the mind. He slights no part of his work. After all is as complete as he can make it, (and none can feel more keenly than himself that it is imperfectly done,) he takes the lesson and lays it in prayer before the Lord. He prays that if there be error in its teaching, he may be enlightened to see and correct it. He prays that the unction and power of the Holy Ghost may accompany it. He prays that the hearts of his scholars may be opened to receive it: that it may be blessed to them, and be as seed sown for Eternity.

On Sixth-day afternoon the discussion turned upon "THE NEED IN THE SOCIETY OF FRIENDS OF FIRST-DAY SCHOOLS." Although a deviation from chronological order in the history of the Conference, we conclude to furnish at this time the following address, with which, at the request of the Executive Committee, the subject was opened by Prof. Chase, of Haverford College.

THOS. CHASE said:—From age to age, the Almighty Father entrusts a generation of children and youth to the care and training of their elders, so that the accumulated wisdom and experience of all past time are handed down, a rich inheritance, to those who are soon to fill the various posts and incur the manifold responsibilities of society. Thus art and science, the rich and useful products of human invention, the maxims of government and business, and the rules of all departments of human activity, established by repeated trial and long use, are perpetuated and transmitted; but most valuable, by common confession, of all our inheritances, most sacred of the trusts committed to our hands for the benefit of our successors, are the priceless treasures of religious truth, contained in the Bible, and illustrated in the history of the church, particularly in the lives and writings of good men and women in all generations, and the many precious fruits of their prayers and struggles, which the Lord intended as seed for the future, as well as for their own convenient bread. If we make careful provision to teach our children human science, shall we refuse to take measures to instruct them in those precious truths, a knowledge of which is both requisite to the right use and

truest happiness of the present life, and of inestimable value as conducing to the securing of an inheritance among the blessed, in an unending life to come? No!

"Our lips *shall tell* them to our sons,
And they again to theirs;
And generations yet unborn
Shall tell them to their heirs."

This duty is so plain that there can hardly be any who bear the Christian name, who do not admit that it is binding upon them in *some* form. We can hardly differ widely in regard to the *end* in view; whatever dispute there be must be chiefly in regard to the legitimacy and the efficacy of different *means* proposed for the *attainment* of the end.

There is, in the minds of some Friends, who have not seen their way clear to engage in the First-day school work, an apprehension which deserves great respect, but yet which is, it appears to me, altogether unfounded; viz., that such instruction tends in some degree to endanger or to lower our testimony to the precious doctrine of the immediate teaching of the Holy Spirit in the heart. So far from this being necessarily the case, I believe that one of the best results of First-day schools, properly conducted, is to bring out this truth more fully, and make it more widely adopted and prized.

It is no part of the Gospel doctrine, nor is it asserted as such by any Friends, that the Holy Spirit is our *only* source of enlightenment and instruction in spiritual things. Friends have, from the beginning, acknowledged, with other Christians, that the Holy Scriptures were given forth by inspiration of God, that they are "able to make men wise unto salvation, through faith which is in Christ Jesus," and that they are, *indeed*, "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We all believe that the Scriptures came from that same Spirit of whom they testify, and without whose aid they cannot be understood; we all admit that they are a test by which the doctrine of any man claiming to have received a revelation may be tried. We all unite in taking measures to distribute them at home and abroad, and in recommending their frequent reading in the family and in private. And are we not all grateful to our Heavenly Father, that he has not confined himself to one mode in providing for our spiritual instruction, but has furnished both outward and inward means? Or can we deny that the very possession of writings which we own as inspired by the Holy Ghost, addressed to us and to all mankind, and containing a statement of God's will regarding us, of itself imposes upon us the solemn duty of carefully *studying* them, and of seeking to know their full import, ready to accept and profit by every lesson for us they contain? So long as we give them exactly their due place, not forgetting the priceless gift which we have of an inward Teacher, is there any one who thinks it possible for us to grow too familiar with them? Profitable as they are in so many ways, can our children too early become acquainted with their contents—especially as neither childhood nor youth is exempt from the liability of death? Will it harm them to have their minds stored with texts, which, if not fully appreciated at first, will often, in some critical moment in after life, rise unbidden in the mind—or, rather should we say, will be called up by the power of God's Holy Spirit, to warn, to check, to rebuke, or to console, to comfort, and to guide?

In the whole history of religious doctrines, I know nothing more admirable than the success with which the founders of the Society of Friends, under the direction of their Heavenly Guide, steered between the rocks and the whirlpools of error on the right hand and on the left, and presented to the world a round, full statement of gospel truth, without any partialness, one-sidedness, or extravagance. In their views of the Holy Scriptures, they were free alike from superstitious Bibliolatry and from rationalistic undervaluing of the records of Divine inspiration. Even when deprecating the extravagant views of those who looked upon the Bible as the *only* guide which the Creator has vouchsafed to man, they always recognized its infallibility and its inestimable worth. Never a true Friend, from that day to this, who would not admit that the highest and best knowledge which it is permitted us to gain by the use of our human faculties, aided by the Divine blessing, is the knowledge of the truths contained in this book: never one who would not own that while we possess in common with all men that Light which enlighteneth every man who cometh into the world, a knowledge of the Scriptures conduces to the removal of that darkness, in which, if the light shine, the darkness comprehendeth it not: never one who would not acknowledge that it is of *much advantage*, every way, that to us have been committed the written oracles of God.

And now if this book is, by our common confession, a priceless treasure, shall we not seek, by every means, to get for ourselves and our children the full benefit of its possession? Written in human language, preserved (under the Divine blessing) by human art, addressed to the human understanding, yet with the promise of help from the Holy Spirit for those who seek the words of wisdom in its pages, it constantly appeals to us, weak as we feel and unworthy, to come and be instructed,

and when we have learned ourselves, to impart its lessons to those around us. Like everything else in human language, it contains sentences whose meaning is not at once apparent to the young and the ignorant; it has allusions which it requires some knowledge of history, or antiquities, or geography, or natural science, to comprehend in their exact force and application; and in various points there is room for *explanation* on the part of a teacher to the young or the uninstructed in regard to the signification of the outward text. If we are capable of giving such instruction, have we *any right* to *withhold* it? We do not think so highly of the Bible as to suppose that the mere outward knowledge of its meaning *alone* can save any soul: but does any Christian think so *meanly* of the Bible as not to deem it worth while to take pains to give his children, and to diffuse in the whole community, the most accurate knowledge possible of its invaluable teachings?

That in Biblical instruction there is nothing inconsistent with the views of Friends,—that its introduction is no innovation, rashly copied from the practices of other portions of the Church Universal—we may infer from the practice of the most careful and consistent Friends, in all the Yearly Meetings in the world, in their boarding schools or other institutions for secular instruction. In the excellent Boarding School at West-Town—to give a single example—there are regular Bible lessons, recitations in Barclay's Catechism, and frequent reading of religious books. Now, I would ask, what provision is made for familiarizing with the Bible, and imparting religious instruction to those boys and girls, young men and young women, who are *not* enjoying the advantages of attending a Friends' school? If religious instruction at stated times is proper in a boarding school, is it any the less proper in the neighborhood of one's home, and in the intervals of the ordinary business of life? There can be but one answer to this question. The instruction which it is right for me to give to a hundred children at school, it is right for me to give to ten children whom I can gather together from their homes in my neighborhood: a First-day school attached to any particular meeting is as legitimate as a Bible class or a class in Barclay's Catechism at West-Town.

There is but one escape possible from this conclusion, and that is connected with what I regard as the most plausible of the objections which I have ever heard urged by Friends against First-day schools; namely, that the right place for religious instruction is in the *family*. I believe, however, that wherever, as in the city of Philadelphia, there is a select *Day* school, attended by Friends' children, it is customary to have recitations in Scripture in them. But I wish to admit, at the outset, that this objection against First-day schools has very great weight, *provided* it be *true* that such schools stand in the way of family instruction. We might reason upon the question *à priori*, but I prefer to appeal directly to *facts*. *What is the fact? Is it the case*, where there are no First-day schools in the Society of Friends, that the children of its members receive at home careful instruction in the Bible and in the principles of the Christian religion? Do the young people, in such cases, grow up well informed in the essential doctrines of Christianity, and in the views of their own Society, with the grounds for them, and their proofs from Holy Writ? Or are they, on the contrary, rather more ignorant, on an average, of the beliefs of their Society, and even of the fundamental doctrines of Christianity, than the young people in the same social station in any other denomination of Christians? I admit honorable exceptions, doubtless many of which are to be found in this very city. But in the country, where there is still more need for systematic instruction than here, where the meetings for worship are often held in silence almost from one year's end to another, and where there is danger that that Inward Light, whose power and glory we cannot too much extol, will shine in *some darkness* so far as the aid of *outward* light is concerned,—in the country, and in the city too,—I appeal to those of you who know,—are not many young Friends growing up in much ignorance of the things which concern their eternal peace; spending their First-day afternoons in idleness or even in frivolity; unable to give a reason for the hope that is in them, if so be there is a hope,—I appeal to those of you who know, is there not a loud call sounding in our ears to go and help these precious souls? Is it not the case in many excellent households—perhaps by some perversion of a great and precious truth—that pious fathers and mothers, forbearing to speak to their children of sacred things without some extraordinary and overmastering compulsion, never speak to them on such subjects *at all:* never even clearly direct them to the instructions of the Inward Teacher, or inform them how they may best seek to hear and to recognize His voice? I am inclined to think that the relations of First-day schools to family instruction will be found to be about the same in the Society of Friends that they have been found to be in other denominations. Doubtless many here present have read with interest the proceedings of the "Third National S. S. Convention of the United States," held at Trenton in the spring of the present year. Among the papers read, there was one by H. Clay Trumbull, on the "Relation of the Sun-

day School Work to Home Instruction," in which he says:

"The early fathers of N. England did not rely upon the family exclusively for the godly training of children. The Bible and the Catechism were to be taught in the common school, and the parish minister was to publicly catechise the young" on the first day of the week. But, "gradually, religious teaching was dropped from the common school, the pastors generally ceased to catechise in public; and by-and-by the family was left to do all the work of instructing the children in religious things. *A sad lapse followed.* . . . At the opening of the present century, infidelity prevailed widely, and the standard of morals was low, even in the best portions of the land. Household religion was but little known. Only in exceptional cases was the Bible or the Catechism faithfully taught in the home circle. The sweep of the Unitarian heresy over a part of New England indicates how few of the professed Christians had been in youth grounded in Bible truth. . . With the revival, from about 1810 until 1825, through the Sunday school, of the church teaching of children, household religion was revived, and it has made steady progress to the present time. As to present habits of Christian families with their children, I claim," the Secretary continues, "to be entitled to speak with some positiveness. For now more than ten years I have visited from family to family, being, in all, in thousands of homes, in twenty of our States, and this with members of various Christian bodies, as well as with those who are irreligious. Out of these opportunities of observation, I say unhesitatingly, that while there are still far too many professedly Christian parents who neglect their children, *there is vastly more of household religion now* than history gives any reason for believing to have existed half a century or a century ago. Indeed, the brightest picture I have ever seen painted of the *ideal* Christian household of olden time, by no means equals what I often find in the homes of modern Sunday-school workers. . . When the *character* of the religious teaching given in the family is considered, the advance is yet more marked and gratifying." Dr. Chalmers also is quoted as saying, nearly half a century ago, that the question in Scotland had become, "not whether the rising generation shall be trained to Christianity in [Sunday] schools, or trained to it under the roof of their fathers, but whether they shall be trained to it in [such] schools, *or not trained to it at all.*"

This testimony is the result of large observation among our fellow Christians. There has been, I think, sufficient induction of facts to establish a law. I do not know of anything in the peculiar views of Friends which should make the law here established less applicable to them than to others—viz., that the institution of First-day schools, so far from being hostile to family instruction, tends directly to make family instruction *more general and more efficient.*

But further: even were the disposition of heads of families always sufficiently in favor of religious instruction at home, there would still be a field for First-day school work to supplement family teaching. And here I come to a point directly connected with an important and fundamental principle of our religious Society. From attentive observation, I am most firmly persuaded that He who, when He ascended up on high, gave gifts unto men, has given unto some—yes, unto many—men and women, young men and young women, amongst us, the special gift of teaching, fitting them for this First-day school work; so that if they were to confine their exercise of this gift to their own family circles, they would deprive other children of an advantage which it is their right to receive, and rob their Lord and Master of that full usury of their talent which it is His right to claim. Yes! the word of the Lord has come to many amongst us—many whom we are privileged to meet with to-day—saying to them in tones of unmistakable clearness, "Gather the children together, and teach them of my ways"—and He that called to the work, giveth from season to season ability to perform it aright. Many a father and mother, while not unwilling to do what they can themselves, would feel it a privilege to be able to send their children to be taught by persons so peculiarly endowed for this work. Sometimes the best efforts of parents fail to excite the interest of their children in sacred things, while the teacher at the First-day school is at once successful. And (we need not blink the fact—we all know it from our own observation)—there are not a few families in our own fold, as well as among other nominal Christians, whose heads have no experimental knowledge of vital religion; who are, to be sure, respectable and upright, and entertain a general respect for sacred things, but are still unconverted men and women; yet these very persons, while they feel that it would be mockery for them to speak of Jesus to their little ones, are often sincerely glad to send them to a class in a First-day school, where a pious and rightly-concerned teacher may be enabled to point their steps to the path of life. And even those who are very faithful and very successful in the religious training of their children—I trust there are many such amongst us—often find a decided benefit in the deepening of good impressions, and the heightening of religious interest, resulting from their children's attendance at such schools. With *all* classes of parents, those who are earnest and skilful in teaching,—those whose *will* is not wanting, but whose *power* seems small,—and those who are indifferent and unfit for the sacred work, the First-day school holds an important if not an absolutely necessary place, to supplement what is already good, or to furnish what would otherwise be altogether wanting.

But although the case in favor of First-day schools appears to be strong and plain, those Friends who are not convinced of this utility always fall back upon the argument, "The children have a Teacher already,—an in-

fallible Guide, in the Spirit of Christ within." Now, I believe that First-day school instruction may be so conducted as not to obscure this doctrine, but to *bring it out* into *clear light*, and, what is particularly important, give it practical application: to answer the doubts of the young disciple, and teach him how to recognize the voice of the Good Shepherd. Again, we cannot escape the responsibilities involved in the possession of an *outward* source of instruction, also, in the Holy Bible. What need I do more, than simply to call attention to the very impressive lesson by which the Providence of God has taught, or should have taught the Society of Friends that an *exclusive* reliance upon this inward teaching, regardless of the aid given us in the Scriptures, and even in the exposition of Scripture doctrine by sound and rightly qualified men and women—that this *exclusive* reliance endangers the cause of Christian truth, and is a fruitful source of heresy and schism. Some forty years ago, the Society of Friends in this country was *rent in twain*, in a fearful convulsion, dividing upon the fundamental principles of the Gospel of Christ, yet both divisions holding fast this doctrine of the immediate teaching of the Holy Ghost. And to this day, in the two bodies, men equally honest, claiming to be guided and instructed by the Holy Spirit, teach doctrines diametrically dissonant. And what is our warrant for sitting in judgment upon the views of men whose intentions are, doubtless, as pure as our own? That we are not taught by the Spirit in the same way as they claim to be taught, may rightly satisfy us, but we cannot expect it to satisfy them, or even a third party judging between us. It is to the *outward record* that we appeal for the soundness of our own inward impressions, and the unsoundness of those which differ from them. To that outward text—by which our early fathers avowed their willingness to be tried—in all cases of controversy we resort. Well, Friends, if fifty years ago First-day schools had existed among us, of the same efficiency, and conducted in accordance with the same sound principles, as those which are flourishing in almost all parts of our Society to-day—can we doubt that much greater unity of sentiment would have prevailed—and that, if divisions were not averted altogether, yet a much smaller number would have joined in the secession. I trust that the passion and the prejudice which attended that convulsion have in good measure passed away—that its asperities and bitterness have been assuaged—but, Friends, it cannot be but that our Heavenly Father meant to teach us by it some signal lesson—and I believe that a part of this lesson is that we should provide faithfully for the right education of the young.

There are other objections which I hear and read with gratitude as *warnings* of dangers against which we ought to be on our guard, but, I must say, with all deference for the judgment of wise and good men with entire conviction of their insufficiency, as precluding the way for First-day school labor. We hear of rash hands handling sacred things, of unanointed lips speaking on holy themes. That were indeed a grievous evil—but if our dear friends will but come to this Conference, or attend the teachers' meetings in every place, and see and hear with what deep consecration, with what earnest prayer, with what travail of spirit, this labor is in most instances entered into, I believe their fears on this score would be greatly allayed. We hear of *unsound doctrine* that may be foisted upon us. My friend, if thou fearest that the children are not taught the words of Eternal life, it is thy dtuy to go to the school *thyself* and proclaim them there. But inform thyself of the *facts* of the case: I doubt not thou wilt generally find the truths of the Gospel taught clearly, and taught *alone*. Thou art afraid, again, that this work is done in man's wisdom. Come to this Conference—visit the schools presided over by these earnest teachers—thou wilt find that it is done in good measure in the Lord's fear and power. Or thou sayest that the business of instruction lies wholly with the ministry—forgetting that as our Lord gave of old, so he giveth to-day,—if I may translate literally, and with a little expansion, but not beyond the plain sense,—some to serve as missionaries, and some as preachers, or *forth-speakers*, with full unction of the inspeaking Word—and some as heralds of the glad tidings, and some as shepherds, for the *tender lambs* as well as for the sheep—and some as simply *teachers:* and that we *see* and *know* that He commissions men and women, young men and maidens, for this very First-day school work. I am glad to quote, at this point, from the Memorial of a very dear and valued minister of this Yearly Meeting—now gone to her rest—a passage which I think is in every way instructive for us *now* and *here:*

"She frequently expressed a concern that where individuals gave evidence of having passed through the necessary preparation and received gifts from the Head of the Church, their youth should not prevent those gifts from being rightly brought into service for the edification of the body, and their own advancement in spiritual strength and knowledge. At one time she remarked, 'I think there is a dispensation approaching, in which there will be a greater outpouring of the Spirit than there is now, comparable to that spoken of by the prophet, "Your sons and your daughters shall prophesy;" and other gifts, not only that of prophecy, shall be dispensed. I want you not to be dismayed, or too much discouraged.'"

Then let the Church recognize these gifts. Let it adopt both the First-day school work, and the mission-school work, itself—let it give them its sanction and its sympathy—and whatever dangers attend them,—and I wish to admit that there *are* dangers,—whatever imperfections would, otherwise, be manifest, the church can help to *avoid* and *amend*. We *know* that the work is the Lord's work—it is not strange if we are sometimes a little impatient at criticisms upon the manner in which it is conducted, from men who do not lift a finger to it themselves. The First-day school needs the sympathy and co-operation of the church—partly that it may be kept in the right track. Let there be a similar care maintained in the church for the soundness of the *Teachers* as there is for the soundness of the *Preachers*.

Another reason why the Church should recognize and adopt this work, is, that First-day schools are needed—sorely needed—for the indoctrination of the children in those *special* views and principles which distinguish our branch of the Christian Church. Spiritual worship—spiritual gifts—the teaching and the guidance of the Holy Spirit—the right qualification of the ministry—the unlawfulness of war and of oaths—a high standard of Christian morals—ought not our children to be thoroughly taught the truth on all these points: and what provision is made for systematic instruction on them, except in First-day schools, and perhaps a few schools of secular learning?

Without such instruction, what views will your children have? In many cases, I fear, no views—or wrong views—or views got at haphazard, from stepping into a church and hearing a sermon, or picking up a tract, or from the conversation of a friend, with perhaps less perfect views of Christian doctrine than we, but more *earnestness* in maintaining and spreading what he believes to be truth.

The Christian *nurture* of the young,—the nurture and admonition of the Lord,—winning them to practical holiness,—is another important function of First-day schools. I can only allude to it.

I am no advocate for intellectual, *heady* instruction. Enough, and too much, of windy commentaries, of subtle refining upon dogmas, of hair-splitting and quibbling. We want teachers whose spiritual insight and illumination is such that they feel the full meaning of our Saviour's declaration, "The words that I speak unto you, they are *spirit* and they are *life*."

Oh, for an earnest, living church, where there is room for the old and the young,—where the zeal of the one and the wisdom of the other harmoniously mingle and combine, where all gifts are recognized, all gifts *employed*—where, the love of Christ constraining, His Spirit instructs and guides,—where His pure and perfect gospel is owned in all things, His glory alone is sought, His Truth prevails, His joy and peace are multiplied! Shall not such be the Church of the future? Oh, shall we not make *our* Church such, in the present?

My friends, sometimes, as I muse upon *the future* of our beloved Society in this land, two opposite visions rise up before me: *both but visions*. One is of an aged oak—tall and majestic—a monarch of the woods. Manfully has it braved the storms of more than two hundred winters—thousands of weary souls have been refreshed beneath it—the poor and afflicted, of every clime and of every race, have been always made welcome beneath its sheltering arms: yet, as you look closely, you see *decay* too plainly written upon its mutilated branches, and in its sere and scanty foliage; and the passer-by, as he gazes at it, can only say, "It *was* a goodly tree." I see its aged trunk still carefully guarded, and looked up to with reverence, by a few faithful watchmen: yet, it puts forth no new leaves or blossoms,—and, strange to say, if it sends up any new shoots from its still vigorous root, they are carefully cut down, as intruders on the sacred soil—for the chief function of its gardeners is to prune and lop off.

I look once more—and, instead of the dying tree, I see a vigorous sylvan patriarch, green in old age, putting on the vigor and freshness of youth, while maintaining the strength and stability of mature years. The storm does not shake it, the drought does not blight it, for its roots are fixed deeply in the Rock of Ages, and fed by the perennial waters of life.. . . . As of old, the red man and the black man flee under it for refuge—the ignorant, the afflicted, the sin-stricken, are taught and comforted, and children delight to gather beneath its shade—every rustle of its leaves speakes of pardon for the sinner and of peace for the believing—from its branches the breath of the Spirit, that bloweth where it listeth, evokes æolian music, and, among them, all the sweet-voiced birds of heaven pour forth their songs.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 27, 1869.

The Conference of last week.—An unusual space in the Review will be devoted, perhaps for several weeks, to the proceedings and interests of the *First-Day School Conference*. The necessity of so large a devotement of our columns will not at first

be apparent to those readers who have not mingled in this solemn feast of fat things, particularly as the report given can convey but a faint impression of the interest and value of the Conference, and of the continuance, through condescending mercy, in the various sittings, of the anointing Presence of the blessed Saviour by His Spirit. The necessary pages are freely yielded, under a feeling that it is due from us, in thankfulness for the mercy of our God, to set up stones of memorial. It has not been possible to obtain from the stenographer, before our going to press, the material necessary to give in the present number so much of the deliberations as will be reasonably expected.

The closing sitting was held on Seventh-day, the 20th inst., when the power and comfort of the Holy Ghost were experienced to the admiration of many, who, as they reverently bowed under the Pentecostal visitation, were prepared to say: "THE LORD HATH DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD." At this sitting the following letter was received from a dear sister, a member of the Northern Monthly Meeting of this city:

"*Seventh-day morning.*—My heart has been deeply moved within the past few days, and my spirit has burned within me; and from time to time my feelings have struggled for utterance. Much that I would have said has been well said by others; and I thank God and take fresh courage in finding my heart beating in unison with the great heart of our Society, as manifested here by its representatives and delegates in this Conference.

. . . . . .

It has been my privilege to breathe the free air of the prairie. It has been my privilege to mingle with the earnest, whole-souled, dignified laborers of the West; and oh! how tenderly was the weakling dealt with there. My soul now craves the glorious liberty of a child of God. It does seem as though my soul has been unnecessarily long in struggling; but, earnest-hearted and beloved friends, lift up your hearts once more in a mighty cry for such, that perfect love may cast out fear, and the blessing must come.

Oh! that the slavish fear of man might be cast out, and that one and all of us might dare to do what we believe to be required at our hands. Let the past go. Let us spend no time in unavailing regrets, only let us flee to the refuge, Christ Jesus our Lord; giving ourselves entirely into his hands; accepting his free salvation, and submitting to be guided by him in all things, willing and obedient. I have longed to see this glorious day in Philadelphia; I see it and am glad. God speed the mission work; level mountains, fill up valleys. But we know that Thou wilt prosper and art prospering the work of Thy own hand; even now it is praising Thee. Bless the pure-hearted ones who have met here on this occasion, with their families, and in their respective circles; and if it please Thee, restore in safety the travellers to their homes, and bless them. And oh! if it please Thee, grant that they may leave behind them a blessing on dear Philadelphia."

NORTH CAROLINA YEARLY MEETING opened its business session on Second day, the 8th inst. The representatives, fifty-two in number, all present, except three. The credentials were read of a large number of ministers and other Friends religiously drawn to attend. The epistles of corresponding Yearly Meetings were read, to the strengthening and encouragement of the body. That from Ireland adverted to the gratifying increase of First-day schools and Bible classes in their own limits; also to the acceptable presence of several American Friends on their way to foreign countries. To these epistles responses were addressed in Christian love. Of the London General Epistle 2000 copies were printed. A communication was received from a society of colored persons near Salem, N. C., desiring to be incorporated with our religious Society. A committee was separated to visit them, which was done to satisfaction. In several respects they had adopted the views of Friends. They have neither place of worship nor facilities for education. Much sympathy was felt for them, and the subject was continued under the care of a committee, who, at their discretion, were authorized to refer their cases to the nearest Mo. Meeting, extending, meanwhile, relief to their necessities.

The consideration of the future location and competent accommodation of the Yearly Meeting, referred from last year, upon mature and harmonious deliberation resulted in a decision to build a larger meeting-house at New Garden. The consideration of the state of Society, as brought into view by the answers to the Queries, elicited lively and pertinent counsel upon the several duties and testimonies for the truth therein embodied. The regular reading of the Holy Scriptures

before the collected family was enforced, and the solemn duty and high privilege of true, availing prayer, without which there can be no devoted Christian life.

A careful and much needed revision of the Discipline was conducted in Christian condescension and love, with a desire to know and to be guided by the mind of the Spirit. The completed code is, as we are led by several correspondents to believe, a judicious one.

The Educational statistics, both as regards our own children, (at the boarding and the local schools,) and also the colored people, were satisfactory, and Friends were encouraged to pursue this vitally important work with renewed energy, not forgetting, in the intellectual training, the great and proper object of the Church's concern, "the nurture and admonition of the Lord."

Brief reference was made in our last number to the meeting on the evening of the 10th inst. in reference to the First-day School interests. We return to the subject to present the interesting statistics. There are 49 First-day schools under the charge of Friends of this Yearly Meeting, with 348 teachers and 3784 pupils, of whom it is gratifying to state that 1299 are Friends, whilst it is equally satisfactory that the balance, 1485 pupils not of our fold, partake of the benefit, this being the only literary or religious training that is accessible to a large proportion of them. Independent of the schools above referred to, there are 35 First-day schools for colored people controlled by North Carolina Friends, and including 1781 pupils. Our Friends of this Yearly Meeting also sustain 24 colored *day schools.*

During the week, interesting meetings were held on behalf of the important subjects of *Peace* and the *care of the Indian tribes*, and one to give information on the subject of *Agriculture*, in which direction Friends of N. Carolina are, with Christian patriotism, doing much for the well-being of the community at large. The subject of the care of the freed-people was entered upon with renewed energy, and an Executive Committee appointed by the Yearly Meeting. A large meeting of the Bible and Tract Society was an occasion of much interest. Several meetings for Divine worship were held in the life, and a very grateful acknowledgment is due for the loving presence and overshadowing wing of ancient goodness. The gathering was much larger than had been known for many years, it being estimated that there were upon the grounds not less than three thousand persons; and Friends parted for their respective homes under a reverential feeling of gratitude for the preserving care and heavenly guidance graciously vouchsafed, and in deep tenderness and unfeigned love for the brethren.

The Small Fruit Instructor. Purdy & Johnston, Palmyra, N. Y. Pp. 34. Price 10 cts.—The title to this little book sets forth its object. The commendation of our friend J. J. Thomas (*see Adv.*) is a guarantee for its soundness of instruction. The increased attention to the culture of grapes, blackberries, strawberries and other small fruits in yards and in fields, renders such a manual desirable. *The Small Fruit Recorder*, a monthly of eight pages by the same editors, comes periodically with instructive freshness, and is also an advertising medium to *fruit growers.* The department of "*Questions and Answers*" is useful. More attention is due to the production, by those who have very small parcels of land, of the delicious small fruits, which require little space. What citizen with a very contracted yard need deny his family a supply of luscious grapes. The late Henry M. Zollikoffer of this city trained grape vines to a height of three or four stories, and gathered an abundant crop from above his roof.

Copies of this number may be purchased at the office. Single copies 5 cts. Fifty copies for $2.00.

BALES.—In Washington Co., Iowa, on the 28th of Tenth month, 1869, Mary A., daughter of Charity Bales, aged 25 years. She left the comforting evidence that all was well.

HADLEY.—Near Monrovia, Ind., on the 6th of Tenth month, 1869, of apoplexy of the lungs, Sarah Jane, wife of Daniel C. Hadley, in the 32d year of her age; a member of West Union Monthly Meeting. About two years ago she was awakened to a lively concern for her own and others' eternal interest. When the summons came, she felt her condition, and, with the utmost pleadings for mercy, exclaimed, "A Saviour, or I die; a Redeemer, or I perish forever." From the expressions of resignation in the few moments allotted her, her friends are consoled in the belief that a Saviour was near at hand, and that she died in the triumphs of a living faith.

THE FRIENDS AND THE FREEDMEN.

The Freedmen's Relief Association of Orthodox Friends held a special meeting last evening in the Meeting-House at Fourth and Arch streets. Owing to the inclemency of the weather, the attendance was not so large as on many similar occasions in the past. The venerable Samuel Hilles, a philanthropist of Wilmington, Del., presided.

John B. Garrett, Secretary of the Association, said that the present month closed the sixth year of the Association's existence, during which time a quarter of a million of dollars had passed through the Treasury, and been expended in the education, secular and religious, of the colored people of the South, and in their physical relief. The present work of the Association was in great measure limited to conducting schools, and these entirely in the States of Virginia and North Carolina. The expense of these is about $1,600 a month, for which the Association is under engagement till the first of next July—the close of the current school year. Additional means will be required for physical relief and purchase of Bibles and other religious reading, which the Association distributes freely and to a great extent. The entire need for the current year was stated at not less than 12,000 to 15,000 dollars, which Friends were urged to contribute.

Alfred H. Jones, Superintendent of the Association's schools in North Carolina, was introduced, and for about three-quarters of an hour enlisted the attention of his audience in a statement of the present condition of his charge. About forty-five schools, under care of upwards of sixty teachers, and with between three and four thousand children on the enrolment, are in successful operation. Experience shows that the largest attendance is during the winter and early spring, after the season of cotton picking is over, and before planting. The eagerness and ability of colored people to learn were dwelt upon. But that which drew the heartiest sympathies of the audience was the recital of the impoverished condition of the people, owing to the long-continued drought of last summer in those States. Corn, which last year sold at 85a100 cents per bushel, is now worth, at Danville, Va., $1 50a1 60—and a large part of the population have no means with which to buy. The winter has set in early, and with unusual severity, and great suffering is expected to result. The speaker appealed earnestly for the means to relieve it. The self-sacrifice of the teachers of the freedmen was proven by their unwillingness, even when urged by the committee in this city, who sent them out, to enjoy the luxury of a sleeping-car hence to Washington on their way to their work, preferring to save the money for the relief of the people to whom they go. And this after a rapid journey from the remotest parts of New England. Such are true missionaries, and demand the support of communities like ours, blessed in basket and in store.

Allen Jay, Superintendent of Friends' schools (white) in North Carolina, confirmed the statements of A. H. Jones as to the condition of the people in that State.

Francis T. King, of Baltimore, spoke of the religious character of the work of the Association, and the need to prosecute it vigorously under the guidance of the Holy Spirit. He also alluded to the especial importance of the work in North Carolina, in view of the poor credit of the State and consequent inability to command funds to establish and conduct State schools. The region of country in which the Association schools are mainly located was before the war a slave-breeding district, and now needs just such lessons of virtue as are being given by the teachers.

The meeting closed about half-past nine.—*Evening Bulletin.*

"ENTERING INTO THE CLOUD."

In the midst of the wonderful scene of the transfiguration, while the disciples were amazed and content with the vision of the glory of Jesus and his saintly visitors, "suddenly a cloud overshadowed them, and they feared as they entered into the cloud." There was nothing they need fear thus in the presence of Christ; and, besides, the cloud shut them out from sensual objects only that they might hear more distinctly and be more fully impressed by the solemn voice of the Father himself, calling, "This is my beloved Son, hear him." It is often so now with those of us who call ourselves Christ's disciples. We fear to enter the cloud that is ready for us on our brightest days. All high and holy joys are about us, and fill us with content. Congenial friendships, elevation of soul, the glorified Jesus before us, make us ready to "build tabernacles" in our mount, where we may just look, admire, and enjoy. But the cloud comes; and we tremble and shrink away from it, shutting our eyes in needless terrors, and hardly heeding the Father's loving message, "This is my beloved Son, close by you, with you through all darkness and change. He will come and touch you, saying, 'Arise, be not afraid.' Hear him; walk with him." Thrice blessed shall we be, if, when we open our eyes, we see "no man, but Jesus only."

It is good in God to give us an occasional glimpse of heavenly glory, to fill our mount with bright visions; but our daily life-work and walk are in the world below. We may, indeed, tread that path alone, stripped of our

former dear delights; but with Jesus always with us, "Jesus only," we shall not regret having "*entered into the cloud.*"—*Christian Banner.*

STRUCTURE AND CARE OF THE EAR.

(Concluded from page 206.)

It should be remembered, that constantly covering up the ear is adapted to injure it. On the whole, men, in whom the ear is habitually exposed, suffer, if anything, less from ear-disease than women, in whom it is so often covered. Nor can the "hat" be held an unsafe head-dress in this respect for the latter sex. But it is important that there should not be frequent changes, especially in cold weather, from a head-dress which covers to one which exposes the ear. It is better that the air should always have free access to it; but if this has not been the case, the summer should be chosen to make the change.

All sorts of substances are sometimes put into the ear by children, who do it to themselves or to each other in ignorant play. If every parent and teacher warned his children against doing this, it would not be a useless precaution. When the accident happens, the chief danger is that of undue haste and violence. Such bodies should be removed by syringing with warm water alone, and no attempt should be made to lay hold of them or move them in any other way. It is enough to reflect, again, that the passage of the ear is closed by a delicate membrane, to show the reason for this rule. When no severe pain follows, no alarm need be felt. It is important that the substance should be removed as speedily as is quite safe, but there need never be impatience; nor should disappointment be felt if syringing needs to be repeated on many days before it effects its end. It will almost invariably succeed at last in the hands of a medical man, and is most effective if the ear is turned downwards and syringed from below.

Now and then an insect gets into the ear and causes great pain; the way to get rid of it is to pour oil into the ear. This suffocates the insect.

There is another danger arising from boyish sports. Snowballs sometimes strike the ear, and the snow remaining in it sets up inflammation. This danger is increased by a practice which should be inadmissible, of mixing small stones with the snow, which thus effect a lodgment in the ear.

Among the causes of injury to the ear must unfortunately be reckoned bathing. Not that this most healthful and important pleasure need therefore be in the least discouraged; but it should be wisely regulated. Staying too long in the water certainly tends to produce deafness as well as other evils; and it is a practice against which young persons of both sexes should be carefully on their guard. But independently of this, swimming and floating are attended with a certain danger from the difficulty of preventing the entrance of water into the ear in those positions. Now no *cold* fluid should ever enter the ear; cold water is always more or less irritating, and if used for syringing rapidly, produces extreme giddiness. In the case of warm water its entrance into the ear is less objectionable, but even this is not free from disadvantage. Often the water lodges in the ears and produces an uncomfortable sensation till it is removed; this should always be taken as a sign of danger. That the risk to hearing from unwise bathing is not a fancy, is proved by the fact, well known to lovers of dogs, that those animals, if in the habit of jumping or being thrown into the water, so that their heads are covered, frequently become deaf. A knowledge of the danger is a sufficient guard. To be safe it is only necessary to keep the water from entering the ear. If this cannot be accomplished otherwise, the head may be covered. It should be added, however, that *wet hair*, whether from bathing or washing, may be a cause of deafness if it be suffered to dry by itself. Whenever wetted, the hair should be wiped till it is fairly dry. Nor ought the practice of moistening the hair with water to make it curl, to pass without remonstrance. To leave wet hair about the ears is to run great risk of injuring them. In the washing of children, too, care should be taken that all the little folds of the outer ear are carefully dried, and gently, with a soft towel.

Improper Methods of Cleansing the Ear.—But I come now to what is probably the most frequent way in which the ear is impaired: that is, by the attempt to clean them. It ought to be understood that the passage of the ear does not require cleansing by us. Nature undertakes that task, and in the healthy state fulfils it perfectly. Her means for cleansing the ear is *the wax.* Perhaps the reader has never wondered what becomes of the ear-wax. I will tell him. It dries up into thin, fine scales, and these peel off one by one from the surface of the passage, and fall out imperceptibly, leaving behind them a perfectly clean, smooth surface. In health the passage of the ear is never dirty; but if we attempt to clean it, we infallibly make it so. Here—by a strange lack of justice, as it would seem, which, however, has no doubt a deep justice at the bottom—the best people, those who love cleanliness, suffer most, and good and careful nurses do a mischief negligent ones avoid. Washing the ear out with soap and water is bad; it keeps the wax moist when it ought to become dry and scaly, increases its quantity unduly, and makes it absorb the dust with which the air always

abounds. But the most hurtful thing is introducing the corner of the towel screwed up, and twisting it round. This does more harm to ears than all other mistakes together. It drives down the wax upon the membrane much more than it gets it out. Let any one who doubts this make a tube like the passage, especially with the curves which it possesses; let him put a thin membrane at one end, smear its inner surface with a substance like the ear-wax, and then try to get it out so by a towel! But this plan does much more mischief than merely pressing down the wax. It irritates the passage, and makes it cast off small flakes of skin, which dry up, and become extremely hard, and these also are pressed down upon the membrane. Often it is not only deafness which ensues, but pain and inflammation, and then matter is formed which the hard mass prevents from escaping, and the membrane becomes diseased, and worse may follow. *The ear should never be cleaned out with the screwed-up corner of a towel.* Washing should extend only to the outer surface, as far as the finger can reach.

Ear-picks, again, are bad. If there is any desire to use them, it shows that the ear is unhealthy; and it wants soothing, not picking. And there is another danger from introducing any solid thing into the ear. The hand may get a push, and it may go too far. Many is the membrance that has thus been broken by a bodkin. Sportsmen sometimes have their membrane pierced by turning suddenly while getting through a hedge; and it even happens that a boy at school may put a pen close to another's ear, in play, and call to him to make him turn his head, and the pen pierces the membrane. Very loud sounds may cause deafness, too. Artillerymen, and also eager sportsmen, and very zealous volunteers, incur a danger from this cause. It is well to stop the ears when exposed to loud sounds, if possible; also to avoid belfries when the bells are about to ring. A man who was once shut up in one became stone deaf before the peal was done. The sound of guns is more injurious to those who are in a confined space with them, and also if the mouth be open. Injury from loud sounds, also, is much more likely to occur if they are unexpected; for if they are anticipated, the membrane is prepared for them, without our knowledge, by its muscles. At certain points on the Rhine, it is, or was, the custom of the captain of the steamboat to fire a small cannon, to exhibit the echo. When this has been done without due warning, it has proved more than once a cause of lasting deafness. Sometimes these loud sounds rupture the membrane; sometimes they deaden the nerve; the former is the least evil.

It is a bad practice, also, to put cotton-wool soaked in laudanum or chloroform into the ear for the relief of toothache. It may be sometimes effectual, for the nervous connection between the teeth and the ear is very close. But the ear is far too delicate and valuable an organ to be used as a medium for the application of strong remedies for disorders of other and less important parts; and laudanum, and more especially chloroform, are powerful irritants. The teeth should be looked after in and for themselves, and if toothache spreads to the ear, that is the more reason for taking them thoroughly in hand; for prolonged pain in the head, arising from the teeth, may itself injure the hearing. When a child's ear becomes painful, as it so often does, everything should be done to soothe it, and all strong, irritating applications should be avoided. Pieces of hot fig or onion should not be put in; but warm flannels should be applied, with poppy fomentation if the pain does not soon subside. How much children suffer from their ears, unpitied because unknown, it would probably wring the hearts of those who love them, suddenly to discover. It is often very hard, even for medical men, to ascertain that the cause of a young child's distress is seated in the ear, and frequently a sudden discharge from it with a cessation of pain, first reveals the secret of a mysterious attack which has really been an inflammation of the drum. The watchfulness of a parent, however, would probably suffice to detect the cause of suffering *if directed to this point*, as well as to others. If children cry habitually when their ears are washed, that should not be neglected; there is, most likely, some cause of pain. Many membranes are destroyed from discharges which take place during "teething." Whenever there is a discharge of matter from the ear, it would be right to pour in warm water night and morning, and so at least to try to keep it clean. But into the treatment of diseases of the ear it would not be suitable to enter here.—*Good Health.*

For Friends' Review.

THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

During my recent tour to the neighborhood of Louisville at the time of the great eclipse, I took occasion to explore some portions of the surrounding country; not so much above ground, not among the sunny hills and shady hollows, the green pastures and luxuriant forests, but among the rocks, and dens, and caves of the earth, where silence reigns supreme, and darkness, thick and gross and tangible, is broken only by the feeble glimmer of the visitor's torch, as he ventures now and then, to tread the lonely archways of these subterranean temples.

No portion of our country can boast of as many or as great curiosities of this class, as the region within a hundred miles of Lonisville. The greatest of these,—the greatest where all are great,—is the Mammoth Cave; the *name* of which is on every tongue that speaks of the wonderful freaks of Nature with an intelligent appreciation:—the *ideal* of which dwells in no mind, that has not witnessed the solemn grandeur of its wonderful chambers, and its dark and silent scenes of wild, unearthly beauty.

It is beyond my power,—it is perhaps beyond the power of any,—to convey to others a full and just idea of this great and wonderful cavern. Many have tried, and have failed in an honest effort; many have sought to supply the deficiency of descriptive power by a swelling and pompous array of words, without sufficiently definite ideas or connected trains of thought; and many again have indulged in vague and unmeaning expressions of wonder and astonishment — wondering themselves at what they saw and wished to convey to their readers,—but unluckily failing to give them any definite ground-work on which to build a superstructure of corresponding admiration.

Under these circumstances it may appear presumptuous in me, to take up the parable on which others have so signally failed, and indeed I do not expect success without a hearty co-operation on the part of those who see proper to follow me; for a vivid conception and a just appreciation of any unfamiliar object, depend quite as much on the warmth of fancy in the reader, as on the power of language in the writer. I will therefore endeavor to give a plain and simple outline of the chief features of the cave, and to build up a frame-work upon which an imagination of reasonable warmth can, at least, hang the separate pictures it may trace, and thus combine them in one united whole, that shall bear more or less resemblance to the great original.

I shall not, however, task the patience of the reader, by describing all its minutiæ of ornament, all its windings and turnings, all its angles and long, monotonous passages, which the visitor finds in plentiful profusion; but shall endeavor to give a general idea of these, where sufficiently important to demand attention; and then ask him to accompany me to its more impresssive scenes, to its features of grandeur, and glory, and beauty, and to places where terror will thrill the sensitive nerve, and a solemn awe descend upon the mind, as if in the presence of the great Architect and Ruler of these vast temples of darkness and solitude. For the present we will confine ourselves to the "short route," making a journey, including all the windings and doublings, of somewhere in the neighborhood of eight miles, and embracing some of the most impressive and beautiful scenes in the cave;—but not however, the *River*; that grandest and most awe-inspiring feature which has yet been discovered on any line of subterranean travel. The long route must be reserved for a subsequent article.

Mammoth Cave—most unkindly treated in the selection of so uncouth a name—is situated in Edmondson County, Kentucky, ninety-five miles from Louisville, and about midway, and almost in an exact line, between that place and Nashville. It is easy of access; the railroad connecting these two cities, passes through Glasgow Junction and Cave City, respectively eight and nine miles distant, and daily lines of stages run from both stations to the cave. It opens in one of the hollows that break up from the southern shore of Green River, about a quarter of a mile from the stream, and a few hundred feet above its level, though far below the general surface of the country. It is in a rough, wild, semi-mountainous region, where the soil is light, and the attractions to the farmer and the mechanic are few and powerless. Three white families, and eight families of freedmen, comprise the *entire* population within one mile of the mouth of the cave—certainly not a very heavy census for a circle of two miles in diameter. Extending the circle to *four* miles in diameter, you enclose the habitations of eight families of whites, and a few more of colored.

A hotel of rather primitive appearance, consisting of alternate log cabins and board shanties, stretching around three sides of a spacious court, where the grass sod is thickly shaded with ornamental trees, planted by the hand of Nature, stands on the high grounds about a quarter of a mile from the entrance. It has, however, an outside shell in front, that gives it a seeming elevation above the Order of Architecture to which it properly belongs. From the tavern, a path leads across the gardens and down the steep hillside, to the opening of the cave.

We will endeavor to obtain a more graphic idea of its rather singular features, by supposing ourselves approaching it from below. Just opposite the mouth of the cave, the waters of the Green river divide and enclose a beautiful little island in their embrace, covered with tangled herbage and smail undergrowth of the forest. The shores of the main land are wild and wooded, rough and broken, but not rocky. A valley opens up between the hills, having gentle slopes as we leave the river, but becoming gradually steeper and narrower as we proceed, till it contracts to a rugged hollow, with rocks here and there projecting from the hill-sides, and paving the footpath in the bottom. Then the hollow becomes less

steep, while the hill on the right falls away in a more gentle slope, and that on the left shoots up in a steeper and more romantic bluff.

But now as the face of this bluff comes more fully into view, we see just before us a leaf of rock projecting out from the cliff horizontally across the hollow, and joining the hill on the opposite side. Rising a little higher, we see under this rather singular ledge that all is darkness and gloom; it rests on vacancy. We stand on the brink of a hole perhaps 20 feet deep, while the leaf of rock before us is ten feet above our level. To a person standing on the brink of this ledge, it would appear as a hole about 30 feet deep and 30 feet square; while the cavern under him, of nearly equal size, would of course be invisible. A winding stairway of loose flat stones has been laid in the sloping bank, down which we pass to the cave itself, which runs back under that rocky ledge, without any diminution in size, till it is lost in the shades of absolute blackness.

As we enter in the afternoon of a hot summer's day, the temperature is delightfully cool, always 59° in the depths of the cavern, and varying but little at the entrance. Having stood a moment to collect our thoughts, and indulge those emotions that will arise, when we find ourselves for the first time in the presence of any of Nature's master-pieces, we—an intimate friend and myself—joined the company which had collected to make the short route. Every morning during the *season*, a party starts on the long route at nine o'clock, while the "short parties" enter at half-past nine, and at two in the afternoon.

Our party to-day was excessively large. The city dandy and the belle of fashion; the sturdy farmer and his comely bride; the pompous professional gentleman and his bustling lady; the graceful and the active and the awkward and uncouth; all actuated by more or less of a spirit of admiration of Nature's works, met together on terms of equality for the time being, to walk hand in hand, as it were, through those vast subterranean halls, where Nature reveals her operations under circumstances entirely new; presenting nothing in common with the more familiar features of the world of life, of light and sound, to which we are accustomed in the chemistry and physics of the day. Each gentleman is presented with a small tin lamp, holding half a pint of lard oil, suspended by four wires about eight inches long to a ring by which it is carried, and furnished with a metallic screen to protect the hand from the heat.

As we take up our line of march in single file, our guide—the celebrated MATT, known throughout the civilized world, a man about fifty years of age, slightly stained with the hot tide that flows through the veins of Afric's sons, and, prior to the *day* of LINCOLN, held under the galling chains of slavery, by the oppressive laws of our land—cautions us to hold our lamps close before us, and to hasten through a doorway just in front, where a strong current of air was sweeping out, and would otherwise extinguish the lights. Observing his caution, we hurry through the passage, and find ourselves in the more spacious cave beyond—where of course the draft is less perceptible—with full half our lamps "trimmed and burning.' We could not furnish oil to those whose lamps had "gone out," but fortunately they were all full, and oil was carried "in their vessels with their lamps" by the prudent guides. It costs nothing to light a neighbor's taper at our flame, however puny it may be, and we were soon standing out distinct, in bold relief, in the strong glare of more than thirty lamps.

(To be continued.)

"THIS MAN RECEIVETH SINNERS AND EATETH WITH THEM."

LUKE XV. 2.

"This man receiveth sinners,"—hear it, ye sons of earth!
The peasant of the valley, or men of noble birth;
An old time Jewish story, and yet, tis ever new,
"This man receiveth sinners, and eateth with them," too.

And who this benefactor? Who hath such courtesy?
Not thus do *earthly* princes greet sin and poverty;
Only the titled and the rich may pass *their* palace gate;
Hunger and cold are for the poor, and feasting for the great.

This man is called "Christ Jesus,"—a prophet, prince, and priest,—
The same whose star to Bethlehem led wise men of the East;
He owneth many mansions,—the feast is full in view;
"*This* man receiveth sinners, and eateth with them," too.

He is a friend unchanging; He ever is the same;
His door is standing open; you've but to speak His name;
He sees your filth and tatters, but His fountain running o'er,
Will give a health and purity you never knew before.

Then, in garments of His own, He arrays you for the feast,
And from His bounty well supplies the greatest and the least;
Ho, watchman on the walls! proclaim to Gentile and to Jew,
"This man receiveth sinners, and eateth with them," too.

You need no toilsome journey, for He meets you by the way;
He watches for each traveller while yet 'tis called to-day;
Run quickly, you are welcome!—no money need you bring;
He is a well-beloved Son, his Father is a King.

"This man receiveth sinners,"—He will their surety be;
He giveth endless blessedness to cure life's misery;
The infant of the manger! the temple's holy child!
The wonder-working Nazarene, gracious and undefiled!

The stricken one of Calvary, our Master and our Lord!
Oh! cast away each doubt and fear, and take Him at His word.
Say, will ye come and sup with Him, and prove the message true:
"This man receiveth sinners, and eateth with them," too.

—*N. Y. Observer.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 22d inst.

Great Britain.—Violent gales have prevailed around the coast, and numerous shipwrecks are reported.

Ireland.—A Fenian demonstration was made at Waterford on the 17th, by a torchlight procession, in which nearly 5000 persons took part. No disturbance occurred, and the police did not interfere.

France.—The manifesto of the Opposition members of the Legislative Body has been published, signed by 28 deputies. They say that the demand by the people of the right to govern themselves means an inevitable transformation, the necessity for which is each day found to be more imperative. The Opposition intend to use peaceful means to that end, unless an attempt is made to silence them by force. They pronounce against the preliminary oath required of the members, and also against the military laws, declaring that the country should be armed merely for self defence. The manifesto indicates some reforms on which the Opposition will insist. One of the signers has since written a letter stating that the document is only the minimum programme of the policy of the party, whose labors will not cease until on the ruins of personal government they establish the republic.

The supplementary elections for members of the Legislative Body from Paris commenced on the 21st, and ended on the 22d. They were rendered necessary by four of the members first elected having been chosen also from other districts, and having preferred to take their seats for those districts. No disturbances occurred. In three districts, Rochefort, Cremieux and Arago, all strongly Opposition candidates, were elected. In a fourth, no candidate had a decisive majority, and a new election will be required. Ledru Rollin withdrew as a candidate, before the election.

The Bishop of Orleans has published a letter addressed to the clergy of his diocese, deprecating the idea that the present is a favorable opportunity for claiming the infallibility of the Pope, and blaming certain journals for inconsiderate haste in discussing such a delicate question in advance of the deliberations of the general Council. It is said that the Pope himself does not wish the question broached in the Council, if it is likely to induce discussion and elicit much opposition.

Spain.—The nomination of the Duke of Genoa to the throne is said to be now supported by 161 Deputies. The Cortes consists of 360 Deputies, of whom the monarchical party constitute a majority, but they are not unanimous in favor of any one candidate. The King of Italy is reported to have declared that his nephew should not accept the crown, unless tendered by a vote of two-thirds of the Cortes. The Duke, a lad of 16, is now at school in England.

A Constitution for the island of Porto Rico has been submitted to the Cortes. It declares Porto Rico a province of Spain, permits public meetings in the presence of the authorities, but prohibits the discussion sf slavery. Many reforms are granted. Some days before the introduction of this constitution, one of the Deputies from the island, inquiring the intentions of the government, advised the abolition of slavery, with indemnity to masters, when the Minister for the Colonies replied that the question would soon be solved, and in a way to cause the least injury; and he subsequently declared himself favorable to the course proposed by the Deputy.

The republican minority in the Cortes, on the 19th inst., presented a protest declaring that there was no truth in the report that they were engaged in conspiracy with the Cuban revolutionists.

Italy.—An amnesty has been granted to political offenders, extending to all who participated in the riots which recently prevailed in some parts of the country, in opposition to a new tax imposed on grist-mills.

Prussia.—The government announces its intention of reforming the press laws.

Suez Canal.—The Emperor of Austria, the Empress of the French, the Prince of Prussia, a son of the King of Italy, and representatives of many other nations and smaller tribes, attended the ceremonies of the opening of the canal. The Sultan was not present. The festivities commenced on the 15th, at Port Said, the terminus on the Mediterranean, where the Viceroy of Egypt received the Emperor of Austria with great ceremony. On the 16th, among other events, both a Christian and a Mohammedan place of worship were dedicated, priests and ministers of all creeds being invited to be present on both occasions. The next day religious ceremonies were performed by a priest in the suite of the French Empress, and a fleet of about 45 vessels passed through the first part of the canal, to Ismailia, where four steamers from Suez met them. The voyage was continued on the succeeding days, and on the 21st the whole fleet reached Suez, without any difficulty except what their number caused. Some were crowded upon the banks at various points, but were not injured, and some collisions occurred without serious damage. Between Suez and Ismailia, the shallowest part is almost 20 feet deep; several places are less than 25 feet deep, but these it is intended to deepen. A steamer drawing 15 feet, it is said, can pass through in 15 hours. It was intended to erect at Suez a statue of Waghorn, an Englishman who is stated to have first suggested the construction of the canal, and at Port Said one of DeLesseps, the French engineer and director of the work; with the latter ceremony, the inaugural festivities would terminate.

Pacific Ocean.—Accounts have been received of a destructive earthquake in the Philippine Islands. The sea rose very high, and the loss of property was very great. Eight persons were killed and many injured at Manilla. Earthquakes and related phenomena have also been experienced in the Sandwich Islands, and the volcano of Mauna Loa has apparently been in eruption.

Domestic.—The Legislature of Alabama has ratified the 15th Constitutional amendment, the Senate unanimously, the House by a vote of 69 to 16. That of Tennessee has rejected it, by a large majority in both Houses.

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REPORT OF CONFERENCE OF TEACHERS AND DELEGATES OF FRIENDS' FIRST-DAY SCHOOLS.

(Continued from page 216.)

The first subject still under consideration: "THE AIMS AND OBJECTS OF FIRST-DAY SCHOOL TEACHING."

JAMES C. THOMAS, after referring to the meeting together in this place of many from the East, West, North and South who had been separated for years,—the Lord's workmen, each in the service which it had pleased Him to assign them in this cause,—proceeded to say:—"And as we have looked into each other's eyes, and felt the influence of each other's spirits, we have been enabled to rejoice in one another, and, above all, to rejoice in the blessed Master who has, during these long years, been with his poor and dependent children; has kept them by the way; has ministered to them Himself; has made their hearts to burn within them, whilst He has talked with them by the way. And now that we are here together again,—to consult together again, to feel the influence of each other's spirits again, to take one another by the hand, and to wish each other God-speed in all the work which the Lord may have laid upon us as individuals,—I have rejoiced and desired that He might bless us from time to time with His own Presence, and with His Holy Spirit flowing from heart to heart, as together we consider those great and glorious truths of salvation which are so precious to our own souls; and as we are warmed up with a desire to carry them to others, that they too may come to know how sweet a thing it is to love the Lord Jesus Christ, how precious a service is His service, and how rich the reward which He vouchsafes!

ELI JONES.—It has been in my heart to say, Friends, let none of us be of a fearful mind, but rather of a confiding heart, trusting in the Lord. In every age of the world the Lord has been the refuge and the strength of His people. None have trusted in Him in vain; none have accepted Him as their Leader and been foiled in battle. We are feeble—we are as nothing; but He is all-powerful—infinite in goodness. And it is comforting to remember that He is the good Shepherd of the sheep, that He knoweth every sheep of His flock and every lamb of His fold, and that He is disposed to bless them and to do them good. Then let us, Friends, put on strength in the Name of the Lord and say: "The Lord is my Shepherd, I shall not want." Let Him be our Leader, our Counsellor,—let Him be our great salvation,—and the work shall prosper in our hands: He will bless both the work and the workers.

FRANCIS T. KING and HENRY DICKENSON spoke encouragingly. The latter, referring to the paper which had been read, [*see first page of last No.*,] felt that it meets the question exactly—that the objects and aims of First-day schools are no less than those therein described. He thought the qualification for the work well portrayed. We must aim high, and aim truly—and our object must correspond with our aim.

BENJAMIN FRANKLAND thought that, no matter what we undertake, it is well for us to have a definite aim and purpose. He thought, generally speaking, in worldly mat-

ters we have little difficulty in ascertaining our aim and purpose of action. In my own dealings with business men, said he, I find out, indirectly, in a little intercourse, what kind of business the man is engaged in. It generally talks from him in his conversation, in his attitude, in his manner of proceeding with his business, and through a variety of circumstances. And I believe that human experience will attest that in proportion as the aim of an individual is clear and definite, so is he more or less likely to attain his purpose and make his work perfect and complete. It seems to me, he continued, that in the labor of Scriptural instruction in which we are engaged, it is well to ask ourselves—What is the aim of this work—what do we propose to accomplish by it—the end we have in view? He thought that in thus questioning there is no need for us to become discouraged because we see that the ultimate aim is a matter into which our own souls will have to go and be developed in it, as well as the hearts or souls of those whom we may be permitted to instruct in these blessed truths. He deemed it eminently essential that an aim and an end to our labor be held in view, in order that we may, step by step, as we receive power and assistance from on high, see that the work is prospering in our hands, and that it is likely to accomplish what was designed. But as he understood it, the object of Scriptural instruction—of instruction in First-day schools—is to make wise unto salvation. And while he saw, as the great end of all this instruction, the final redemption of every one of these precious souls, and while as a First-day school teacher he hoped by-and-by, on the shining plains of light, to see the little ones gathered there, praising the Redeemer, and casting their crowns at His feet,—while this is *the aim,* he recognized the book that is put into his hands, the blessed teachings of the Holy Scriptures that contain this wisdom that makes wise unto salvation, and he asked himself the question, Why did not my Father in heaven, when He designed to instruct the world in this blessed revelation, send some marvellous display of His divine power that would compel you and me to believe in these truths? Why was it that from age to age the Divine Spirit prompted holy men to record the words of this book? Why has it been placed *in our hands* as the text-book of instruction? He understood the reason to be that our dear Father in heaven connected the blessed truths of redemption with human experience. He saw all these streams flowing down through these ages—these streams of human experience flowing from every direction—and yet he saw them flowing directly to the cross of the Lord Jesus Christ. So far as he tried to teach those scholars the history of that Bible, the records of those nations which are named, or the biography of those holy men who have preceded us in the great battle-field of faith—while he tried (whether in teaching geography, chronology, history, or whatever else) to direct those scholars as best he knew how from that stream of human experience to that redemption purchased by the blessed Saviour upon the cross, he believed that in this way—in looking from this standpoint—we can show them that every one of these streams of knowledge is the very means by which we appreciate in its completeness and fulness that wonderful redemption that is the end of the labor in which we are engaged. We want a complete work, that comprehends the end of the labor, yet commences at the beginning, seeks to lay a foundation, and to connect all these experiences with the heart, the circumstances and the life of the scholar whom we endeavor to lead into these paths of knowledge. He thought those engaged in this labor would bear him out in the assertion that there is no circumstance of human life, no instinct of the human heart, no condition of being, that will not find its representative in the great Scriptural truths conveyed to us in that Bible; and that the Holy Spirit enables us, as we come humbly, as children, (teachable spirits ourselves,) to the Saviour, to convey or teach those truths to others, &c.

Charles R. Tucker, in pursuing an inquiry into the needful qualification and action of the teacher, asked,—Can he impart to others what he does not possess? Verily he thought not. He must through prayer become acquainted with and a disciple of the Saviour, to whom he would lead his class,—and must submit to that Saviour's teachings.

Charles Taber thought there is no necessity of taking a lower view than this—that the object of this work is the fulfillment of prophecy. He referred to the prophecy that the time shall come when the knowledge of the Lord shall cover the earth as the waters do the sea, and when there shall be no necessity to say, Know the Lord, for all shall know Him. He knew very well that it is written, "the grace of God that bringeth salvation hath appeared to all men," but that grace has not been accepted by all. And it is the object of First-day school men, as he received it, that those who have accepted this precious grace of God, should know it in its fulness and hand it to others, that they too may receive and may be blessed.

James B. Congdon gave his endorsement to the written address. He questioned the spending of so much time in First-day schools upon the biographical and geographical parts of Scripture, apprehending that there might be great show of Scriptural teaching, with very little inculcation of the spirit of the

Scriptures. He wished more directness in teaching the great principles of the Gospel of the Lord Jesus Christ. After instructive remarks he expressed his conviction that we should be more alive to the great thought that our object in teaching the young is to bring them into harmony with the Divine mind, and that upon that harmony depends their peace and progress here, and their everlasting well-being.

Murray Shipley called attention to the theme under discussion as being both the aim and the object of the First-day schools. In the essay several times referred to, and in all the remarks that had been made, the minds of Friends were evidently tending in one direction—the need, primarily, of teaching the Lord Jesus Christ to the scholars. He had visited the First-day schools of different denominations, and would say concerning those of Friends, that the distinctive feature was *thoroughness*. He took a retrospect of the time when the whole instruction was in the geography, history and morality of the Bible, which was felt to be about as far as we ought to go. That far any one could go; we could point scholars to the Holy Spirit that should lead them into paths of uprightness, and if they obeyed its teachings, into paths of spiritual life. But, he said, the Lord breathed upon His people, and was pleased to make the First-day school an active working body. Then came a reaction. He told of a Friend who with tears remarked to him, years ago, "I am not going to teach the maps or geography any longer; I am going to teach the Lord Jesus Christ to children." Now, said he, if we do not have that as the primary aim of all our teaching, we may as well shut up our doors—the sooner the better. Other objects associated with this one are inferior to it. I think that by means of geography we can teach the Lord Jesus Christ more earnestly. I think that when the scholar learns just exactly where Bethlehem is on the map, the predominant thought in the mind of the teacher should be to point that scholar not simply to Bethlehem, but to Bethlehem's King. The speaker alluded to his being in his boyhood, in attending First-day schools, required to learn long passages of Scripture, and he did not approve of the omission of this. He referred touchingly to the many engaged in labors of love and desirous of walking in the paths of God's will, who cannot say: I know I am a Christian. He expressed great desire for what he thought lacking among great numbers of Friends—an open and public confession of the Lord Jesus, by means of which they might be enabled to feel the promised strength—for if we believe with our hearts and confess with our mouths we shall be saved. He referred to the Sower, sowing *seed*. It is the truths of the Scriptures we are to sow—the messages of salvation to every soul. He dwelt also on the duty of watering the seed with prayers, (the secret of success,) thus causing it to take root and fructify more rapidly.

Samuel Boyce briefly stated the object and aim of these schools to be,—*to teach the young and tender mind the way of salvation through a crucified Saviour*. He rejoiced in the interest and feeling of the present occasion, in the evidence of the fulfilment of the prophecy, "There shall be a handful of corn in the earth:—on the top of the mountains the fruit thereof shall shake like Lebanon." He rejoiced in the dissemination of the Scriptures and the blessing attendant thereon, instancing Spain, Africa, &c. He deduced encouragement from the signs of the times, comparing the present moral standing of the world, for instance, in the Courts of Europe, with fifty or an hundred years ago, as supporting the conclusion that the blessed knowledge of the Lord is spreading and increasing in the earth. He entered into the history of First-day schools among Friends; and he considered the question of their utility and propriety as decided—settled. He referred to the establishment by our dear aged Friend Nathan Hunt of a First-day school within North Carolina Yearly Meeting in 1820 or '22,—one in Nantucket about 1830, and one in Lynn about 1832. The above is but a brief abstract of his remarks.

Caroline Ladd made remarks much in consonance with some previous expressions; saying, in conclusion, that if we cannot, from the fulness of a heart beating with the consciousness of sins forgiven, come before our class and speak of a Saviour's love, we have no time to lose. But she would not that we should be discouraged—rather that we should remember the blessed promise that no more would our Heavenly Father refuse to give us the Holy Spirit than would a parent give a stone for bread.

John Henry Douglass impressively enforced the sentiments of several previous speakers, and spoke words of earnest exhortation,—making, among others, this definite point: that in whatever sphere or department we may be placed in connection with Scriptural instruction, we should never stop short until the objects of our interest are attained—until the end is accomplished. Though our objects of care may live under our instruction until fourscore or more years old, yet we are to feel that each is still worthy of our consideration, inasmuch as Christ died for each, and that we are placed here to labor continuously in the cause of our blessed Redeemer, &c.

Isaac Shearman gave utterance to a mes-

sage of tender encouragement to those who may not as yet be able to point their scholars to the Lamb. There is One who is able to give us that power—not able only but ready and willing—able to supply all our needs, willing to give us more abundantly of His Holy Spirit than we have power to ask. He concluded with impressive exhortation to teachers.

James C. Thomas followed in unison with the last speaker. He believed that our blessed Master never gives a greater blessing to any one of us than when He excites in us a greater interest in the souls that are around us. It is not only a blessing to the souls in whose behalf He sends that interest, but it is a blessing to ourselves; it is the training school in which it pleases our Master to train us. By teaching others we ourselves are taught—and in watering we are watered. He appealed to the experience of many teachers who are now prepared to take the strongest and the highest grounds, that when they once began in simplicity and sincerity they themselves had to be taught by their classes, &c.

William H. Ladd alluded to the responsibility of every individual member who has come hither. We believe that every child of God through Christ our Saviour, is a King and a Priest unto God to offer up spiritual sacrifices. He encouraged the female teachers to remember that the good of this Conference depends on the right one speaking at the right time.

In the evening session, Henry T. Wood, on taking his place as President of the Conference, said:

"I believe it was understood in the Executive Committee that an important qualification for the position of Chairman of this Conference was the feeling of a lack of qualification for the position. And I think there are very few that could have brought to the place a stronger feeling in that respect than could I. And while I would not take up the time of this large meeting by any further allusion to myself, I wish to say so much as this: that I did feel I had very strong claims upon the meeting for their sympathy and their support. With that, I will try to do the best I can." He then announced that opportunity might be given for a few further brief remarks upon the subject of the previous discussion.

F. T. King encouraged the President to confine the speakers to the subject directly before the meeting; and wished Friends in speaking to condense their remarks.

John B. Garrett desired that we might not pass wholly from the subject, under the impression that schools of Scriptural instruction had for their sole object the conversion of unbelievers. When we reflect that the New Testament, in enumerating the varied gifts conferred by the great Head of the Church, upon its members, specifies that of the Evangelist and that of the Teacher side by side with each other, and with the gift of prophecy, we must recognize that they are distinct gifts. And oftentimes when the work of the evangelist has, under the blessing of the Lord, perfected itself, there still remains the work of the teacher to be performed. I presume we will be united in the conviction that very many are converted when they have but very little Scriptural knowledge; that they come to a sudden knowledge of Jesus Christ, and that there yet remains towards all such, a great mission for First-day Schools. It is so within our own Society, and it is so without our Society. He referred to the converting of unbelievers as the leading work—the ultimate object as that of bringing souls to Christ; but there is an additional work which goes to make the perfect character, and which we must all hope to achieve.

George R. Buffum pointed young teachers to the Source from which every needful qualification may come, and illustrated his words of encouragement by the benefit he experienced fifteen years ago, in conducting a Friends' school in Maine; entering on the work prayerfully, and experiencing a blessing himself.

Eli Jones.—The end of Scriptural instruction is the conversion of souls, the saving of souls taught, and of the souls of those who teach. After speaking of the great and primary view, he presented the auxiliary view, to incite a love for the reading and study of the Holy Scriptures. The aims of the teachers should be various, and the ground occupied broad. [His remarks upon the history, geography, and biography of the Bible lands will, it is trusted, be more fully reported by others.] It would not do to take up one point, and say we will teach that and nothing more. We must enter the broad ground, and carry along with us all the aims that are worthy to be kept in view.

Robert Lindley Murray made interesting and instructive remarks, somewhat anecdotal, illustrative of the necessity of keeping ever in view the definite aims and objects.

James Wood spoke upon the more ready reception of Christian instruction in childhood—in youth. The time to impress the seal upon the wax is while it is soft. Dr. Spencer, who labored in Brooklyn, out of 1000 conversions, found that 548 had occurred under twenty years of age, 337 between twenty and thirty, 86 between thirty and forty, (how they drop off!) 15 between forty and fifty, 3 between fifty and sixty, 1 between sixty and seventy—thereafter,—none. What better argument could we use for the First-day school work, if a majority were converted to Christ while yet in their minority.

Daniel Hill, agreeing with former speakers, dwelt at length upon the great work yet to be performed in instructing those who had been converted. He expressed many important thoughts.

After remarks from Edward Earle and John S. Hilles, Charles Taber, by request, gave satisfactory evidence respecting the school at New Bedford, and of its usefulness even upon older members of the meeting, and those who have not been directly connected with the school or class.

Asa S. Wing.—We have set our mark high; do we expect to hit that mark? He believed that if we have our eye singly upon that mark in Christ, we shall attain to all we seek after. He supposed the case of some little scholar asking, "Teacher, are you saved?" How can we tell that which we do not know, or impart that which we have not received? If we cannot answer such a question affirmatively, let us give ourselves up to Christ *now*, and then I believe God will enable us for His sake to hit the mark we aim at.

Henry Hartshorne.—There is one thing better than to convert a soul, and that is, to convert two or many souls. The object then is, the instruction of those who are themselves to become teachers after conversion. In the accomplishment of this object, next to the aid of the Holy Spirit, there is nothing worth so much as having a thorough acquaintance with the Bible, &c.

After remarks by Thomas W. Ladd, Hannah E. Bean, in response to a question respecting the First-day school with which she was connected in Iowa, said that in her own beloved meeting, where they loved to gather in the fear of the Lord, the Truth has had a large place among us through this instrumentality. She made touching allusion to the honored Elder, gray-haired in wisdom and experience, —listened to with rapt attention—and that he often testified that he felt, when gathered there with the children, that the Lord was with them. She spoke of the adult class steadily growing in interest; no class more richly blessed. The aim high—Oh! how full the treasury!—If we daily follow the great Teacher's guidance, we shall find every flower, every land, every town in the Bible will be used by Him, and given to us to hand out to others; and that every lesson which He gives will draw us nearer to Himself.

Mary W. Thomas. It is very important that we should have a personal experience of what we teach; also, that believers should be edified, and brought to know the completeness of the great salvation that is provided for us. Very important that in our First-day schools our young people should be thoroughly instructed in our own principles. Differing as they do in some very important features from the principles of all other religious societies, it seems to be owing to our young people that they should be thoroughly acquainted with their entire consistency with the Scriptures—should know that we do receive all our views thence—so that they should not be forced to apologize for their views, but be able to give a Scriptural reason for the grounds of our belief.

Several other speakers very instructively occupied the meeting; but we have given as much space as can be afforded to this first theme.

The President announced the second topic for discussion—The Necessity for and Right Conduct of Teachers' Meetings.

Robert Lindley Murray said that during the latter part of the life of that great statesman Daniel Webster, a gentleman put to him the question, "What is the greatest thought that ever occupied your mind?" You may imagine the expression of face and tone of voice as he said: "The greatest thought that ever occupied my mind was my individual accountability to God." R. L. M. believed that if we all realized this individual accountability, when a Friend is asked to take charge of a First-day school, there would not be so many to say, "Oh, I dare not take the responsibility;" as if it relieved one of the responsibility to shirk the discharge of what may be presented as a duty. Instead of that, why should we not, with all our weakness and sense of unworthiness, endeavor to do the best we can, looking to the Lord for help? And so, too, with our teachers. If we realize this accountability, we shall feel it to be our duty to avail ourselves of every means which our Heavenly Father places within our reach, to enable us efficiently to do our whole work for Him. Among those means the speaker ranked as foremost the *Teachers' Meeting*. Wherever you see a live, earnest teachers' meeting sustained, you will find an earnest, live and successful school. And as a usual thing, wherever you see a teacher determined at all times to attend a teachers' meeting, there you will find an earnest and devoted worker. In refutation of the plea of want of interest and lack of time, he urged the duty to our class, to our superintendent, to our fellow teachers, to the school at large. If each teacher, however earnest and zealous, were circumscribed to a mere attendance on one's particular class, that school would be like what we might picture the United States had the Rebellion been successful—each State to itself and no bond of union. Assuming then the great practical importance of these schools, he proceeded to consider very practically how they might best be conducted. There are schools that are able to sustain a monthly meeting with reference to the business of the

school, and also a weekly meeting for the study and preparation of the lesson. As a general rule, he thought, most teachers would be unwilling to devote two evenings in one week to their teachers' meeting, and as they fail of their objects unless fully attended, he favored the disposal through the weekly of the business of the monthly meetings. In a case of say twenty teachers coming together every week, the Superintendent will have before him the record of the attendance of every class. As these meetings should be, to some extent, very social and easy, the teachers would be or should become very well acquainted with each other. The Superintendent having his book before him, after examination says: "Well, John Jones, I see one of thy boys has been absent from school two weeks? Canst thou tell what is the matter?" John Jones perhaps narrates what an interesting visit he had in quest of the absentee—the domestic affliction—sick mother—and how he had been able to minister to their comfort. In all this the other teachers will be interested. If, however, John Jones could not account for the absence of the child, the probability is that he will not soon place himself in that position again, but would see the scholar before another teachers' meeting. Then again, Mary Jones has a class of—we will say a dozen little boys. Perhaps she will complain that she has had great difficulty in controlling them. This supposed case brought to his mind a young woman who had a class of thirteen scholars, and being asked as to the order of her class, and what she was going to do to attain better order—"Oh," said she, "I have tried almost every thing and see no improvement; but now I have laid it before my Heavenly Father in prayer, and I want you, my fellow teachers, to unite with me in asking Him to help me so to control the minds of those children that they will be more tractable, and that I may be a blessing to them." From week to week she reported decided improvement, and in four weeks six of those unruly boys were really converted to God. Thus, he said, fifteen or twenty minutes might pass in conversation, eliciting the efforts and experience of the several teachers for the edification of each other. Then assuming that a general lesson for the whole school is adopted, (for he thought no school having tried it would adopt any other plan,) the teachers would of course have thoroughly prepared their lesson at home, and have come to examine it together. Then as to the manner of proceeding, it might take the form of a lecture—or, better, of a Bible class. The Superintendent might ask—"James Smith, what dost thou consider the definite aim in reference to that particular lesson?" James Smith would state his views—and so with the rest of the teachers. Thus we get the views upon that point of all the teachers; and here consists the advantage over a Bible class. He showed how the practical information thus acquired would enable to teach the lesson more fully—and the power and importance of illustration. If A. has an illustration that meets the case, he does not lose by contributing his knowledge to the others. If each teacher contributes in this way, each will have a fund to draw upon. But he feared the teachers' meeting would fall very far short did it stop here—and would it stop here in a company of earnest Christian workers? He believed that the latter fifteen or twenty minutes of the hour would be well employed in a period of worship, when we may draw near to God, asking His blessing upon our work and upon the lesson we are about to teach. And these opportunities will prove to be blessed seasons of communion with Him and with one another.

Isaac Shearman.—In all rightly-conducted and successful religious societies, it has been found quite necessary that those most deeply interested should often assemble in a prayerful mind, seeking for guidance and strength, and thus assembling, it has been promised that the Spirit of the Lord should be with and bless them. Nor is the work of Scriptural schools an exception, but rather of all others the most in need of such assembling, especially now since long experience has taught that one lesson for a whole school, and that of itself but a part of a series, is the best plan for a lesson. For now each teacher, by free intercourse with the others and interchange of thought, is enabled much better to understand all the varied points. The interest, too, is greatly increased by seeing others engaged in the perusal of the same lesson, diligently inquiring for more wisdom on the subject. But, above all, such meetings afford the best opportunity for all to join in asking for blessings on their work, but on this I need not dwell, believing that all present are aware of this great necessity.

Thus, having considered the importance of teachers' meetings, let us consider the subject of how best to conduct them.

First of all, ought we not to remember that the work engaged in is one of a "high and holy calling," a commission for which is no less direct from our Heavenly Father than is that of the ministry.

Surely then we ought to assemble as in His presence, "looking unto Jesus," who is the Author and Finisher of our faith, for that strength, support and guidance, which alone cometh from the Giver of all good gifts, with humility of heart in earnest petition that in His love and mercy He might own and bless us, giving unto us that wisdom and power

that will enable us to so impart His Scriptural truths, that the hearts of our scholars may be reached, that others, too, may "come taste and see what good things the Lord has in store for them that love Him." He has bid us thus ask for wisdom and strength, saying, "As ye believe so shall it be done unto you."

Let every teacher come thus "hungering and thirsting" to Him "who giveth liberally and upbraideth not" for that knowledge and measure of His Holy Spirit that will enable them to do His whole will concerning the labor called for at their hands, and surely they will be fed.

Secondly. Let the teachers come to the class after diligent and careful study of the lesson, each having exhausted all the wisdom allotted them, and after prayerful consideration of it in their own closets. Thus gathering with hearts overflowing with a desire for wisdom more favorably to illustrate and bring out the truth before their class — willing, too, to impart to the other teachers what thoughts may have been given them in regard to it, and thus "in watering others be themselves watered;" in short, for each to come to learn how best to illustrate and teach what has already been diligently studied, remembering that teachers' meetings are not the places to *study the lesson*, but rather to study how best to *teach* the *lesson*.

Thirdly. If possible, let the Superintendent, acting somewhat as a leader, draw out from each teacher what have seemed to them to be the principal points of the lesson and what is the one central thought, the most prominent Scriptural references to which should be read in order by the other teachers. After having thus found what in the lesson seems to be the *great teaching*, let each one then state their thoughts, and how best to illustrate by object or other teaching these prominent points in the lesson, and how best to apply them to their classes. After this, let the Superintendent state what has seemed to him to be the best way to bring the lesson home to the understanding and hearts of the whole school, remembering that our blessed Master set us an example of illustrating great truths by the daily events about Him. Thus in humility and brotherly love let each one strengthen and succor the other.

Fourthly. Let the subjects of the lessons, as far as possible, be those that have clearly the Gospel message in them. At times it may be only a verse or a part of a verse, always referring freely to both the Old and New Testament for references more fully to illustrate God's long suffering and tender love towards mankind, also the promises therein recorded and examples set by holy and just men. In all lessons let the one great theme be Jesus, redemption through His blood and a living walk in Him, always seeking to avoid the dangerous practice of taking chapter after chapter, regardless of the *order* or *connection* of the subjects, which error often tends to a lack of interest in both teacher and taught. Alike to be shunned is a too critical study of the opinions of commentators on doubtful passages in the Scriptures, remembering that no commentary ought to be freely used in teachers' meeting, lest too great dependence be placed on it and the true source of wisdom be lost sight of.

Fifthly. Let there be an opportunity for each teacher to speak of the peculiar difficulties under which they may labor, requesting the prayerful interest of the other teachers that wisdom may be given how better to manage the class, to gain attention or the love of the unruly, or for strength and wisdom to be able to guide aright the inquiring, sin-convicted scholar, or the building up of the faith of the new-born babe in Christ.

Thus in all the many and varied needs of the teacher, let there be full freedom allowed to ask for sympathy and encouragement, remembering that we are to "hold up each other's hands" and to strengthen the weak.

Sixthly. Thus letting the love of Christ flow freely in our hearts, we shall be enabled to bear gently with each other's weaknesses, and thankfully to acknowledge His guidance and manifold blessings, and be enabled unitedly to lift up our hearts in earnest prayer for our superintendents, teachers and scholars,—those of our own and of all other schools throughout His earth.

And now, in conclusion, having thus seen the necessity there is to the right conducting of our meetings, that we shall be blessed with the presence of the Holy Spirit, it is evident after all that much, if not all, depends on our individual faithfulness in obeying its teachings, of being as individuals thoroughly imbued with power from on High. Let us then each inquire, "Am I fulfilling all the will of the Lord concerning me, or am I keeping back a price." Let us remember the hidden talent, and go forward seeking to employ all that in mercy has been given us of Heavenly wisdom, with a single eye to His glory, who alike is our Father and Guide, and whose servants we are.

Fifth-day morning, 11*th mo.* 18*th.*—After a season of very solemn retirement before the Lord, during which several voices were heard in exhortation and in prayer, the topic under consideration was resumed.

Matthew Howland referred again to the New Bedford school, to illustrate the great importance of the mingling of the elderly Friends with the children in First-day schools. He gave very interesting statistics showing

that, as a result of this commingling of labor, the school had increased from twenty or thirty to two hundred, and had reacted with great benefit in the advanced spiritual life of the meeting for worship. And he thought many of the children, in the silent sittings which they had, not only learned the lesson of sitting still, but really of silent worship.

Joseph Potts, John M. Whitall, John S. Hilles and James Wood followed. Their remarks all tended to establish a conviction of the necessity for teachers' meetings, and to elucidate from experience the right mode of conducting them. In the heart of each teacher the lamp should be known to be burning—the love of Jesus should dwell there—the social element of the Bible class should be made practical—feeling toward each other as friends, a higher friendship will be known. Regular attendance was enforced. These meetings are important as a means by which all the teachers are to know that sound Christian doctrines are taught in the several classes.

So deep and so pervading was the interest in this theme, that the Chairman felt it a difficult matter to lead the Conference off to the one in order for the day, according to the programme.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 4, 1869.

Vitality of Truth.—Within the limits of different religious organizations, there seems to be a spirit of determined and not always very reverent investigation, which is not content with challenging abuses and manifest wrongs, but has a *qui vive* for every doctrine, dogma and practice, and is disposed unceremoniously to *try all things.* Whether or not it will be equally willing to *hold fast that which is good* remains to be seen; and the lover and devotee of essential truth, looks on with trembling anxiety, yet as his faith strengthens, hope revives, and he trusts to realize the Poet's vision:

"Up springing from the ruined Old
I saw the New.

"'Twas but the ruin of the bad,—
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still.

* * * * * *

"The grain grew green on battle-plains,
O'er swarded war-mounds grazed the cow;
The slave stood forging from his chains
The spade and plow.

"Where frowned the fort, pavilions gay
And cottage windows, flower-entwined,
Looked out upon the peaceful bay
And hills behind.

"Thro' vine-wreathed cups with wine once red,
The lights on brimming crystal fell,
Drawn, sparkling, from the rivulet head
And mossy well.

"Through prison walls, like Heaven-sent hope,
Fresh breezes blew and sunbeams strayed,
And with the idle gallows-rope
The young child played.

"Where the doomed victim in his cell
Had counted o'er the weary hours,
Glad school-girls, answering to the bell,
Came crowned with flowers.

"Grown wiser for the lesson given,
I fear no longer, for I know
That, where the share is deepest driven,
The best fruits grow.

"The out-worn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone,

"These wait their doom, from that great law
Which makes the past time serve to-day,
And fresher life the world shall draw
From their decay."

As we thus believe in the indestructibility of Truth and the ultimate ascendency of Right, may we not thank God, take courage, and, mindful daily of our individual duty, trust in Him that He will care for His own cause in the earth? When we see around us "the removing of those things that are shaken," what comfort is there in the prophet's assurance that all this is only "that those things which cannot be shaken may remain!"

We are not of those who court innovations and delight in changes—who would willingly unsettle what has been fully tested and proved to be subservient to man's highest good. We value the wise conservatism which, whilst it perceives the world's steady progress, (as incapable of arrest as are the astronomical movements,) clings with affection to principles and even to practices which successive pilgrims to the celestial city have found helpful and promotive of that unearthly joy and peace of which no man and no vicissitude of life can deprive the soul that is joined unto the Lord. And therefore it is that we contemplate with a degree of thankful rejoicing the evidences spread before us respecting the present condition of our beloved religious Society. That there has been effervescence, excitement, and in some instances insubordination, is an admitted fact. In this we rejoice not, but we do in the precious evidence that spirituality has spread and deepened, and that "Truth is over all." Those things which cannot be shaken because they are in Him

who is unchangeable do remain. We have had much information and observation of the state of Friends in many districts, and have deliberately come to the conclusion which we now state: that at no time, within at least a century, has there been more soundness in Christian faith, more of the love of Christ, or so general and appreciative belief of the truths which gave vitality and were essential to that Reformation in which George Fox was made largely instrumental. The great and ruling idea of that dispensation which the Lord Jesus ushered in—the guidance of the Holy Spirit, the Comforter whom He sent to teach all things to His Church—is, unless we greatly mistake, one which pervades the Society of Friends wherever it exists. We know of no class of Friends who entertain any doubt upon this cardinal point. Held, not as mere theory, but as a reality—not as a thing natural to us or accessible through our own virtue, but as the gift of Him who paid our debt of sin, and wholly consequent upon His having become sin for us,—this characteristic doctrine has, it is believed, never been more fully accepted or better understood than today. "Where is boasting then? It is excluded." The Lord hath visited His people. To Him, in humble thanksgiving, belongs *all* the praise.

May He in great mercy continue the visitations of His Spirit, descending "as showers upon the mown grass," and strengthen His sons and daughters to live in and walk by it, to His praise. Then may we expect the agitations of the hour to subside in a settlement upon the foundation which cannot be moved.

"Take heart! the Waster builds again!
A charméd life old goodness hath;
The tares may perish—but the grain
Is not for death.

"God wo~ks in all things; all obey
His first propulsion from the night;
Ho, wake and watch! The world is grey
With morning light!"

Erratum.—We regret that in last number, owing to the delay in obtaining the proceedings of the Conference, and the consequent pressure upon the compositors at a late hour and unusual division of labor, the essay on the first page of that number, on "*The necessity of clear, simple Gospel teaching,*" was confused, the connection broken, and, it is feared, the benefit marred. The sheets being scattered, were intermingled, and there was not time afforded for proper revision. The paragraphs on page 211, commencing, "The standard cannot be kept too high," and ending with "Eternity," should immediately follow the one on page 210 ending with the words, "for their spiritual welfare." The intervening paragraphs should then stand in the order in which they are printed.

DIED.

HADLEY.—On the 14th of Eighth month, 1869, in her 17th year, Sylvia E., daughter of Miles S. and Ruth M. Hadley. [*Monthly Meeting not given.*] For several years past it is believed that she was "joined to the Lord,"—with whom she enjoyed sweet communion. She was a cheerful, lovely Christian, obedient to her parents, renouncing the world's fashions. She was a useful First-day school teacher, and in the family circle was often heard in supplication. The summons out of time was sudden, and truly blessed is the servant that is found thus waiting.

NOTICE.

A Conference for Teachers and those interested in Friends' First-day Schools of Philadelphia and vicinity will be held at No. 918 Locust St., on Fourth-day evening, Twelfth mo. 8, 1869, at 7 P.M.

By order of Executive Committee.

INDIAN CORRESPONDENCE.

Kiowa and Comanche Agency, 11th mo. 11, 1869.

Esteemed friend John B. Garrett,—I think thou wilt be interested in knowing that our company of ten men, four women and two children arrived safely at the Agency on the 7th inst. We left Lawrence on the 19th ult., with three wagons and one ambulance. We had five pairs of mules and a pony. The first 180 miles were partially settled, which added much to our comfort in travelling; the balance of about 260 miles was without any settlements of whites. We found some of the Osage Indians at two places hunting buffalo. A few presents made them friendly, and we camped both times near to them.

When about 150 miles from the Agency, three of our mules got away from us at night. We could track them 10 or 15 miles back, but could not follow them further. After spending two days in hunting for them, we gave them up as lost. We then hitched the pony and a mule to the ambulance and started on, thankful that we had team enough left to take our vehicles twenty or twenty-five miles per day.

On our arrival we found that many of the Indians were gone to hunt buffalo, and some were anxiously waiting to see their agent before starting to hunt. I have had several cordial greetings by them, and a few huggings.

We have concluded to hold a religious meeting in one of the rooms in the Agency building on First-day mornings, at 10 o'clock, and a First-day school at 2 P. M. I think

that we all feel the importance of having our ways ordered of the Lord, and a desire that we may live near to him day by day.

Thy friend, LAWRIE TATUM.

AN INTERESTING CASE.

Our readers have noticed, that for a long time the American Bible Society has been in the practice of making grants of Bibles and Testaments, chiefly the latter, to captains of vessels sailing to foreign ports. They were usually granted to captains of well-known character, to be used at their discretion, or else were intended for individuals who had applied to the captain in some distant port. The books were regarded as seed sown somewhat at a venture, trusting to Him who said, "My word shall not return unto me void." Meantime we received information, from time to time, that the seed was not lost. Encouraging reports came to us, inducing a continuance of this work. But recently a case has occurred, which we feel constrained to lay before our readers, to encourage and stimulate them and us to perseverance:

A certain captain, sailing into a foreign port, offered a Testament to a young man, intelligent and highly respectable, whom business brought aboard, inquiring if he had ever seen one, and would accept of that. He took it and read it, first from curiosity. But its contents affected his heart. His understanding was first enlightened, and then, by the blessing of the Holy Spirit, his conscience was awakened, and finally he was led to Christ, in whom he believed to the salvation of his soul.

He soon began to tell to others what he had thus newly found. He obtained more Bibles and some tracts from the good captain, and distributed them among his friends. He soon began to read them aloud to such as would hear, and commenced in his way to explain and enforce what he read. He invited persons to his own house to hear the Bible read and expounded. He opened a Sunday-school. He spoke against the worship of the Virgin, and images, and devotion to the crucifix, and other errors of popery. He was called a heretic, a heathen, and utterly denounced, even by those dearest to him. He lost a valuable office because of his change of religious views, and his teaching others the things he believed and felt. His mother and friends persecuted him, and he went through many trials and afflictions. Nevertheless he stood his ground fearlessly and manfully, contending for the truth. His steadfastness was not without its influence on others, and after a time he had the pleasure of seeing many give up their opposition, and even embrace the truths which at first they opposed. At length several hundred became earnest readers of the Bible, some of whom gave evidence of having been savingly enlightened. There are now probably not less than 400 persons in that place who read the Bible.

We have now a paper before us, in the handwriting of that young man, in which he relates some of the conversations he had with those who at first opposed him. His arguments and mode of reasoning are so apt, that we think our readers will be interested in perusing some of them.

When he renounced the worship of pictures and idols, his friends said:

"You are very wrong in your ideas. How dare you speak against the worship of images, being an institution of the holy pope?"

"Because I obey no more the laws of that man, but the divine laws of the Lord."

Then taking a Testament from his pocket, he read from the 27th chapter of Revelation:

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

"And God said, 'Worship me in spirit.'"

They laughed and said: "That is a Protestant Bible." He replied:

"No, it is only the true Gospel; but you are as superstitious as the men of Athens;" and then he read the following verses:

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."—Acts xvii. 22 and 29.

"But they were too ignorant to understand such holy words; for though they call themselves Catholics, they are very far from being true Christians. Alas, as soon as it was known in this city that I had become a Protestant, or a heathen, which is the same thing according to their belief, they began to shun my company, backbiting and slandering me at the same time. All the Catholics in this place wished me only evil; but I did not mind their wrath; 'for what glory is it, if, when ye be buffetted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.'"—1 Pet. ii. 20.

So he went on endeavoring to bring those

around him to understand the truth. He then hired a house and held meetings every Sunday morning, to pray and read, and explain the Scriptures. He also formed a Sunday-school. A good number, attracted perhaps by the novelty, attended; but after a time most of them became weary and deserted him. At this he was greatly disappointed, but would not abandon the work; "for," he says, "I follow the words of the New Testament: 'Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.'"—2 Pet. iii. 17.

"When a meeting was held," he says, "the first thing I said to my so-called friends was: 'Search the Scriptures.'—John v. 39. Then I said to them, 'The pope has no power at all, and Protestants are right in not acknowledging or obeying him. "And being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all."—Mark ix. 33–35. "And whosoever of you will be the chiefest, shall be servant of all, For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark x. 44, 45.

"And I said that it was no use to worship Mary, for that she was a woman like any other. To this they all objected; but I gave these reasons: 'And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.'—Luke xi. 27, 28.

"Some young men stated that they could not read the Bible, because their fathers were Roman Catholics. I always answered them: 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'—Luke xiv. 26.

"Many that shunned my company before are now anxious to become my friends, some of them even telling me that they are Protestants. But I tell them that a Protestant is a man of a pure life, which they are not. I do not want such corrupted brothers. There are many now who desire to obtain some Testaments and tracts."

Such is the manner in which this young man testified for Christ. His arguments were drawn from the words of God, and he showed no little skill in applying them, and no little familiarity with the Bible, especially in one who had so recently begun to study it.—*Bible Society Record.*

UNITY OF ROOT.

Amongst the seeming paradoxes which meet us on life's journey, there is none more admirable or worthy of investigation than the common ground upon which Christians of various denominations often unexpectedly meet when they get deep enough towards the root. There are probably few of our readers who have not at times experienced a more lively sympathy and a fuller unity of soul with those beyond their own pale than with many within it. So strongly is this felt occasionally, that we are half tempted to separate from the apathy and want of sympathy manifested within our own borders, and to unite with the living earnestness of other sects, probably forgetting that with them also it is only the few with whom we could unite, and that wherever we go there will be found coldness and indifference on the part of the many. Neither is this unity of spirit between different professors confined merely to the zealous upholding of the same great doctrinal truths—it extends also to the aims and desires for which the sincere believer under every Christian denomination labors, although the *means* by which these ends are to be carried out often differ so entirely as to destroy all unity of *action* between them. Nevertheless, it is a precious thought that after all, it is in the *divine* doctrines and aim that men of various creeds thus find unity, but that it is in the *human* ways and means of accomplishment that they are so driven asunder.

The evidence of this fellowship of motive has been very plainly set forth in the contribution of a valued writer from the other side of the Atlantic, where, from its less demonstrative character, full-blown Ritualism can perhaps be looked at with less foreboding than is possible in this land. It may seem strange to many, that differing so utterly as do the Anglo-Catholics and the Friends in their practices, so much of unquestionably common ground of union can exist; and yet more, that a religious community holding, as we do, the teachings, doctrines, and practices of Roman Catholicism in abhorrence, should circulate freely in our families and derive so much spiritual help and comfort from the writings of Pascal, Fénélon, Madame Guion, Thomas à Kempis, and many other staunch adherents of the Romish faith. It is, however, cause of abiding thankfulness to us to believe in this one visible Church of Christ, whose landmarks are thus felt but not seen of man, and whose boundaries are strongly con-

founding to sectarian divisions, and so perplexingly at variance with our dogma ic and well-defined human distinctions.

Again, when we remember how very small our religious body is, may we not humbly thank God that his truth, as we believe and uphold it, is not confined to our own pale, but that whether under Roman Catholicism, or Ritualism, Presbyterian, Methodist, or Baptist, there are very many faithful disciples, all acknowledging the same vital doctrines, and having, as has been shown, the same desires as ourselves for more reality in religion—more communion with Christ—more of the abiding presence of the Holy Spirit — more unity with his saints—more true worship—more daily devotion—and more extension of His blessed Gospel to the poor.

Not only does this thought open up to us a glorious vision of unknown multitudes around us inwardly bent on the same mission, though they follow not us, nor we them, but to our apprehension it contains also the germ of that oneness of condition spoken of by our Saviour, one in heart and feeling though not one in action—"As thou, Father, art in me, and I in thee, that they also may be one in us." Surely if the sincere of every sect can thus unite in one Lord and one faith, and one inward baptism—with a like aim and desire to advance the kingdom of the same Lord, and to give intensity and extension to the same faith—we have a common ground of union wherein we might peacefully meet and rejoice together, and from whence each may start for fresh labors in different fields and by very dissimilar means.

Constituted as man is, we do not hold it to be possible that all Churches will unite in the same mode of action. All that we look for is, that whilst seeking to impress others with the rectitude of our own means, and testing its entire accordance with the teachings of the New Testament, we should constantly recur to these cementing bonds of unity in faith and desire. We hold indeed that it is not enough for believers to be content with a unity of root alone, leaving each to take their own course for the bearing of fruit unto their Lord's praise; but how marvellous is it that whilst there is this oneness of root and desire, the true followers of Christ can be persuaded through the devices of Satan to contend so fiercely one with another over means; condemning and excommunicating, and, as in the days of our Saviour, forbidding those who are really casting out devils in His name, because they follow not us—forgetting His divine rebuke, "Verily I say unto you, forbid them not." Let all those who are ready to break out into angry contention with the plans of others, first pray and watch that no harsh word or judging spirit may mar this pre-existing harmony of faith and object, and alienate those who are already children by adoption of the same Father.

In the few additions we purpose making on "Ritualism" as a means of spreading the Gospel, we desire, therefore, to bear in mind clearly those forms on which we write; whilst in judging of such practices, we own no other standard of appeal than that set forth in the New Testament. The whole mischief and false teaching of Ritualism arises, in our apprehension, neither from unsoundness of root, nor from its separation from the living Vine. It is from that which, having no connection either with the Root or the original tree, has been grafted on by man's device, and made to appear as though it, and not the former, was the cause of the growth and the fruit. The two false branches thus grafted on without sanction of the Lord of the Vineyard, and without instruction in His revealed will, are those of priestly authority and outward ceremonial.

It would be in vain for us to search the pages of the New Testament to discover any warrant for attaching such Judaistic remnants to the simple gospel of Christ, promulgated, as it was, by unpriestly men, and practised without these accessories of the Jewish temple worship, or Mosaic Ritual. But in every fresh exposition and every new instruction by the Anglo-Catholic teacher, we find these to be the two main guiding principles—the *sine quâ non* of their Church organization, and fellowship with others. It is this unrighteous admixture of Judaism with Christianity—this forbidden garment of linen and wool, which certainly tends, as with its twin sister at Rome, to overlay and stifle the simple gospel of Christ for the masses. It is not with us a question of what are its effects upon the best men amongst us. It has been proved in practice, and beyond the possibility of doubt, that under each denomination of Christians, good men have arisen, men of holy life and conversation, adorning the doctrine they profess, and bright examples to those in other sects. But the point we would earnestly raise is, what is the effect upon the mass of mankind? Does it elevate the multitude nearer unto the standard set before us in the Gospel? or does it tend eventually to sink them into a superstitious faith in men and things, resting on an observance of form when the substance has vanished from them?

The freshness and warmth of this form of religion forbids our yet testing it thus by its fruits; but if we may judge of its results by those of Roman Catholicism (and it is a mere illusion to assert that, both creeds hanging upon the same two prolific grafts of Priesthood and Jewish ceremonial, they are not identical in kind, as they must assuredly be-

come identical in action); we say, if we look at the fruit of this double grafting as displayed elsewhere, we have before us in the history of Catholic countries, in Italy, Austria, Spain or Ireland, a melancholy prospect of decline in national spiritual religion. We know well of the life and religious energy which now animates the whole frame-work of Ritualism; but this is not the result of human graftings, but flows unquestionably from the soundness of root to which we have alluded. When, therefore, as years roll on, the present spiritual impetus and life depart from the ceremonial framework, what will remain but superstition and spiritual deadness in the multitudes who have been drawn aside from the old Protestant faith?

Whilst we can rejoice in those common desires which animate the hearts of believers, we feel that it is none the less essential to protest vehemently against every encroachment of the priestly element in our midst; for upon it hangs the whole fabric of Romish error and spiritual despotism.

"Errors, to be dangerous (said Sydney Smith), must have a great deal of truth mingled with them. It is only from this allian ce that they can ever obtain an extensive circulation. From pure extravagance and genuine unmingled falsehood the world never has, and never can, sustain any mischief." So long, therefore, as these two tenets of Judaism are placed in the fore-front of Anglo-Catholic teaching, so long will it be needful to distinguish between the undoubted truths held by the Anglo-Catholic party which our correspondent has elsewhere so graphically set forth, and their fallacious assumptions of priestly power. "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." We will conclude in the language of the same beloved disciple, in words applicable, as we believe to this system of exalting Gospel preachers into sacrificing priests, converting men and saints into mediators, and merging substance into symbols and shadows: "This is that spirit of antichrist whereof ye have heard that it should come, and even now already is it in the world."—*Editor of Friends' Quarterly Examiner.*

Quarreling.—Quarrelling is almost always an indulgence, and therefore a thing which is avoidable. Nor is there any lot in life so fortunate and happy that quarrelling need be used as an alterative. Quarrelling, in short, is altogether and wholly a blunder. It wastes time "which is the staff of life;" it destroys amicable sentiments that may have taken years to grow; it embitters one's own mind, vexes others, disturbs the system, and destroys digestion.—*Anatomy of Quarrelling.*

For Friends' Review.

THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

(Continued from page 223.)

We now formed ourselves in procession again, with Matt at our head. and having gone down a slight grade, came to a number of immense square holes, which the guide explained as the saltpetre vats, used in early days, when vast quantities of this salt were obtained from the cave.

Having now fairly entered the cave, the guide calls a halt, and tells us that "the hall we are now in is called the *Main Cave.* It is 40 feet wide, 60 feet high, and 4½ miles long." The width and height vary greatly, sometimes far exceeding these dimensions; and truly, a magnificent promenade it is, cut by the hand of Nature through the everlasting hills. The rocky walls rise in solemn grandeur,and are beautifully decorated with scrolls and projecting cornices of every conceivable variety of form. The ceiling is generally a smooth flat rock, at times roughened with ridges which some strong convulsion long ago forced in the yet yielding mass. The rocks are covered in many places with a white film of gypsum, that plays a conspicuous part in the scenery of this portion of the cave. Distributed as it is, irregularly over the dark limestone surface, it necessarily produces a great variety of accidental forms and figures, that diversify the lofty ceiling; now swelling up in masses of fleecy clouds, that seem to float in the delusive glimmer of our feeble lamps, and now taking the form of some singular animal, or the grotesque likeness of a giant, gaunt and grim, leaning over his wife who is sitting at his feet, and tossing a child into her lap.

Following the main cave about half a mile, we climb a steep stairway of plank, to another avenue which opens into it about fifteen feet above the floor. An assistant guide stationed himself at the foot of the stairway, to count the party as they climb the ladder. If the number finally leaving the cave does not agree with his report, the guides must go in search of the missing member. When all were up, he followed, and reported fifty-one.

We had now been long enough in darkness for the eye to become fully accustomed to the situation, and to be most keenly alive to the stimulus of the light; and it is surprising how distinctly even the minutest features of the rocky arcade came out in the glare of our lamps, which threw their gentle radiance both before and behind us in the thick and murky night, till we seemed to be travelling in a shifting halo of glory, that floated at our will through the dense darkness of this subterranean world. Our pathway led over rocks, and

over beds of sand and clay; now along level plains, and now over steep declivities, as the chance surface of the floor dictated; while the limestone rocks on either hand and over head, united in strange combinations of every conceivable form, as the features of natural scenery are never repeated, and her variety is utterly inexhaustible. We pursued our novel journey in a great variety of moods; some absorbed in their own reflections, and some lightly chattering forth the passing thought, while ever and anon these grand old archways rang with the echoes that played along their lengthened corridors, as the uproarious merriment of our thoughtless party burst forth in peals of ringing laughter, or their calmer and more subdued emotions found a more dignified and appropriate expression in the eloquent melody of song.

I was particularly struck with the picturesque appearance and the exceeding beauty of our party, as they threaded their way over some rocky pass, or climbed a winding hillside in their onward, onward march. At such times the long procession of lights would come distinctly into view, each sparkling like a brilliant meteor in the intense darkness of that Plutonian night, and revealing the picturesque costumes and romantic beauty of our motley party, where gaudy colors and strong contrasts flashed out in beautiful harmony; the long line waving in graceful undulations, and swaying to and fro as chance dictated, or as they rounded some obstruction in the path. The women were dressed in bloomer costume, of red, and blue, and green, profusely trimmed with strongly contrasting colors; with gaudy head-dresses and brilliant sashes. The men were clad in corresponding apparel, with striped pants and richly-colored blouse, while a sash here and there had fallen sadly out of place, on a pair of sturdy shoulders. Every individual, man and woman, carried a cane to assist in climbing over the rugged asperities of the way. Imagine such a motley procession as this filing up a hill-side, or better still, crossing a broad hollow, where a person at either end of the line would catch a view of the entire spectacle; and then remember the peculiarities of the situation, involved in the shades of a night you had never known *approached* for its intensity of blackness, and hence the eye most exquisitely sensitive to even a feeble glimmer; and you will readily admit the scene must be most exceedingly beautiful.

We are now in the *Gothic Chapel*, a spacious hall hung with stalactites—that is, rock icicles—which assume most beautiful forms, here hanging in slender filaments that give a clear musical note when vibrated by a smart tap of the nail; these forming roughened ornaments that hang from the ceiling in most complex clusters; now extending to the floor they form a solid pillar, as it were to support the roof, and now fusing into long continuous curtains which hang in folds and wrinkles, fringed with finely-wrought tufts of delicate lace work, or tangled tassels, or knots of most intricate design. In one place the limestone deposite of which these stalactites consist, have formed a cluster of pillars, between two of which is a most curious arm-chair, very convenient and comfortable; and in another they take the exact form of an elephant's head without the trunk.

When we remember that these stalactites are literally rock icicles, formed by the deposit of particle after particle as the limestone water drops from their extremities through a long succession of ages, it is wonderful how complicated and irregular they are. When icicles form on the eaves of a building, they are generally conical in form, shooting downward in long slender points, sometimes, however, twisted or bent, or even interlocked, as a drop of water may be blown to one side and freeze into a lump, thus forming a basis for further irregularities. In these ever silent halls, on the contrary, where no breeze plays, and we would suppose no disturbing agencies ever act, the corresponding formations are as intricate, as irregular, and as tangled as can be imagined. Here a mass of rock will hang from the ceiling suspended by a small attachment; there, by many cords united; now a succession of pendants are looped together in complicated folds, and now the surface of a pillar will be sculptured with the most intricate figures in bas-relief, with highly projecting shrubbery, or tracery that would rival the artist's most consummate skill.

(To be continued.)

The Consumptives' Home, at Boston, which was established on September 28th, 1864, is an institution supported upon unusual principles. There is no fund, endowment or known pecuniary provision whatever existing for the support of the Home. No human friend has ever made any promise, express or implied, to sustain the institution, which is supported entirely by voluntary gifts obtained through prayer. The only means of soliciting money or aid in food, clothing, or any of the necessaries of life, have been the prayers of the founder and manager. The journal of this benevolent physician contains interesting accounts of the numerous occasions when the Home was reduced to the last extremity through the want of some particular article, and when that identical article was sent to the Institution in answer to prayers for it. The Consumptives' Home was started with one house, but now occupies four buildings, the purchase money for which was

raised in answer to prayer. The last report of the Institution shows $50,328 has been given by friends during the last five years, and $20,105 during the past year. The Home has since its opening accommodated 331 patients, and accommodated 165 patients during the year ending September, 1869. The founder and manager conducts the affairs of the "Home" on cash principles, deeming, on the authority of the text "owe no man anything," that buying on credit is unscriptural. An Orphan Asylum, supported entirely by prayer, has been in operation in England, for many years, and the experience of the manager coincides to a remarkable degree with the answers to prayer recorded in the journal of the manager of the Boston Home.—*Public Ledger.*

OUR PATTERN.

BY PHŒBE CARY.

A weaver sat one day at his loom,
Among the colors bright,
With the pattern for his copying
Hung fair and plain in sight.

But the weaver's thoughts were wandering
Away on a distant track,
As he threw the shuttle in his hand
Wearily forward and back.

And he turned his dim eyes to the ground,
And tears fell on the woof,
For his thoughts, alas! were not on his home,
Nor the wife beneath its roof.

When her voice recalled him suddenly
To himself, as she sadly said:
"Ah! woe is me! for your work is spoiled,
And what shall we do for bread?"

And then the weaver looked, and saw
That his work must be undone;
For the threads were wrong, and the colors dimmed,
Where the bitter tears had run.

"Alack, alack!" said the weaver,
"And this had all been right
If I had not looked at my work, but kept
The pattern in my sight."

Ah! sad it was for the weaver,
And sad for his luckless wife,
And sad will it be for us, if we say,
At the close of a weary life:

"The colors that we had to weave
Were bright in our early years,
But we wove the tissues wrong, and stained
The woof with bitter tears.

"We wove a web of doubt and fear—
Not faith, and hope, and love—
Because we looked at our work, and not
At our Pattern up above!"

THE WEAK THINGS CHOSEN.

"One of God's ways of getting honor to His name, and of proving His power, wisdom and love, as well as His independence of us miserable beings, is to select His most blessed instruments from amongst the poorest and loneliest of this world. The gold which after much refining and preparing is to adorn the sanctuary, or to decorate the palace of an earthly monarch, comes forth from the hidden ports of the earth, and appears at first sight despicable and mean, until its true brilliancy is brought to light by the strong heat of the furnace. The lark which seems as though it pre-eminently sang forth God's praises, rises up from the ground, instead of having its seat with the eagle among the high and rocky mountain cliffs; and throughout nature many striking examples of this principle of the kingdom of God appear, a principle which was further carried out by Him in the instances of Moses, Gideon, David and the disciples of the Lord."—*Trudel.*

SUMMARY OF NEWS.

Foreign Intelligence.—European advices are to the 29th ult.

England.—A dispatch to the Duke of Argyle from the Governor of Bombay a few days since, announced that the Governor had received a letter from Dr. Livingstone, dated at Ujiji, in the interior of Africa, Fifth month 13th, 1869, at which time Dr. L. was in good health, and had been everywhere well treated.

Many failures have occurred in the grain trade at Liverpool, some of the firms having extensive American connections.

Ireland.—O'Donovan Rossa, one of the imprisoned Fenian leaders, has been elected to Parliament from Tipperary. It is supposed that a Fenian candidate will also be brought forward for Mallow. Fenian demonstrations are reported in various parts of Ireland, accompanied, in some instances, by riotous proceedings.

France.—The session of the Chambers was opened on the 29th, by the Emperor, with a speech, in which he said that it is not easy to establish regular and peaceful liberty in France. For months past society has seemed menaced by subversive passions, and freedom compromised by excesses of the press and public assembliages, but these have only served to prove the solidity of the edifice founded by popular suffrage. The will of the people must now be known. France wants liberty with order. Order, he said, he would answer for, and he asked the Chambers to help him to secure liberty. A course may be chosen between those who would change all, and those who would grant nothing. He then announced the municipal reforms to be made; among which are the election of municipalities by universal suffrage, the choice of mayors from those municipalities, the establishment of communal councils, and the grant of new prerogatives to the general councils. There is to be a more rapid development of primary education, a diminution of the costs of justice, and a reduction of the wartax on successions; the savings bank system is to be extended, more humane regulations made for the labor of children, and small salaries in public offices increased. Useful measures connected with agriculture are promised, and inquiry into the excise and customs duties. The foreign relations of France are declared satisfactory, and the finances prosperous.

Spain.—Gen. Dulce, recently Captain General of Cuba, died in Madrid on the 24th ult.

It is now asserted that 165 Deputies are pledged

to support the Duke of Genoa as candidate for the throne.

The government has announced its intention to restore the constitutional guarantees which were suspended by decree some time since.

The republican members who recently absented themselves from the Cortes, returned in a body on the 27th. One of them moved a vote of censure against the government for the arbitrary use of power, but the motion was disagreed to by a vote of 146 nays to 35 yeas.

The proposed new constitution for Porto Rico was read in the Cortes on the 24th.

About 30,000 volunteers are said to have been sent to Cuba, to reinforce the troops acting against the insurgents.

ITALY.—The Œcumenical Council is to assemble on the 8th inst. It was announced on the 24th ult. that about 150 bishops had already arrived, many of them from America.

RUSSIA.—The old law limiting the residence of Jews has been enforced recently in some parts of the empire, and 2000 of these people have been removed from the Besserabian frontier to the interior of Russia within a few days. It is expected the Emperor will disapprove these proceedings.

DENMARK.—The official journal of Copenhagen published on the 27th an announcement that the ratification of the sale of the island of St. Thomas, (West Indies,) to the United States, has been postponed for six months.

EGYPT.—The Sultan has protested against the act of the Viceroy in proclaiming the neutrality of the Suez Canal, as a trespass on his sovereignty. Reports vary as to the degree of urgency of the form in which this protest was presented. One French paper asserts that it was an ultimation admitting no discussion, and that if the Viceroy should refuse to comply with its demands, he will be deposed and his brother appointed instead. It was hoped, however, that the matter could be settled by the advice of the European Powers.

De Lesseps, the chief engineer of the Suez Canal, has publicly denied various unfavorable reports which have been circulated respecting it, calling attention to the fact that in ten days fifty vessels sailed safely through the canal to Suez and back again. A dispatch of the 26th ult. from Alexandria, said that two steamers, of the French line plying on the Mediterranean, of 2,400 tons each, had safely passed through the canal. The inauguration fleet, on its return, left Suez one day and reached the Mediterranean the next; the exact number of hours is not stated in the dispatch.

DOMESTIC.—Gen. Howard has recently issued his annual report of the operations of the Freedmen's Bureau, for the past year. In accordance with the act of Congress, the Bureau was withdrawn from the States within which it had acted, and its operations, except the educational and bounty divisions, were discontinued 1st mo. 1st, 1869. A year ago, there were on duty 141 commissioned officers, 412 civilian agents and 348 clerks; now, there are 15 commissioned officers, 71 civilian agents and 72 clerks. A year ago, clothing and rations were issued to the destitute, costing $93,705 per month; now, such supplies are furnished only to the sick in hospitals. Instead of 21 hospitals and 48 dispensaries, with 5,399 patients and 85 surgeons, there are now two hospitals with 541 patients and five surgeons, and no dispensaries. During the year ending 9th mo. 1, 1868, the average number assisted was 16,804; during the last year, 1,983, many of whom were children, receiving half-rations. Clothing also has been purchased and distributed, raising the expenditures from the special relief fund to $252,547, besides a quantity of condemned army clothing transferred to the Bureau and given to the needy. The great mass of the freedmen are now self-supporting. In spite of all the disorders that have prevailed, and the misfortunes that have fallen on many parts of the South, a good degree of prosperity and success has already been attained. The charge that the negroes will not work, is answered by the fact that their voluntary labor has produced nearly all the food that has supported the whole Southern people, besides rice, sugar and tobacco for export, and 2,000,000 bales of cotton per year, which in 1866 and 1867 paid a tax of more than $40,000,000. The total expenses of the Bureau, from its first organization to 8th mo. 31, 1869, have been $13,579,816.72; and deducting $51,000 transferred to the Agricultural Department, and $500,000 set apart by resolution of Congress in 1867 as a special relief fund for all classes of destitute people in the South, the real cost has been $13,029,816.82. Official reports give 2,118 schools, 2,455 teachers, and 114,522 pupils within the jurisdiction of the Bureaus.

A report of the proceedings of the State Labor Convention recently held at Columbia, S. C., has been received by the Freedmen's Bureau, in which the statements of delegates from various counties show a condition of great want among some of the freedmen. One delegate, from Laurens District, declared that the people there were barely existing, and would die if something was not done for them. He had tried to make a living for his family by working for a third of the crop. He worked as late as he could see in the evenings, and began again at sunrise, yet at Christmas he had nothing. He had tried $50 a year, and 50 cts. a day, always with the same result. He declared that when the laborers were cheated of their wages, they could not obtain justice from the magistrates. The Convention addressed a memorial to the Legislature, asking for protection and the passage of laws giving the laborer a preferred lien upon the crops; for the appointment of contract commissioners in each county, to examine and attest all contracts between planters and laborers, and act as advising counsel of the laborer on questions arising under contracts; that laborers' suits shall have preference on the Court calendars, and be heard at the first term after they are brought; for a fair representation on juries; that lands sold by sheriffs be divided into tracts of 30 acres, to give opportunities for small capitalists; that planters' due-bills to laborers be made transferable, and a lien upon the crops; and that nine hours be a legal day's work.

The present arrangement for exchange of mails between France and the United States will expire with this year, after which letters to and from France, by vessels running directly, will be subject to the following rates of U. S. postage, to be prepaid by stamps at the office of mailing on matter sent, and collected at delivering office on matter received, viz: Letters, 10 cts. per half ounce or under; newspapers, 2 cts. each, and books, samples and packets of merchandize, 4 cts. for each 4 ounces or fraction thereof. Letters for France may be sent in the ordinary open mail to England without prepayment, but printed matter cannot. As all direct postal relations between the Departments of the two countries will cease at the time mentioned, correspondence cannot be forwarded, after that, to any foreign country by French mail, and the existing rates of postage by that mail to other countries will not remain in operation.

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REPORT OF CONFERENCE OF TEACHERS AND DELEGATES OF FRIENDS' FIRST-DAY SCHOOLS.

(Continued from page 232)

The President introduced the third topic of the programme: HOW BEST TO INAUGURATE AND SUSTAIN MISSION SCHOOLS.

BENJAMIN FRANKLAND.—He had with him a Philadelphia newspaper in which appears a paragraph which he would take, he might say, as the text of his remarks, before reading which he wished to say that he regarded it as one of the signs of the times,—one of the happy circumstances of the present condition of Christianity—that the public press more and more recognises the claims of Religion and of Christianity. He alluded to the former difficulty to find in any newspaper an editorial endorsing Christian action—to find column after column devoted to records of gatherings of the character of the one here assembled. It seemed to him a fact to rejoice in, that the earnestness of our Christianity has become so recognised that those who publish these papers (simply, no doubt, to give the public what the public desire to have) recognise that there is a Christian heart and a Christian mind in our country that desires to have laid before it those matters which relate to Christian work and action. This editorial referred to a part of your city, about which he knew nothing personally—and says that *Bedford Street* is a *reality* which can only be removed by being dug up and carted away. Another part of the editorial says that Bedford street need not exist; and refers to the labors of a Christian Missionary who is solving the problem. This he thought led just to the point we want to get at; not only is Bedford Street a reality, but this world lying in sin and iniquity is a reality. He believed that the Almighty is pointing His church as never before to this great mountain that must be dug up and carted away, and that must be removed before the chariot wheels of His majesty and power can drive victoriously through this earth of ours. This is a reality—not a picture—an idle dream—a circumstance that we can sit idly in our homes and contemplate; these thousands of earth's sons and daughters going down to a living grave and we not putting forth our hands to help them. How, he asked, is this mountain to be dug up and carted away? As he looked back at the economy of Divine Grace and the plan laid down by the Almighty, he believed there is a means provided for this purpose—that it is the heavenly appointed work of the Church of the Redeemer to proceed with this work and to accomplish this mission. We present this morning the inauguration of these mission schools. He took a retrospect of the primitive days of Christianity, and found, as the solution of the question, How is this work to be accomplished? that when his Redeemer was upon the earth, when He saw this reality, this fearful weight of sin resting upon a dying world—when He saw with His all-seeing eye, and with His divine all-penetrating Spirit, that there was a Peter, a John, a Matthew, or any one else that was to be commissioned for the work,—He not only said to them, as He saw them at their fishermen's nets and in their several avocations, Come and follow me, but He said, *Go*—go into the world and do this

work—preach the gospel to a dying world. He thought in the inauguration of this mission work there had been too much of men going out, to use a very plain Western expression, "on their own hook"—going without authority, without commission—except that the Almighty has so burthened their souls with the terrible reality of sin, that they could not stand still—could not see these perishing souls without going out to try if it might be possible by the help of the Almighty to save them. And yet while great good has been accomplished by these individual efforts, he regarded it as small indeed, in comparison with what would have been done if the Church had recognised its mission, and had commissioned these earnest souls to go out with this gospel and establish these mission schools and this mission work. As the reason for this, he saw this further fact, that in this world that God had created, in its physical as in its social and religious aspects, He works by means. When He wants to send the hurricane over this world of ours to purify it from its miasma, and from those circumstances which rest with weight upon the physical system, He gathers the winds into those chambers up yonder, and He holds them there until they gather force to accomplish their mission. When He would restore the coast-lines that have been washed away by the action of the water, He gathers the forces in the centre of the earth, and we hear the earthquake and the shakings of the earth which are to restore those lines; and yet these forces are not again felt until they have concentrated the requisite amount of energy. When the Almighty permits the spread of civilization over this world of ours; when it is His will that all these vast territories shall be covered over with the evidences of wealth and civilization,—He enables His creatures to gather together as the reservoirs and centres of power, of capital, and of enterprise necessary to carry out this result. But when He shows us this world of sin, unconverted to God, He establishes a Church as a reservoir, as a centre of powerful action; and He places within the hands of that Church all the power that is necessary to comfort the world that is lying in sin and iniquity. Therefore, he recognised the Church as the appointed means, the reservoir of spiritual life, that has been created and established by the Most High, and whose streams should penetrate into all the remote corners, the dark places, the haunts of sin and iniquity. And the Church should exercise its power, and say to those who with this love of souls in their hearts are moved to work in this direction: You are our servants—in the Name of the Master we lay our hands upon you and bid you God-speed. He thought that laborers in mission schools would be doubly nerved in all their action, thus going forth feeling the power of the Church with and behind them. He cogently set forth one of the gospel plans very happily adopted by the Society of Friends, in sending out its messengers two and two. He instanced Paul and Barnabas, and the Saviour's example. There is strength in this union; and every school needs, he thought, a two-fold agency,—the "chief speaker," endowed from on high with the faculty of utterance, qualified by the Holy Spirit to preach the gospel,—and, on the other hand, the executive faculty to build up and concentrate. These two faculties are not always blended in the same individual. There is in all mission operations a complete work to accomplish. It is not merely to pick up a soul here and there and transplant it into the Kingdom,—although that is the first object—but we want to plant a society, a family in the Lord Jesus Christ, whose influence shall penetrate through these Bedford Streets, these Five Points, these various reservoirs of concentrated iniquity. He proceeded to show that to establish a mission school the workers needed the appliances. Being now brought to the second prominent matter on which he wished to speak,—that every condition of life involved in itself the great law of development and progress. As soon as we begin to stand still, we die,—just as the water begins to stagnate where there is no current—no motion. So in the moral and spiritual world: no motion, no life, no energy—and there begins a process of decay, and the living organization becomes a dead fact in our hands. The consequence has been that in all ages the Church ever had to turn from the great work of spreading the everlasting gospel, and holding up the banner of the Cross, *to attend to the work that should never have had to be attended to*—to revive and to infuse a new life and energy into the body itself. If we are faithful to the living principles of the Church of Christ, we cannot become a dead body. If those living and eternal principles (that are eternal life everywhere) circulate within us, there is no need of all this care and attention in regard to that which Christ has established, and which He will keep alive if we are faithful to His Spirit, and if we always, in humility, draw our inspiration from the Cross of Calvary. But we need this life and power, and to attain it is not a matter that requires a vast amount of exertion. "I do bless our Father in heaven, my dear Friends," said the speaker, "that God is not very far from any one of us." We do not, said he, have to look into yonder heavens—we do not have to penetrate into the depths to find that blessed Master. He is very near every one of us, in the secret recesses of your heart and of my heart. He

queried, (not referring to our own Society particularly,) what is the attitude of the Church to-day—whether we are more anxious for the one sheep that is lost than for the ninety and nine safe within the fold. He sometimes thought that our prayers, our earnest concern, the thoughts of our hearts and the energies of our natures, were more expended over the ninety and nine over whom the tempest and the blast are not sweeping, upon whom the wild beast is not preying, than in following the lost lambs of the fold who, as the Saviour tells us in the parable, are the objects of His most gracious care.

Upon another point he wished to give some expression. He believed we were too much afraid to acknowledge our Christian principles—too much afraid of the effect of this blessed religion upon our own hearts. He could not understand it. No people on the face of the earth are ashamed of their religion except Christians. He pointed to heathen idolators—not a man, woman or child of them will hide their heads when they speak of the doctrines of their religion. He told how they sacrifice their dearest objects, and of the immeasurable force in the human heart that can even so overcome the love of a mother for her offspring, as to nerve her to plunge her little one into the dark waters of the Ganges because she supposes that her God is pleased with the sacrifice. He spoke of the pagan throwing himself under the chariot wheels of his supposed God;—then turning to our religion, which he felt was with many too much of a mere profession, he knew of no other communion where the man hangs his head and avoids the subject of testifying in regard to the pure and eternal principles of that religion which has revealed to him the manifestation of the Father's presence.

The speaker said much which, for the sake of condensaton, we must pass over. He referred to agitations across the waters—to the attempt to bind afresh upon the hearts of men the old fetters of Ecclesiastical domination—to the coming down of the Lord to the church of *Notre Dame de Paris*, to the conclave of Bishops in Germany, and here and there a Convent or Monastery, and pointing them, as He did with Luther, to the Bible and its central thought, justification by faith in Christ alone. This contest is coming to our shores. We see the forces gathering. In the West we have to meet face to face the old story—Rome and Infidelity—Rome and political worldly power uniting together and making a strange alliance between that being who calls himself the Vicegerent of God on earth, and those who deny the very existence of God; these forces uniting for a renewed attack upon intelligent, free, vital Christianity. The question comes—the Church cannot disregard it—what will be the type of the Church of the future? Looking back, he turned again to George Fox and his times. The Lord came to him when these forces were the prominent ones in the then professing Church of Christ. The message God gave to that man was that of the indwelling Spirit of the Almighty in the heart of man. The effect of it was to over-ride mere human systems and forms—to turn men from these mere fragments that covered Christianity to the living Spirit of Christianity itself. And he asked, what does the world want to-day, if it does not want the same message. He declared that we want to do away with all this ritualism and all mere human devices, and to come again to this old issue—this first question of spiritual life. He did believe that there are principles within the Society of Friends—the first principles upon which it was established, especially that of the direct living action of the Spirit of God upon the heart of man, that furnish the solution of this question, and the only means by which these Bedford Streets and all this world of iniquity can be converted to Christ. He referred to some previous expressions of "throwing the responsibility upon God,"—quoting the words of a colored man about a full and literal compliance with Divine commands, leaving it to Him to take care of the result. He did not wish mission work performed in a sectarian spirit, and yet he clearly showed that its right and faithful performance would react in great benefit to the Church and in the organization of what could not be better called than a Society of Friends—friends of God and friends of humanity—friends whose hearts are entwined together by the eternal love of the blessed Master. He believed that all misgivings, whether to use this or that agency, will vanish as the morning before the rising sun of that Divine life which has always guided the Church of the Redeemer, and will guide it until the perfect day of God's love shines with unclouded brightness over a redeemed humanity. He assured his dear young Friends that there is but one source of inspiration from which may enter into their souls the living waters that will fit them for this work. That fountain is open to all—the blood of Jesus. O how it flows for humanity! How that cross stands erect—not in a valley, but upon a hill—so that the world may see it. And yet it seems as though for a little season the wheels of Divine love were almost impeded.

After weighty allusion to the Redeemer's ever-living heart of love and willing soul of sympathy, the speaker, in conclusion, addressed himself to our elder brethren. When Fathers in Israel had taken him by the hand, giving words of kindness and good cheer in Christian work, nothing could have been more

sweet and pleasant. He thought that if in anything the young seemed called upon to do that which their elders would not exactly desire, it is a great deal easier to remove those differences, to bind the yearning hearts of the young to the hearts of their seniors, by cementing both together with the love of Christ, by that blessed baptism of the Holy Spirit that always comes down as an answer to the prayers of those who are sent as leaders of Israel and as guides of those who go out into the battle-field. O, let us remember those almost final words of the Old Testament, that the Almighty would bind the hearts of the fathers and the children together, lest He come and smite the earth with a curse. There is no greater power—there is no perfectness of the Church, no deliverance from calamity and judgment in this world, unless the hearts of the fathers and children beat as one, and unless our relationships, sanctified by grace, are made perfect in the love of our blessed Saviour.

Eli Jones endorsed the allusion to George Fox and enlarged upon it. When our blessed Lord gave that very remarkable commission to His disciples, He commanded them to preach the Word to the whole world and to make disciples of all people. It is very evident that if we are to make disciples of all, we must go out to all people, we must go down to the very lowest strata of society—and to succeed we must go in the Spirit of our Master, in true Christian simplicity, with holy earnestness, asking our Father in heaven to inspire us with zeal, energy and qualification to speak to those conditions of people whom we are called to meet. Referring to those who are eminently qualified to address assemblies of the learned, but whose words fall lifelessly upon a juvenile or uneducated audience, he was thankful that there is a wonderful adaptation to every needed work among the Lord's servants: that the Good Spirit, who calls out, qualifies and prepares the servant for the special service. It is very encouraging in looking over the Society of Friends on both sides of the Atlantic to perceive that the Spirit which moved George Fox, which inspired the young Parnell, the young Burrough, Whitehead, Mary Fisher and many others to go forth and labor for the advancement of their Master's cause, is warming the hearts of the young now-a-days—that we are having now, after the lapse of more than two hundred years, our Parnells, Burroughs, and others,—our young men and women who are ready to lay their all upon the altar. As had been intimated, they are entitled to the sympathy of the Church and should be followed by the prayers of the Fathers.

He spoke understandingly, and was prepared to enter into sympathy with these young persons. He had been with them in their work; he had stood with them where there was need of firm muscles and a steady hand,—in Smithfield, London,—where he witnessed what these workers had done in that poorest and most degraded part of this metropolis of the world, where an immense mass of humanity is brought together. He described the congregated misery, so great, that the minds attempting to measure it and the vastness of the work to be done, will instinctively quail at even the contemplation of the task, not daring to go there with a measuring line unless the Lord go with them. Yet there they have brought together the children, the inebriate, the ignorant; they have instructed the children—they have inspired the inebriates with a living desire to amend their course; and, said he, they *have* amended. They have talked with the ignorant, have brought together hundreds of widows, and endeavored to dry their tears and speak words of comfort to them; all this, or nearly all, done by members of our own religious Society. In Stoke-Newington meeting (not a very large one) there are fourteen individuals who leave their homes at 8 o'clock or 7 o'clock in the morning, and go four or five miles into the heart of London, some as teachers in the Bible class, some as superintendents, some to address the assembly that may be gathered. Others go in the afternoon and others in the evening on the same mission. It had been his privilege to go with those young persons—to stand beside and give them his sympathy in the work; and he rejoiced in their testimony that the Lord is prospering the work. He told that although the work was not under the official care of the Yearly Meeting, yet that Friends of the Yearly Meetings of London and Ireland are now teaching between twelve and thirteen thousand individuals outside the pale of their own Society. It is a work worthy the recognition of any church. To illustrate results he took his audience to Ratcliffe meeting in London, very near where, in the days of Geo. Fox and of the persecutors, when the parents were taken to prison and the house was broken down, the children assembled on the ruins to worship the God of their fathers. What has been done there? A few friends with hearts warmed to work for the poor, went down to Ratcliffe, and began by gathering some few children, and teaching in the house a mission school. He had been at the schools and at their worshipping assemblies, and was certain that the work had been blessed. Sure he was that hundreds and thousands may be gathered to this Society in London, if this Society is disposed to shepherd the sheep who come asking to its fold. At another Friends' First-day school he met 130 adults—young

men and women—whom it was his privilege to address. The meeting-house being too small, it was proposed to build a new one. Each Friend at the meeting subscribed, and before long the needed sum of £700 was raised. This was the spirit of the meeting there. Then he spoke of the meeting in Dorset, where the host of workers is accumulating, the field enlarging, and many heretofore opposed stand back and some heretofore backward come forward with their talents and their utmost strength to aid it. One accredited minister in the north of England has built with his own means a large hall, connecting with it several school-rooms, where he meets his friends for missionary labor. He has associated with him another Friend (also a minister.) They call in the poor, the lame, the halt, the inebriate. At another time a Friend took him to a large hall that he had built and the rooms he had prepared in furtherance of the mission work. This Friend had been a member of the Church of England, but had joined our Society from convincement of its principles, and is there to work as a missionary. Other instances occurred to him while speaking—and now, in reference to the work on this side the water, it might not become one who had been so long absent to say much. He rejoiced in the belief that our great and good Father in heaven is about to revive the work in the midst of the years. He told of an incident at his own Quarterly Meeting the day before he left home. A person with whom he had grown up—over threescore years of age—who had been educated in our Society, but becoming wayward had turned his back upon it and upon every thing that was religious and good—there renewed his former faith in Christ, and declared that for forty years he had never attended a place of worship but to revile and scoff, and to get something to say against religion. On that occasion he said: "I dearly love this Society; I desire its prosperity; I believe I have had my sins forgiven." Practically he could say, I am with you. Three of that class travelled twelve miles to be present at that Quarterly Meeting. And Friends, (continued the speaker,) if we find that the breeze of Heaven is swelling out our sails, if we are stretching our canvass to the winds, let us see that there is plenty of ballast in the ship, that she may ride steadily; and let the man at the helm, the man at the mast-head, the man behind the mast and the man before the mast, steadily stand, each to his post, and listen to hear the word. The times may be stormy; there may be head-winds, there may be difficult places to pass, but the passage is safe and sure if we keep the great Pilot at the helm, if we mind each his own proper business and do the work that God bids us to do.

In conclusion, he had enjoyed opportunities of mingling pretty largely in his own religious Society; he had met face to face thousands of members of the most ancient churches in Christendom—had watched with care the signs of the times—had visited in foreign lands the missionaries representing those different religious societies, and heard from their own lips of the success attending their work. He returned to us with the conviction upon his soul (and he was not without evidence in the case) that to this people is committed a very important trust, and that we can perform that mission assigned us and do the work committed to us in the most successful way, as sinful children following the Master. We are to go forth with a smooth stone in the sling as our weapon, (no matter for Saul's armor, to think of that will do us no good,) but we are to go forth boldly, keeping our eyes fixed on our Master. He believed that He is ever ready to qualify His servants for the kind of work to which He desires to call them. He can give them the right heart and the sound judgment—give them places of labor with the heathen and in different parts of the harvest. If we preach Christ crucified, thousands will hear—and we have no business as the professed followers of Christ, in attempting to preach anything else.

[So much space has already been given to the proceedings of this morning's session, that we reluctantly pass over the succeeding addresses, fraught with instruction, by Wm. H. Ladd, Geo. R. Buffum, &c.]

Fifth day, 11th mo. 18th.—The subject next introduced was

Home Mission Work.

Murray Shipley, referring to the judgment and ability with which the Executive Committee had arranged the programme, and to the bearing successively of the previous themes, said that Home Mission work had been placed in the central position. When the gospel first reached the human heart, the impulse was to take care of the salvation of our own souls. After we had experienced the peace of God, the thought that others should share it with us naturally prompted to turn to the welfare of those about us—to our work at home. Home Mission Work: consecration, confession work! How can any undertake it unless they know that consecration which God's holy Spirit works in the heart of him who is waking from sin and death unto holiness and life. How can we come to Christ except by a consecration of the heart to Him? How labor for Him unless we openly confess Him? With true consecration and hearty confession there is no point of labor that we may not hope to see crowned with success; nor is there any class that need be

excused—there is work for all. The labor for the children has been placed before us. He then made an appeal for the wife of the working-man, considering her's as the saddest lot of any. The working-man whose heart is untouched by grace and his mind not developed to enjoy the pleasures of reading or mental attainments, seeks for his pleasures in what is necessarily debasing, which draws him from home, lowers his standard of propriety, and robs his wife and children of that precious home-love which makes life so bright and beautiful. This he illustrated by a fitting and touching anecdote, and turning to the women present, plead with them for the working-woman, in which class they might find plenty of mission work. He asserted that there were many of them who had never heard the gospel, or been visited by professors of any religious belief. There are many of them sick at heart, sick of life, weary, ready to throw themselves away—yet ready to receive the message of glad tidings that shall lift up the broken-hearted. He then plead with his brethren on behalf of the working-man. He held that there is no society in the world so capable of reaching the working-man as the Society of Friends. Thoroughly informed—steadfastly determined to carry out what they undertake — approaching these classes who respect you, and who consider this Society as the representatives of a true Christian life, your opportunities for labor are abundant. The speaker then encouraged all Friends to take hold of this work and gather in the *parents*. It is a great deal easier to stay at home, to mingle with our own sect, to indulge in reading books, making ourselves proficient in some "*ology*"—but here is the great work of souls. Working-men—where are they? Not in the places of worship—at home, 'midst their cares and sorrows, hardening their hearts daily. He then spoke of *Mission schools* and the primary duty of cleanliness, showing the condition of the new scholars and their homes, and the powerful effect of the Christian religion in brightening the *home* and producing cleanliness—of the increased self-respect in those men or children who have clean clothes, and their greater readiness to gather with others in public worship. He devoted a little time to *temperance teaching*, which should be connected with mission work, and, joined with these, to *savings banks*.

After these remarks, which were designed as introductory, he plunged into the general subject, the necessity of earnestness—of faithfulness—never sacrificing principles to theories—the inestimable importance of prayer and going forward with sure reliance upon the quickening grace of the Divine Spirit, and in that Spirit giving out what the heart feels called upon to give at the moment. Upon these and other points of vital import the speaker enlarged. The official report of the Conference will doubtless make amends for our unavoidable condensation. A few of his remarks were not gathered by the reporter, owing to noises in the street.

He thought the classes who are the object of this labor need the opportunity of watching over one another and of being builded up into a Church, and that without this we shall fail in what we ought to accomplish. There is a certain kind of teaching which they comprehend—but of didactic teaching they will not receive a word. Combine the adults and children in your meetings, and expound the truth to them faithfully, in full belief that the Holy Spirit will be there and will qualify them. He said the people should be organized into a religious body. And he had faith in our own Society, and that its great cardinal principle, resting upon the guidance of the Holy Spirit, is intended to adapt that Society to any condition of men. And under God's quickening and guiding, according to our needs, the work shall go forward in the right path, and we will undertake, as our own individual duty, to gather these people into the Society of Friends.

After pursuing the idea of Church organization, he counseled, if this be found impracticable, to organize the people into bodies, to break these into smaller bodies, and over these to set some man in your midst who is spiritually minded and is most interested in them. This idea he had taken from William White, in England, who divides his First-day school class of perhaps 150 adults (all of them over 14 years of age) into groups of six, eight or ten, selecting one to be the head of each group. If any absents himself, this one so selected visits him and inquires the cause. If the absence is caused by sickness, the needs are supplied—if by drinking, &c., he is counseled. This is a simple organization that any of us may bring about. The fields are white and ready for the harvest, the cry goes up of souls perishing, &c., &c.

Grace Dickenson rejoiced to be able to unite with those who had spoken in regarding *the world* as the field of labor, and that the great salvation is in mercy offered to every one in this wide field. Can there be any here now who feel that Jesus has really forgiven their sins and loved them with a love passing knowledge, who do not love to carry the same glad tidings to others. It was to her cause of gratitude that our heavenly Father permits and qualifies to be workers all who look to Him for the qualification. She related that in the middle of Ireland a Friend has gathered in one village between four and five thousand persons whom he employs in

linen manufacture. He cares for their souls and bodies—he has given them comfortable homes, and established meetings and Bible classes among them. Many gladly come to Friends' meeting—there are more who gather and talk in another meeting with the view to bring up and encourage one another in good works. In this village no intoxicating drink is allowed to be sold, and, as a consequence, there is no need for any police force. There is not one of them who cannot tell those around what Jesus has done for their souls.

James C. Thomas quoted the words of our Lord, "The poor ye have always with you," and spoke of our interesting duty to the poor—the labor not new amongst us—the results of it not new. He lucidly explained the freedom afforded by our religious Society to every member to labor in the direction to which our Master points, recognising that every true member has a gift bestowed by the Head of the Church to be exercised to His glory. No distinction in reference to the exercise of gifts between male and female. The Lord's hand is believed to be as likely to be laid upon the Christian heart of a mother or sister to speak those words of tenderness and love which shall reach the hearts of the degraded. We cannot be true to our principles or to our Master if not taking part in this great work which daily lies around and before us, as we walk the crowded streets and lanes or the more secluded paths of the country. Everywhere there is labor called for—everywhere, everywhere souls to be saved! He believed the practical way for each to determine daily his duty in that great mission, is to rise daily from our beds with the feeling that there is something for us to do this day for our Master, and to ask him for guidance in that special service. He enumerated various possible services. To the mechanic working in our house—the porter in our store—the person we casually meet in the street, &c. It might be we should be sent like Elizabeth Fry to the felon in his cell—like Peter Ball to the thieves of a metropolis, &c., &c. Home mission work!—It is in our own houses—among our children—in our own circles—among our own friends whom we love—among all those with whom we are thrown in contact. It is especially to those whom we know to be in sickness and suffering. None can excuse ourselves because we have not the poor always with us. Though we cannot break our box of costly ointment and pour it on the Master's feet, nor wash them with the tears that flow from our eyes, yet, as we remember His mercy and tenderness, we can go and do His work among those to whom he sends us.

John M. Whitall, after preliminary remarks, illustrated his idea respecting the work of mission schools by a page from his own experience. Seven years ago his attention being attracted to a chapel in Shippen Street where there was no First-day school, he and his wife went down and organized one, beginning with twenty-five scholars. From that time, every First-day, except in very warm weather, they have attended that mission school, until now their list comprises nearly three hundred scholars, mostly parents. At first, many came in rags, out of cellars and garrets, in the most abject poverty. The effect of the teaching has been that, in the first place, they have got into better lodgings, clothed themselves better, and had themselves and their children cleaned up. Why it was absolutely dangerous to sit among them. That is now happily altered. You may go among them without the least fear, and a more respectable and better attended school cannot be found. We have carried it on upon Friends' principles. The time is not occupied with singing. Every lesson in the primer and the spelling book is from the Bible. Old people who did not know a letter when they came there, can now read the Scripture very well. Nothing but the Scriptures is taught in that school, and the effect upon the scholars is marvelous. The Holy Spirit made use of very poor means to convince these poor people, but it is a positive fact that many of them during these seven years have passed from this world and been taken to heaven—(he had not the shadow of a doubt of it;) and they attributed their first conversion to the effects of that school. If, continued the speaker, we have our sole dependence upon our Heavenly Father, He is able to give us wisdom *at the moment*. He would encourage every one, whether living in cities or less populous neighborhoods, to go forward in this work. The poor you always have with you, and at any time you will you may do them good. It had been a great relief to him to have some good object on a First-day afternoon.

Gilbert C. Congdon spoke interestingly and at length. He related his attendance, nine years ago, at the first Friends' meeting held in Bedford Street. In reference to the various divisions of home and foreign missions, the religion of the Lord Jesus Christ, as committed to the Society of Friends, contains ample provision, under the outpourings of the Holy Spirit, to carry out the good pleasure of that great Missionary of all missionaries, that holy Worker, true God and perfect man, who came to seek and save that which was lost, and who did not seek only the select ones,—the chosen few,—but went with publicans and sinners, &c. &c.

David B. Updegraff endorsed and enlarged upon the sentiments of several previous speakers, swelling the current of testimony

in favor of this department of Christian service.

Stafford Allen, of London, being unexpectedly called upon by the President, responded with a hearty desire to strengthen the concern of the Conference. Noticing the large interest manifested towards the children of our own Society, he explained that in Great Britain their First-day school mission extends to the children of the poor, those of our own members being pretty much provided for by boarding-school appliances. They have in England and Ireland about 14,000 Friends, and they have under their care about 12,000 children [*not Friends, as we understood him.*] His friend Eli Jones had said almost every thing that he wished to say.

John Henry Douglass.—This, indeed, is the great mission of the Church—to gather souls into the Kingdom of Christ on earth, that they may be prepared for death and for the Kingdom to come. He had never yet been able to be the humble instrument in the Lord's hand for the salvation of a soul except when he realized in working with that soul, or with those souls to whom he was sent, the feeling that he was a poor sinner saved by grace. The tongue cannot express the sweet joy and peace of a soul in its earliest love, nor that of a soul which, after years of religious experience, attains to that state in which it may be qualified to bring souls to Christ. He repeated that he had never been able to gather a soul to Christ, except when he was enabled to realize as though it were but yesterday, when God for Christ's sake had [broken] his heart—when he remembered the wormwood and the gall and myrrh—when he remembered the convictions of the Holy Spirit—when he felt condemnation pressing upon him the wrath of God—that Justice had pronounced sentence against him. It had been under circumstances like these, as though it were but a moment past that he had just stepped out of the horrible pit—out of the jaws of death,—and had grasped as for the first time his Redeemer's strong arm. With a heart like that he had not experienced difficulty in reaching and bringing souls to Christ. He offered, then, this exhortation—do not forsake your first love. Let it abide with us day by day; and let us be like the old Friend who went into the prison where was confined a man under sentence of death — hard, dark, and supposed by his chaplain to be impenitent. This old man, with his countenance made placid by the love of Christ in his soul, sits down on the cold stone beside the doomed man, and reaching out his hand, from a heart filled with warm emotion, takes him by the hand, and, from the stand-point he [the speaker] had just suggested, makes this remark: "What a great mercy it was that Jesus Christ should come into the world and suffer and die for such poor sinners as I and thou are." The prisoner was reached—broken down—a changed man from that moment. He found peace. He said to his chaplain afterwards: "It was that I that killed me." J. H. D. thought that Peter had the same thing in view in what he said of the Gentiles having privileges under the Gospel equal to those of the Jews. He stood up boldly under a sense of what God had done for him, and what he was without Christ, and said: "We believe that by the grace of our Lord Jesus Christ we shall be saved even as they." He did not say, as we should suppose a favored people (perhaps like ourselves) would say,—"We believe that by the grace of our Lord Jesus Christ those poor miserable Gentiles will be saved as we are saved." No—but he reverses it that they may see where they stand. He presented a practical thought in answer to the questions rising as to what we shall do with these people who have been gathered: and the hearts had been revived and warmed of those who had been instrumental in their conversion. He spoke especially of the country places. Why, open rooms, and with faith in the Church of Christ and the appliances thereof, take them in. No church on earth can be that living representative of its blessed Head that it should be, and grow and prosper in vital religion, that is not gathering to Christ. We see how it was after the conversion of Paul: throughout all Judea home missions multiplied, and many were edified and led to walk in the fear of the Lord and in the comfort of the Holy Ghost.

Rebecca Collins, with much emotion expressed thanksgiving and praise to God that she was permitted to see this Conference in this house, where, in her youth, she was received a member of the Religious Society of Friends, and where, in years long gone by, she, with a beloved son who now sleeps in Jesus, had a First-day school. She related various incidents within the scope of Christian mission work. In conclusion, she wished to impress upon the Conference that the secret of success is prayer. Let us be a prayerful people. God grant that every heart may be touched with the quickening power of the Holy Spirit. May we go home having experienced the new birth unto holiness, with a living faith in Christ, and resolve with His grace to walk in that way, that leads to the pearl gates of the heavenly city through which nothing that is impure or unholy can enter. (*To be concluded.*)

"John Bunyan was once asked a question about heaven which he could not answer because the matter was not revealed in the

Scriptures: he advised the inquirer to live a holy life and *go and see.*"

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 11, 1869.

A Serious Dress.—A Governmental official of a distant nation became interested in Friends and their principles and in the attendance of their meetings. But he grieved to notice, in many of the younger members, the absence of what he called *a serious dress.* This is a copious subject, but the present design is merely to call attention to the significant and suggestive words of a stranger who expected to find in the children of persons "professing godliness" the character of apparel indicated as becoming by the great Apostle. To those who truly are spiritually-minded, the tyranny of Fashion is intolerable, and gravity, moderation and simplicity of attire are congenial and desirable. The views upon this subject of Mary Fletcher and other pious Methodists have been laid before the readers of the *Review.* The estimable writer of *The History of the Moravian Church in Philadelphia,* deplores the departure of his associates from their primitive simplicity, and points to the Friends as an example. If it be asked whether we have a Procrustean standard for a dress pattern, our answer is in the negative. We are far from advocating sumptuary laws, preferring that in Christian moderation we should be a law unto ourselves,—whilst we regret every tendency to drift into worldliness, on the part of those whom He who was separate from sinners has chosen out of the world. It is a great privilege to be free from the trammels of fashion, and it is easier to put them on than to lay them aside. The encroachments of worldliness come by almost imperceptible gradations. Our Saviour prayed for His disciples, not that they should be taken out of the world, but preserved from its evil—a fitting prayer for us to offer, on account of ourselves and those for whom we yearn. How desirable is it that those who, by the Church, are earnestly longed for in the Lord, should seek to put on Christ, that the sinless One who became sin for us may be our Righteousness, and clothe His creatures, who can have no merit but in Him, with His own spotless robe.

The Late Conference.—It is believed that the prolonged report is acceptable to our readers. The themes discussed, and the mode of treating them, afford sufficient variety, embody much thought, and are profitably suggestive. In the free comparison of views by the different speakers, with a sincere aim to arrive at just conclusions and the best modes of action, it cannot be needful to say that we do not unqualifiedly endorse every shade of thought. The speakers themselves undoubtedly had their views in some degree modified, as men and women of large experience followed each other in rapid succession. Let the extempore utterances be read, not for verbal and captious criticism, but with a large-hearted appreciation of their Christian bearing and proper intent.

As it is expected that a fuller and official report will be issued, it seemed appropriate to condense and omit much that was replete with edification. It was perhaps better to omit a number of addresses than to render too meagre others which it was attempted to present. In what is yet to appear, still severer curtailment may be found necessary. Meanwhile a number of contributions, both original and selected, are unavoidably crowded out.

Money received for Education in Tennessee, (as stated page 202,) $5.00, 5.00, 5.00, 3.00, 1.00.

Prof. Thos. Chase's Address on First-day Schools for Friends has been printed in tract form, and is for sale by Henry C. Russell, No. 109 N. Tenth St., Philada. Price 3 cts. each, or $2.00 per 100 copies. *If sent by mail, the postage to be added to above prices.*

MARRIED,

At Friends' Meeting-house, Smithfield, Ohio, on the 27th of Tenth month, 1869, John Cowgill, of Champaign Co., Ohio, to Eleanor H. Crew, of the former place.

DIED.

ALLEN.—In Osawatomie, Kansas, on the 11th of Tenth month, 1869, David Allen, son of David and Eunice Allen, aged 19 years and 8 months.

GRIFFEN.—At the residence of her mother Phebe Griffen, in Clinton, Dutchess Co., N. Y., on the 17th of Fourth month, 1869, Mary D. Griffen, aged 57 years. She was a useful and valued member of Creek Particular and Stanford Monthly Meeting, and an example through life of Christian simplicity, being from conviction a firm adherent to the doctrines and testimonies of our religious Society. She was called to endure much bodily suffering, which she was enabled to bear with patience and resignation, expressing near the close a confident hope of acceptance.

WEESNER.—On the 10th of Seventh mo., 1869, near Chester, Ind., Michael Weesner, in the 81st

year of his age; a valuable member and Elder of Chester Monthly Meeting. During a confinement of nearly 7 years, he evinced patient resignation, often saying that he felt no condemnation, but was made to rejoice in his affliction. His dying hour was marked with sweet serenity.

CORRESPONDENCE.

PRESIDENT GRANT ON THE INDIAN QUESTION.—We take the earliest opportunity to present the appended extract from the first annual message of President Grant, read before both houses of Congress on the 6th inst. A valued Friend writes:

"His continued confidence in the 'new policy' of treating the uncivilized Indians of the country as 'wards of the nation,' entitled to its faithful guardianship, is indeed comforting; and the official declaration to all the world that the result of giving the management of a few reservations to members of our religious Society, and 'throwing the burden of the selection of agents upon the Society itself,' '*has* [thus far] *proven most satisfactory*,' should be a fresh incentive to us all, and especially to such as have been selected to conduct this responsible work, to labor earnestly and faithfully, as the Lord conferreth strength, for the immediate Christianization and early civilization of those entrusted to our care.

"His recommendations that the Indians, as soon as fitted for it, should occupy their lands in severalty, and set up territorial governments for their own protection, are practical, judicious, and timely."

The President says:

From the foundation of the government to the present time, the management of the original inhabitants of this continent, the Indians, has been a subject of embarrassment and expense, and has been attended with continuous robberies, murders and wars. From my own experience upon the frontiers in Indian countries, I do not hold either legislation or the conduct of the whites who come most in contact with the Indian blameless for these hostilities. The past, however, cannot be undone, and the question must be met as we now find it.

I have attempted a new policy towards these wards of the nation (they cannot be regarded in any other light than wards), with fair results, so far as tried, and which I hope will be attended ultimately with great success. The Society of Friends is well known as having succeeded in living in peace with the Indians in the early settlement of Pennsylvania, while their white neighbors of other sects in other sections were constantly embroiled. They were also known for their opposition to all strife, violence and war, and are generally noted for their strict integrity and fair dealings. These considerations induced me to give the management of a few reservations of Indians to them, and to throw the burden of the selection of agents upon the Society itself. The result has proven most satisfactory.

It will be found more fully set forth in the report of the Commissioner of Indian Affairs. For Superintendents and Indian Agents not in the reservations, officers of the army were selected. The reasons for this are numerous. Where Indian agents are sent, there or near there troops must be sent also. The agent and the commander of the troops are independent of each other, and are subject to orders from different departments of the Government. The army officer holds a position for life; the agent, at the will of the President. The former is personally interested in living in harmony with the Indian, and in establishing a permanent peace, to the end that some portion of his life may be spent within the limits of civilized society; the latter has no such personal interest. Another reason is an economic one, and still another, the hold which the government has upon a life-officer to secure a faithful discharge of his duties in carrying out a given policy. The building of railroads, and the access thereby given to all the agricultural and mineral regions of the country, is rapidly bringing civilized settlements into contact with all the tribes of Indians. No matter what ought to be the relations between such settlements and the aborigines, the fact is that they do not harmonize well, and one or the other has to give way in the end. A system which looks to the extinction of a race is too horrible for a nation to adopt without entailing upon itself the wrath of all Christendom, and engendering in the citizen a disregard for human life and the rights of others, dangerous to society. I see no substitute for such a system except in placing all the Indians on large reservations as rapidly as can be done, and giving them absolute protection there. As soon as they are fitted for it, they should be induced to take their lands in severalty and to set up territorial government for their own protection. For full details on this subject, I call attention to the reports of the Secretary of the Interior and the Commissioner of Indian Affairs.

CONSCIENCE: OUR OWN AND OTHER MEN'S.

Corinthians, viii., ix. and x.

BY THOMAS HODGKIN.

No true Christian man will ever be disposed to undervalue the blessing of a good conscience healthily discharging its functions in his moral and spiritual being.

He knows something on the one hand of the miserable estate of those in whom conscience, "seared as it were with a hot iron," has ceased to perform her office, who are free with an evil freedom, since conscience, the witness for God in their souls, has been bribed or terrified into silence and will cause them no pain, however great may be their deviations from the path of holiness and truth. And, on the other hand, it may be that he knows something of another danger—always far less prevalent than the former, and in our day less prevalent than ever, but still a real danger—the tendency to a morbid conscientiousness. There is a state of mind, or perhaps I should rather say of body, in which a truly devout and God-fearing man may find himself haunted by all manner of doubts and scruples about things in themselves absolutely indifferent. He can hardly walk down one side of a street without vexing himself with the question, "Was it his duty to have taken the other?"; imaginations of duties un-

performed or of warnings neglected begin to crowd upon his spirit. Conscience, which ought to be simply a witness for God, sets up for a ruler on its own account, and proves a most insufferable tyrant; and unless medical skill can relieve his body and Christian common-sense dispel his scruples, Reason herself too often gives way under the intolerable yoke. I have seen this phase of mental disease described as "Neuralgia of the Conscience," and I think the term well illustrates the species of spiritual torture induced by it. I repeat that I do not think that the bias of our generation lies towards this error; still it does exist, and we should ask the help of God's grace to keep us free from this perversion of the testimony of His witness, as well as from the other.

Since these things are so, the earnest Christian will, as I before said, most gratefully thank God for the possession of a conscience delicate and yet strong, quick of understanding in the fear of the Lord, yet not captious and impracticable; condemning at once wrong things, and warning him before he begins to grieve the Holy Spirit of God, yet not continually suggesting actions or refusals to act, none of which he can explain, I do not say to the world, but to brethren in Christ whom he believes to be journeying towards the same heavenly country.

It may be said then, supposing a man to have such a strong and healthy conscience, he has nothing to do, so far as his spiritual life is concerned, but to obey its injunctions. The apparent paradox disclosed by several chapters of the 1st Corinthians is, that this is *not* all which the Christian believer has to do. In some, in many cases, he has also to consider "what approves itself as right to *other* men's consciences."

To show how this may come to pass, we cannot do better than consider the actual circumstances under which St. Paul's advice was given to the Corinthian Church.

Some men had endeavored to enforce upon the Christian converts from heathenism the necessity of an entire compliance with every jot and tittle of the law of Moses. They were to be Jews, Proselytes of the Gate, only believing in a Messiah who had come—not looking for one who was still to come—and submitting themselves to his government. Against this invasion of the liberty which is in Christ, Paul and Barnabas had zealously protested, and the result of their protest had been the well-known decree of the Council of Jerusalem (Acts xv.) declaring that—in addition of course to the ordinarily accepted moral law of the Gentiles—the new converts should only be bound to abstain from meats offered to idols and from blood and from things strangled and from fornication, and might leave all the rest of the law of Moses on one side.

But then in the practical working out of these precepts, continual difficulties arose on the question, "what are meats offered to idols," within the purview of this commandment? In a city like Athens or Corinth for example, "wholly given over to idolatry," almost every banquet would be more or less sacrificial in its character. Nay, the chances would be great that of the meat exposed for sale in the public market the largest part had been cut from consecrated victims which had received the death-blow from the priest of Juno, or Pallas, or Apollo, or some other of the imaginary inhabitants of Olympus, and had been taken from the very shrine of the false divinity by the butcher whose business it was to cut it up into portions, so much for the sacrificing feasters, so much for sale in the shambles.

Now was it the duty of a Christian man (some thought it was) to go questioning and prying about the market-place, "Has this been offered in sacrifice to Jove?" "Are you quite certain that that is not part of the victim slain in honor of Ceres?" and so on, asking perhaps a hundred questions before he could buy one joint of meat—exposing himself to the derision of all the rest of the marketers, who would probably suppose him to be moon-stricken, and, what was of more importance, bringing the names of these false gods into a prominence, and by his very scruples attributing to them a reality which in that decaying age of heathenism they could not otherwise have possessed?

Others of the Corinthian Christians said, "No: we do not reverence Mars or Venus. We know that they have no existence, and no imperial edict shall make us bow the knee in worship to their statues. But as they are impotent to bless so are they also to curse. The meat which has been killed before their shrines is none the better and none the worse for that unmeaning ceremony. We shall not eat it because it has been offered in sacrifice to idols, and we shall not leave it uneaten for that reason. It is a matter wholly indifferent to us. Nay, so far do we carry our utter disregard of the idol one way or another, that we should not object, if bidden to a feast by a still unconverted friend, to accept of his hospitality, although it might be given within the walls of Jupiter's temple and under the shadow of his statue."

These wide differences of opinion elicit from St. Paul the statement of one broad and simple rule, "Christian liberty bounded by Christian edification."

He says to the weak brethren, "Eat freely whatever is exposed for sale in the public markets, not asking any questions for con-

science' sake." He knew that the actual contest with clear and manifest *present* evil affords quite enough scope for the energies of the soul, without hunting back over the records of the past to see whether a thing now indifferent was once stained with idolatry or crime. He clearly hereby discourages what may be called the *microscopical* style of scruple; that conscientiousness which is always laboring with perverted ingenuity to discover some trace of evil, deposited perhaps ages ago, in a custom or a word which Christian common-sense would pronounce to present apprehension harmless.

But, says the Apostle, should a brother Christian who strongly puts this scruple against idol-offered meats be sitting by thee at a feast, and should he happen to know that a particular joint has this history belonging to it—should he point it out to thee and say, "This has been offered to an idol," then eat it not, for conscience' sake. "But my conscience," thou wilt say, "is not wounded by eating." "I am not speaking of thy conscience, but of his." "But why should my liberty be judged by another man's conscience? If I by grace be a partaker, why should I be evil spoken of for that over which I give thanks?" To this the Apostle's answer is short and simple, "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God," and the inference is obvious, (particularly when we compare this passage with viii. 9–12,) if thou preferrest the mere gratification of thy appetite to the wound which thou art evidently causing to thy brother's weaker conscience, thou art not "eating to the glory of God."

(To be concluded.)

THE KING AND THE SCOTCH COOK.

The Earl of Rochester being in company with King Charles II., his queen, chaplain, and some ministers of state, after they had been discoursing on business, the king suddenly exclaimed, "Let our thoughts be unbended from the cares of state, and give us a generous glass of wine, that cheereth, as the Scripture saith, both God and man." The queen, hearing this, modestly said she thought there could be no such text in the Bible; and that the idea was little less than blasphemy. The King replied, he was not prepared to turn to the chapter and verse; but he was sure he had met it in his Scripture reading. The chaplain was applied to, and he was of the same opinion as the queen.

Rochester suspecting the king to be right, and being no friend to the clergy, slipped out of the room, to inquire among the servants for a Bible. The servants named David, the Scotch cook, who, they said, always carried a Bible about him. David being called, recollected the text, and where to find it. Rochester told David to be in waiting, and returned to the king.

The text was still the topic of conversation. Rochester proposed to call in David, who, he said, was well acquainted with the Scriptures. David was called, and, being asked the question, produced his Bible and read the text; it was from the parable of the trees in the wood going forth to appoint a king over them —Judges, 9th chapter and 13th verse: "And the vine said unto them, shall I leave my wine, which cheereth God and man, and go to be promoted over the trees?" The king smiled, the queen asked pardon, and the chaplain blushed. Rochester asked this doctor of divinity if he could interpret the text now it was produced? The chaplain was mute; the earl therefore applied to David for the exposition. The cook immediately replied, "How much wine cheereth a man, (looking Rochester full in the face,) your lordship knoweth; (no doubt David had seen him fou' (tipsy) or daft, as we say in Scotland, often;) and, that it cheereth God, I beg leave to say, that under the Old Testament dispensation there were meat offerings and drink offerings—the latter consisted of wine, which was typical of the blood of the Mediator, which by a metaphor, was said to cheer God, as he was well pleased in the way of salvation that he had appointed; whereby his justice was satisfied, his law fulfilled, his mercy reigned, his grace triumphed, all his perfections harmonised, the sinner saved, and God in Christ glorified."

The king looked astonished, the queen shed tears, the chaplain looked confounded, and Rochester applauded. After some very severe reflections upon the doctor, Rochester gravely moved that his majesty would be pleased to send the chaplain into the kitchen to turn cook, and that he would make his cook his chaplain.—*Scrap Book.*

VOICES OF GRACE.

It is marvellous and beautiful to observe how various are the voices of free grace. "I am thirsty," says one. "Come to the waters," she cries.

"I am hungry," says another. "Then eat ye that which is good," she says, "and let your soul delight itself in fatness."

"But I am poor, and have nothing to buy with." "Come buy wine and milk without money and without price."

"We are weary," sigh the laborers in the sun-beaten fields, "Come unto Me," breathes her answer, like a breeze from the waters, "and I will give you rest."

"Cast thy burdens on the Lord, and He will sustain thee," she whispers to the pilgrim ready to faint on the highway.

"Behold the fountain," she cries to the guilty; "the fountain opened for sin and uncleanliness."—*Exchange.*

For Friends' Review.

THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

(Continued from page 238.)

We will now go back to the Main Cave, and follow it about half a mile further to the *Giant's Coffin.* A huge rock, about forty feet long, has been detached from the side of the cave by some of the mighty convulsions that have played through these sporting-grounds of the marvellous and the wonderful. When the party stand on the opposite side of the cave, and hold their lamps down at arm's length, the shadows of the rocky platform on which it lies, form a straight line a few feet below the upper edge, and it comes out in the most perfect figure of a coffin. And that ponderous limestone sarcophagus, the chance production of Nature's mighty energies, lies there in the silence and gloom of this Plutonian vault as age after age rolls by, in striking harmony with the solemn thoughts that occupy the contemplative mind while rambling along these corridors of eternity.

At the foot of the coffin a narrow gorge in the rock leads behind it, through which we must squeeze our way, now stumbling over stones that cover the narrow path, and now stooping to pass under some mighty rock that, like the portals of a modern bar-room, hangs all too low for an upright man to walk beneath its relentless arch. Following a winding tortuous passage, we descend a stairway called the "*Steeps of Time,*" and along inexplicable complications, till finally a solemn warning is given by the guide, that we are approaching a scene of no little danger. Will any one doubt that, under these circumstances, this warning from one of Afric's tawny sons is most carefully heeded? A *pit* is announced, just before us on the right; a pit, sixty feet in depth. A pit in these regions of darkness, of solitude, and silence, is no matter of merriment. You may rest assured that every one watches his footsteps, and the lamps are carefully handled. The music of the party is suddenly hushed, their buoyant hilarity is all forgotten, and, while no one will confess to any emotion, a thrill of apprehension darts through every bosom.

Then the guide, leading the long procession, suddenly stops where some timbers are thrown across a black and terrible vacuity. Placing the party carefully around the edge of the fearful abyss, he lights a paper which has been soaked in oil;—and this is the famous Bengal light of which the sensational visitor has so much to say;—and holding it above his head, calls out to the party, "Look aloft." There, in the hitherto rough and irregular ceiling, rises a dome cut out of the solid rock, beautifully fluted and frescoed in graceful forms in monochromatic, to the height of more than twenty feet. Then throwing down the paper, it falls in the mass of solid blackness, and reveals the wild character of this strange pitfall. It is called the *side-saddle pit,* from its resemblance in form to that article. We pass by with a decided partiality for the opposite side of the cave, cautiously stepping over crevices that break almost across the gallery, and shrinking involuntarily from the very thoughts of the possible effects of a single mis-step.

A few rods further and we turn to the right, down a very steep flight of steps that descend into a narrow gorge called the Labyrinth, about forty feet deep, and just wide enough for one to pass; very crooked, and with most elaborate ornaments on the lofty walls and thread-like ceiling. Climbing another stairway, and descending yet another, the foot-path suddenly ends at a hole in the rock, a foot or two above the ground. This is the window of *Gorin's Dome.* Here the guide leaves you, and disappears through a narrow crevice, telling you to look through the window when he calls. Whilst awaiting his call, you impatiently look in; you strain your eyes to pierce the palpable obscure; you peer about from side to side, vainly endeavoring to catch the faintest idea of what strange scene may await you, with a vague impression, however, that the darkness is about to yield up one of its richest treasures.

Then you hear the voice of the guide, far to the right,—far above you. Turning to follow his voice with the eye, you see the glimmer of his lamp in the crevices of the everlasting rock more than a hundred feet away. You are struck dumb with amazement. In an instant the bright light of a strong illumination flashes out in the murky darkness. Then a cry of astonishment bursts from your lips. That flash of light has revealed a glory you never dreamed of till now. You are looking into a vast apartment two hundred feet in height, rock-ribbed and groined with curious and fantastic ornaments. You look down eighty feet to the rocky floor below; you look up one hundred and twenty feet to that strange and wondrous arch above. You instinctively draw back,—you are hanging over the fearful abyss, with perpendicular walls below,—but the surpassing glory of the scene compels you to look again.

For a few brief moments, that light sheds down its dazzling unearthly lustre, revealing the rocky arch above, in all its savage grandeur, in all its exquisite beauty. The opposite side of the dome consists of a mighty curtain of adamantine rock, swinging down from

the very crown of that lofty arch, like a piece of exquisite tapestry wrought with the most delicate figures in filigree work, and curving hitherwards till its folds seem to come almost within reach: then sweeping round again to the left in darkness deeper and more appalling by the strong contrast with the transient glory of the scene. That curtain is strangely illusive in the glow of that flickering flame. Is it stirred by some power of enchantment? Does it wave to and fro, to the impulse of some imperceptible breeze? Although you know it is of solid rock, you can scarcely dispel the illusion that it is swinging and swaying to the rhythm of your own emotions.

But look again. The guide, having burned his taper half away, flings it down the deep abyss. Sailing, waving, flickering, it drops slowly and solemnly into that bed of darkness, carrying with it glory and radiance, and lighting up the floor of that mighty apartment with a fleeting flash of unwonted splendor. The shadows of that wonderful curtain of limestone now fall upward on the ceiling above, obscuring its beautiful fretwork, and shading its elegant tracery. Now the light burns dimmer; you gaze with feverish anxiety to catch the last faint flash of the departing glory. The vastness of the hall is gone: that curtain which you never saw approached before, is fading from your view; the flame quivers for an instant, throwing out a faint halo, like the glow of a planetary nebula in the blackness of a midnight sky, and then—it is gone. Darkness—deep, dense darkness:—a darkness like the shadow of Oblivion—has closed upon the beautiful scene. Sadly you withdraw from the window, for only two can look at once, and you must of necessity give way to the balance of the party. The same scene is enacted again: but the two heads fill the window, and you only catch slight glimpses by peeping over their shoulders.

(To be continued.)

For Friends' Review.

FRIENDS.

John xv. 14, 15.

In blood of martyrs, and in strong men's tears
Wrung out in dungeons, have they writ their creed;
In deep soul-plungings, where weak human fears
Find every help, save God's, a broken reed;
Christ, as of old, Himself this flock would lead,
And therefore doth the angry world despise;
But, ye who love your risen Lord indeed,
Be not these meek ones crownless in your eyes!
No false vagary of Philosophy,
No superstitious flattery of the brain,
Misleads their steps; one only Light they see,
Guide without fault, their ransom'd heaven to gain.
"Ye are my friends, if ye obey my voice."
Would that all souls might in that name rejoice.

H. H.

RE-UNION.

"*When shall I arise, and the night be gone?*"—Job.

Thou wilt not sever us, O Lord our God,
In thy blest mansions. On earth's dreary sod
Our hearts are torn with partings. One by one
The loved and cherish'd leave us. Every stone
The cold, damp cemetery holds, is faced
With lines that find their parallels deep traced
Within our souls. Thus works Thy chisel, Lord,
In strokes severe. Yet be Thy name adored
For all Thy dealings! In Thy purpose deep
A blessing lies, unscann'd by us who weep,
Amid these shadows. Night will soon be past—
The cloudy night of time that ends at last
In heavens's bright morning. Yet a little while,
And we shall greet that blissful morning's smile
With hallelujahs. Then Thy love's deep thought
Shall be unfolded. All Thy blood has bought
Shall come with Thee; and each we loved and knew,
And mourn'd for here, shall rise upon our view
In brighter, lovelier form—akin to Thine—
Thy work, Lord Jesus!—perfect, pure, divine!—
Thus re-united, through eternal days
Our joy shall be *Thyself*—our theme Thy praise!

—*Leaflet.*

THE BIG TREES OF CALIFORNIA.

"Dixon" writing to the Boston *Advertiser* of the big trees of California, says:

We had a mile of good road, then a hard climb of two and a half miles with an ascent of 1,500 feet, then a mile and more over the rolling summits. It was nearly three hours of delight—winding about picturesquely on the mountain side, riding among firs and pines and spruces and cedars ranging up to diameters of ten and twelve feet, coming every moment into sight of new beauty of wildness and wild verdure, the blood in our veins quickened with long expectation, life joyously intensified with the sweet and invigorating air one gets allalong this coast.

The trees were at first a disappointment,—I believe we all said that. They did not seem so large as our imaginations had fashioned. When we clambered upon the Fallen Monarch and found that fourteen of us, men and women, could stand side by side across his old body twenty feet from the roots, then we began to say to each other that it was a good deal of a tree after all. Fifty-four paces from the root that trunk is burned off, and there it is seven feet in diameter,—162 feet from the ground as the tree stood. Then we put a cord about one of the smaller trees, and measured the cord,—finding a circumference of 66 feet breast-high from the ground. We got over our disappointment soon enough, and owned that we saw with dull eyes at the beginning.

This grove, like the other, lies along the slopes on either side of a little stream. It contains 567 trees, great and small, and is at an elevation of 5,500 feet above the sea. The highest tree is 272 feet—50 below the tallest of the Calaveras grove. Fire has made sad ravage here—many of the trees are much charred near the ground, and some of them

are almost half burned away. The largest measurement one can now make is 92½ feet, but there are several that were over 100 feet in circumference before the flames got at them. The guides point out seventeen that you must have more than eighty feet cord to encircle, and there are said to be about one hundred more not less than 50 feet in girth. The "Grizzly Giant" has a limb 125 feet from the ground that is six feet in diameter. Through the hollow of one prostrate trunk three of our party rode abreast for nearly fifty feet, and within the burned-out base of one standing giant sixteen horsemen found place without touching a cord drawn about its body at four feet from the ground. Statements like these show what the Big Trees are—they are facts stubborn enough for any judgment. At first, as I've already said, the grove was a disappointment—I suppose it was because we had been riding all the morning through acres and acres of such enormous pines and cedars. One cannot help regretting that fire has worked such irreparable injury to so many of the trees; it was fire of years ago, probably set in the woods by the Indians. We are told that the Calaveras grove has never been despoiled in this manner, and the Mariposa grove is not likely to be further damaged by this agency.

This grove, two miles square, belongs to the State—having been donated by the general government in June, 1864. The grant was accepted by the Legislature in 1865, and eight commissioners were appointed to look after the trees and the Yosemite valley.

The opinion somewhat widely prevails, I have learned, that there are no little Big Trees—that they belong to a past age, and are likely to soon die from the face of the earth. This is a great mistake; we saw many not more than two or three feet in diameter, and at Clark's they told me that numbers exist less than twenty feet in height. The cones have been sent and carried to various parts of the world—tiny bushes two or three years old can be seen at several places in our own State. The seed germinates readily, and the tree seems to grow well in our northern latitudes.

The small and medium-sized trees lose but a trifle of their circumference in the first twenty feet: the older ones are considerably larger at the ground than at ten feet above. Some of us showed a slight disposition at first to scold at the old fellows on this account—the trees are of such height and symmetry that our eyes refused to admit their great size till the measuring line gave its proof. We spent a long day among them; each hour they grew upon our conceptions; in the evening our appreciation of their grand royalty was tenfold greater than in the morning.

Walk around one of the monarchs—it is twenty-five or thirty steps; examine its ridged bark—it is ten to sixteen inches thick; look up at its limbs—they are 100 to 150 feet above your head; measure their size—each is as large as the great trees of our Massachusetts forests; so far up in the deep blue that your eye's experience is no longer of avail—there is the rich green foliage murmuring in the afternoon breeze! One needs to lie on one's elbow to see into the tops of these strong creations;—for I found it easier to regard them as separate tokens of creative power, than to think of them as having grown by the slow process of years to their vastness. Yet, they have grown, and are still growing; looking up into the branches with a glass, one can see the twigs of last year hardening under the sun. There is the rugged and gnarly "Grizzly Giant"—what lengths of days are his! His years are the years of the Christian era; perhaps in the hour when the angels saw the star of Bethlehem standing in the East this germ broke through the tender sod and came out into the air of the upper world!

It is a dull soul that has no such suggestions as these when riding or walking in the California forests. As I have indicated, there are thousands and thousands of pines and oaks and cedars that give eight or ten feet of diameter; consider an oak of that size, and see how far down the years you must go to find the summer when it was but a sapling no larger than one's thumb. Take a common redwood; it was large enough for a ship's mast when Columbus first set his sails for this western continent. "Through nature up to nature's God,"—and so as I lay on the leafy and mossy earth and looked up into their swaying boughs, I could not help giving some of these trees birth in the day when Christ came. So doing, what a little thing is man and his best work,—dead to-day and forgotten to-morrow! But my tree was a twig in the year 1, and is green and vigorous in the year 1869—a delight to the eye, the pride of the world, with a voice of infinite suggestion for the soul of him who can hear and understand.

SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 6th inst. have been received.

Great Britain and Ireland.—It was reported that information had been given by secret agents of the government leading to the belief that there is danger of another rising in Ireland. The Cabinet was said to be considering the question of continuing the suspension of habeas corpus, but no action on the subject had taken place. The Irish in Southwark, London, have put forward another of the Fenian prisoners as a candidate for Parliament. The cotton mills in Lancashire which had been partially suspended, are again running on full time.

France.—In the Legislative Body, on the 30th ult., the Opposition submitted "interpellations"

in regard to the prorogation of the Chambers in 9th month last, and to the action of the authorities in the disturbances in Paris last summer and in some other cases. One member offered an interpellation on the assassination of citizens, and demanded the impeachment of the Ministers. The introduction of these measures caused much excitement. In the sitting of the 3d inst. Henri Rochefort demanded that the National Guard should be ordered in future to guard the hall for the protection of the members, a demand that had no other effect than to induce in the Chamber eager expressions both of support and disapproval, the latter predominating.

Elections were held on the 5th in those districts of Paris where the late elections were not decisive. The city was free from disturbance.

The Empress has returned from the East.

SPAIN.—The constitutional guarantees, which were suspended some time since on the ground of public safety, have been restored, and several Republican journals, the publication of which was forbidden at the beginning of the recent insurrection, have been allowed to reappear.

DOMESTIC.—The statement of the public debt issued on the 1st inst., showed a total debt, principal and interest, including coupons due but not presented for payment, of $2,648,284,682,79 ; amount in the Treasury $194,674,947, 56 ; making the excess of debt over amount on hand $2,453,559,735,-23, a decrease in the past month of $7,571,454,13 The amount of outstanding bonds issued to the Pacific Railroads was $62,625,320 ; accrued interest, not yet paid, $1,536,205,04 ; interest paid by the United States, $4,984,822,54, of which $1,836,730,-04 has been repaid by transportation of mails &c., leaving $3,148,092,50 still due from the companies.

The annual report of the Comptroller of the Currency, states the number of National Banks organized under the National Currency act, now in operation, to be 1620 ; amount of notes outstanding, Ninth month 30th, $299,789,055.

A postal convention has been concluded by the Postmaster General with the Post-office Department of Gteat Britain, reducing, after First month 1st, 1870, the rate of letter postage, prepaid, to six cts. or three pence per half-ounce or fraction thereof. If not prepaid, or if insufficiently prepaid, a fine of six cents will be added to the deficient postage, and collected on delivery. The rates of postage and conditions of payment on printed matter and samples of merchandize, remain unchanged. The negotiations on this subject, commenced about two months previously, were conducted near the conclusion, bv telegraph.

The Tennessee Legislature has adopted a resolution requesting Congress to remove all the disabilities imposed by the 15th amendment of the Constitution of the United States.

Elections for the acceptance or rejection of the Constitutions recently framed, and for State officers, in Texas and Mississippi, commenced on the 30th ult., to continue four days in the former State and two days in the latter. The result was not certainly known in either State when this summary was prepared, but it was believed that in Mississippi, Alcorn was elected Governor, and the Constitution adopted. So far as heard from, the elections were conducted quietly in both States.

The Legislature of the Territory of Wyoming has passed a bill granting suffrage to women.

CONGRESS.—The second regular session of the 41st Congress opened on the 6th inst. In the Senate Lot M. Morrill, appointed to fill the place of W. P. Fessenden, deceased, was sworn in. The credentials of John W. Johnston and James F. Lewis as Senators elect from Virginia, were presented, and laid on the table to await the formation of the usual committees. Drake of Mo., introduced a bill, further to define and regulate the jurisdiction and powers of U. S. Courts ; prohibiting such Courts from adjudging any act of Congress invalid on account of unconstitutionality. The following bills were also introduced : by Williams of Oregon, to regulate the immigration of Chinese, forbidding their importation by contract ; by Sumner of Mass. relating to the appellate jurisdiction of the U. S. Supreme Court ; by Morton of Ind., to provide for the reconstruction of the State of Georgia, by reconvening the Legislature, excluding those disqualified by the 14th amendment, and if that body shall ratify the 15th amendment, admitting the State to representation in Congress ; by Cragin of N. H. for the execution of the laws against polygamy in Utah ; and some others.

In the House, a bill providing for taking the ninth census was reported from the Committee appointed at the previous session, and several bills were introduced. The credentials of the members elect from Alabama were referred to the Committee on Elections.

The President's Message was read in both Houses. After a brief reference to the blessings of our national conditton and to the responsibilities of those intrusted with the administration, he states, concisely but clearly, the case of Georgia, as respects reconstruction, and suggests a law authorizing the Governor to reconvene the Legislature as originally elected, admitting none who are inelligible by the 14th amendment, or who cannot take the test oath. The restoration of Virginia under her newly adopted Constitution, is recommended. On the currency question, the return to a specie basis is held to be necessary to stability, and though not immediately practicable, should be the aim of legislation. It is auggested that the Treasury be authorized to redeem its own paper at a fixed price whenever presented, and to withhold such redeemed currency from circulation until sold again for gold. The payment of the 5 and 6 per cent. bonds as the time arrives when they may be redeemed, and the substitution of a loan at 4½ per cent. are urged. The sympathy of our government and people with the Cubans in the struggle with Spain, is asserted, but the contest has never assumed the proportions of a war in the international sense, nor justified a recognition of belligerency. The good offices of our government, to put a stop to bloodshed, were offered, but not accepted. The neutrality laws have been executed in good faith and illegal expeditions stopped. The only grave question now pending with any foreign nation is that of the "Alabama claims," and it is hoped that the time will soon arrive to approach its solution so as not only to remove past causes of complaint, but "to lay the foundation of a broad principle of public law which will prevent future difficulties, and tend to a firm and continued peace and friendship." The continuanee of a friendly and enlightened policy towards China is urged, and legislation to prevent the enslavement of the Chinese under the name of coolies. The conviction is expressed that three things are essential to our national peace, perpetuity and fullest development : 1st. Strict integrity in fulfilling all our obligations ; 2d. To secure protection to the person and property of the citizen in every portion of our country, without refersnce to original nationality, religion, color or position, demanding only obedience to the laws and proper respect for the rights of others. 3d. Union of all the Statos, with equal rights, indestructible by any constitutional means.

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REPORT OF CONFERENCE OF TEACHERS AND DELEGATES OF FRIENDS' FIRST-DAY SCHOOLS.

(Concluded from page 248)

Fifth-day evening, 11th mo. 16.—A short additional time was allowed to the theme under discussion at the afternoon adjournment.

CHARLES R. TUCKER, after alluding to the Mission school described by John M. Whitall, told of a First-day school in the meeting where he belonged. The superintendent owned a store which was entered by burglars and robbed. The burglars—three small boys—were apprehended. Our Friend on beholding them, and learning that they were destitute and homeless, yearned for their souls, asked for their release, and gave his bond for them, on condition that they would meet him next First-day morning at his store. The appointment was kept—he met them with a loving, prayerful heart, fed and clothed them, and won their confidence. His school has increased, and he is seen on First-day mornings quietly wending his way to his place of business, with a basket on his arm containing a supply for their wants. Here he meets his scholars—four times the original number.

P. E. CHASE dwelt on the meaning of the expression *home mission*. We all think of the apostles as missionaries; perhaps we do not often think that the terms are identical; that *apostle* in Greek is the same as *missionary* in Latin. [*His further remarks we must pass over on account of space.*]

CATHERINE M. SHIPLEY.—[Most of her words were unheard by the reporter, owing to noise in the street.]—She believed that many here have been faithful, and know how to be self-sacrificing. We must learn to give up. She felt to-night that some of us may make a new resolve on this point, to give up each day something of our time and thoughts to the Saviour; for our Master rewards very liberally.

JANE WHITE spoke of the benefit *derived by ourselves* from devoting a portion of time to missionary labors; did not think it interferes with home duties, but that it is essential for us to have full faith in our Heavenly Father and in His power to sustain us.

H. W. SMITH spoke of home missions in the strictest sense, as bearing on those we love best in the world.

SAMUEL BOYCE made impressive remarks enforced by an anecdote on intemperance.

THE PRESIDENT introduced the next subject in the programme—

"CHRISTIAN WORK AMONG THE INDIANS, FREEDMEN, AND OTHERS."

JOEL BEAN—[*After some preliminary remarks*].—While the field, which is the world, is, in the providence of our heavenly Father, more and more opened to Christian effort, opportunities are presented on every hand for Christian labor. He trusted that the Lord is preparing His Church more fully to enter into the open fields. And while to our own branch of the church we see in many places an outstretched hand inviting our labor, and many a voice calls to us to "come over and help us," he could not doubt that the great Head of the Church, at the same time that He is opening these fields, is preparing laborers to enter into them. The

speaker referred to many who with hearts warm with love to the Saviour, and seeing work all around them, are anxious to know what is their individual work. How precious the thought that we are not left to decide the question. When the disciples were told to lift up their eyes and behold the fields white unto harvest, they saw the opportunity to labor. But that opportunity did not constitute the call for them to enter in. However we may long to work for the Master, if we enter into that work without His direction, how much labor will be wasted! So instead of saying to His disciples, because the fields are white enter into them, He calls them to the Lord of the harvest Himself: "Pray ye the Lord of the harvest that He will send forth," &c. And when they were sufficiently trained in following Him, and had received the outpourings of His Holy Spirit, they were sent. And as we wait upon the Master to know His will, and come to Him in humble consecration of our all, He will send us forth. It is not for us to choose our work—the pleasantest, the easiest, the most delightful; the greatest and holiest of teachers descended to seek the lowest of men, and they who follow Him most closely and learn most of Him, are they to whom the commission is specially addressed, "Go teach all nations." He spoke of some now under the preparing hand who have not yet clearly seen what is to be their peculiar part in this great work; but the Lord will make it manifest to His own children. Some we see called to Madagascar, to India, to the old Bible lands, &c., going forth in self-sacrifice, weeping and bearing precious seed, &c., &c.

James Whitall, by request, opened the subject of work among the American Indians, and with pertinent remarks introduced an interesting letter from Enoch Hoag, which, not being at present before us, may find insertion in another department of the *Review*.

Francis T. King having been requested by the Executive Committee to speak upon this subject, did so at length in extremely interesting remarks based upon intimate knowledge. We trust to see them reported at length.

Stafford Allen [*of London, a nephew of the beloved William Allen*], having been actively identified with the generosity of English Friends towards the American freedmen, was called upon by the Chair; gave interesting statements of the English work, and some occurrences which had come to his knowledge whilst travelling in our Southern States. For all this we refer to the forthcoming official report.

After remarks from W. H. Ladd, Yardley Warner, and Augustus Taber (omitted solely from the need of compression), the Conference adjourned till next morning.

Sixth-day morning, 11th mo. 19th.—[The same subject continued.]

Anthony M. Kimber.—"Christian work among the Freedmen" includes all charitable efforts for their physical relief—to feed and clothe the destitute; to provide their sick with medical attendance and remedies; to assist them in procuring remunerative labor, advising them to avoid the arena of politics, to cultivate the soil, and have their children instructed in some useful trade or mechanic art; helping them to secure a little home of their own, or otherwise protecting them from extortionate landlords. All this should we do, but not leave undone more important Christian work among the freedmen. Considering that the philanthropic department of such work seems to be well cared for by our Freedmen's Relief Associations, let us occupy the brief interval of time allotted to this subject with the consideration of our duty to afford them moral and spiritual aid.

Do we not owe them a heavy debt which is overdue, but a small instalment of which has been paid? Have we not opportunity for discharging much more of this obligation? We wonder that our ministers of the gospel do not feel bound to travel and sojourn among them! But is it not still more wonderful that so few other of our members labor in this harvest field? If the soil were barren or ungrateful, there might seem some excuse for such neglect! Let us not forget that their spiritual need is widely different from that of our Indians or the heathen. The freedmen may generally be considered as a Christian people. They rejoice in the privilege now offered them of reading for themselves the glad tidings which they have long heard preached, that He who made of one blood all nations of the earth, sent His only Son into the world to die for them. The foundation of their faith seems to be well laid. Our duty is to edify or build them up; to teach them, "giving all diligence, to add to their faith virtue," that Christian morality may appear among them as the legitimate fruit of their Christian belief.

All this we owe in common with other professing Christians; but as members of a highly-privileged religious society, we owe much more to the freedmen. Having been specially enlightened respecting the offices of the Holy Spirit, it is our duty freely to impart to them our spiritual views.

Alfred H. Jones had been for some time among the freedmen. They are generally a God-fearing people, with great veneration of the Deity. They nearly all believe in Christ as the Saviour of the world, yet they want the Aquillas and the Priscillas to instruct them in His way more perfectly. They are hungering and thirsting after righteousness;

they have their preachers who often stand before them and expound the Scriptures so far as they understand them. He had sometimes heard this in a manner most pleasantly surprising. In many parts of N. Carolina the freedmen are looking towards Friends. The speaker related (what has been published in the *Review*) the application made by some colored people to be incorporated with our Religious Society. Having accompanied the committee which visited them, he recognized in the movement the guidance of God's Holy Spirit. He was not aware that more than one Friends' meeting was ever held in the town of Salem, N. C., where these people reside.

William Welsh being introduced by the Chair as a prominent citizen of Philadelphia, gave a very kind endorsement to the Indian policy of the President, and to the Christian work of Friends among the red men.

Edward Earle and James E. Rhoads followed. The latter, in conclusion, hoped we shall be very careful to avoid self-gratulation, and ever keep within that spirit which constrains us to say: "Not unto us, O Lord, not unto us."

William S. Hilles warmly endorsed this remark. The work that is done is that of Christ, and not that of the people.

The President then stated the following theme:

"The True Qualification for all Christian Work. '*The love of Christ constraineth,' the Holy Spirit guides and teaches us.*"

Benjamin Frankland illustrated the subject with much power in a statement of personal experiences, and of the providences (accidents he did not believe in) which led him into the work. He was followed by Obadiah Chase in the same line.

Eli Jones construed the inquiry to be: Does the love of Christ constrain the Christian to work for the salvation of souls? Is the Spirit a safe teacher? As we go out into the Lord's work, shall we seek to be led by that Spirit, and to move only under its influences? He considered this one of the most important questions that can be put to this Conference. A union of sentiment upon this question should be as the rallying standard around which the Society in all parts of this great country and elsewhere should rally. What says our blessed Lord to His disciples? "It is expedient for you that I go away: for if if I go not away, the Comforter will not come. But if I depart, I will send Him unto you... Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth." He ascended to the right hand of the Father. Has He made that promise good unto His people? Let what transpired on the day of Pentecost tell. Let the testimony of the early Fathers and of Christians in all ages affirm. And their words come to us to-day as from a cloud of witnesses, all attesting that our blessed Head, the Lord Jesus Christ, has made good that testimony and promise to His people. The guiding influences of the Holy Spirit are to-day the crown and glory of the Christian Church. And what brothers or sisters who have had any part in mission work cannot bear affirmative testimony that in what they have done they have been constrained by the love of Christ? Constrained by the love of Christ before he was fourteen years of age to lift up his voice in the assemblies of the people, and constrained, as he believed, by the love of Christ, to visit the four quarters of the globe on which we dwell, he had mingled with people of many nationalities and religious creeds. And he had returned to us once more, and was now bound to another field of service. And what should he say? That the Holy Spirit is not a safe teacher? He would not say it. He would say that wherever he had gone in the constraining love of Christ—wherever he had kept his eye fixed upon the blessed Master and sought the teachings of His Spirit, whether in the great congregation of the educated and intelligent, among the natives of the west coast of Africa, or when he had spoken to the slave or to the freedman in the South—wherever he had been, it had seemed to him that the great Spirit had never been wanting in dispensing the good things of the Kingdom as they were needed. And having entered this work early, he might tell his friends that his heart had been drawn out in sympathy to this large company of young Friends. Only that his locks are white—only that he had seen his more than threescore years—he should reckon himself with them, for his heart is young. But he would encourage them to keep close to their Master, asking guidance. They knew that when Saul of Tarsus was converted, the first thing he asked was: "What wouldst thou have me to do?" And did not the Lord give him something to do? Did He not make him a master builder in His house? Did not he say, "By the grace of God I am what I am." It is under the precious influences of the Eternal Spirit that we should work; and so working, whether the service be in the Bible class or the First-day school—in teaching the child or the adult, or in the great congregation of the people—the Lord our God will be with us. He will give us tongue and utterance, mouth and wisdom. Let us speak ever with a full heart under the constraining influence of the Holy Spirit, and the Name of the Lord will be magnified, and the mission of this people will be a successful

one. And when we lay aside our weapons of warfare, may each of us be prepared to say: "Not unto us, not unto us, O Lord, but unto thy name give glory!"

James C. Thomas.—Through all the deliberations and discussions of this body, the great thought now suggested for consideration has underlain it all. The foundation—the motive power—has been under it all: it is Christ, our foundation—it is the Holy Spirit, our Leader and Qualifier—and that only, which qualifies us for any, even the least service for our Lord. Addressing himself to his Christian brothers and sisters who know their sins forgiven for Jesus' sake, and who desire to give evidence of their love for Him who first loved them, he believed that for all such the powerful operation of the Holy Spirit is intended, either as preparing them for the Lord's service, or as qualifying them to do His work;—that there is no Christian who is faithful to his Master, who is not under the Lord's qualifying hand for future service, or is not, in the exercise of his gift, at present laboring for the Master. And it is because we are not looking for that qualification, and not willing to see that service, that many stand idle in the market places, while the command is, in the morning, at the noontide, and even, it may be, to a late hour in the night: "Go into my vineyard and labor." He desired that his dear young Friends might not, in the first instance, expect to find the qualification and the impression to service in the thunder or whirlwind, or by some mighty convulsion of nature, but in the still small voice, in that humble, earnest faith we have in our Lord, and in that gushing forth and swelling of our hearts whereby we are ready to extend our hand, it may be to those who are nearest to us,—to our children, to our friends,—to speak a word for our Master, and to bring them to Him. Sometimes when we feel this impression and this duty, we want to feel so sure that it is right—some of us are so afraid when we take the hand of our Lord, lest we may make some mistake; and yet we have only to commit ourselves to Him—to trust in Him and have His glory before our eyes, and simply do the service for which He is calling, &c. &c.

Daniel Hill thought with former speakers that the present is one of the most important questions that had claimed attention, and dwelt upon the constraining love of Christ as the proper and great motive. He suggested the test by which we should know whether this constraining love or something else is the prompting motive. We might, he said, be prompted by a desire for prominence—by ambition to build up our particular branch of the service; but when a heart-desire is felt for the salvation of souls, nothing but the love of Christ can beget that desire. He knew that it is sometimes said that the devil puts these things in our hearts. He did not believe that the devil ever suggested a good thought. It is contrary to his character. He knew that the devil may pervert and destroy good desires that have been begotten, in their practical execution. But when there is in any heart a sincere desire to be instrumental in the hands of the Lord in doing good, that desire is begotten by the Holy Spirit, and cannot be from any other source. He invited self-examination as to motive, and in conclusion said: The Holy Spirit comes not only as a Guide to lead us in the right way, but also to give power to do that work for which it has already begotten a desire.

Caroline E. Ladd called attention to the two commandments to love the Lord with all our powers, and to love our neighbor as ourselves. This love will constrain to work for Christ. The Lord who appeared in the watches of the night appears to us through influences and circumstances which are deep in their meaning. She exhorted the young to faithfulness in that which is least.

Hannah E. Bean.—Beloved young Friends, when constrained by the love of your Saviour and led by His providence, remember to seek for His Spirit,—to believe that it will be given,—to rely wholly upon it. And in all your efforts remember that it is not by any might of men, not by any power derived either from experience or from intellectual attainments, but by the Spirit of the Lord alone that His cause is advanced.

A. S. Folwell briefly expressed the belief that when the dear Friends who had so strengthened the faith of others had departed the results would remain, &c. &c.

Stephen Wood.—His feelings had been deeply interested in attending the previous sittings, and at this time. The language had strongly impressed his mind,—"Speak unto this people that they go forward;" also the language of the apostle Paul: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God—and my speech and my preaching was not with enticing words of man's wisdom, but with the demonstration of the Spirit and with power, that your faith should not stand in the wisdom of men, but in the power of God." He referred to the words of George Fox: "We are nothing—Christ is all." Looking over this religious Society, and briefly referring to the facts of the day, he desired that we might be a united people and truly the friends of our dear Saviour. "Ye are my friends if ye do whatsoever I command you." He evinced fervent charity for those who may not be prepared to unite in this movement. He desired

that we may do every thing that is calculated to create unity and harmony in this Society, for he was firmly of the opinion that the times call loudly for a waking up—for new zeal—for new conversion—while we seek for light and guidance from on high to carry out the mission which had seemed to him to have but just begun for our religious Society.

Hannah W. Smith wished to ask a practical question. She thought the difficulty with many who desire to be earnest workers is, principally, how to know the voice of the Lord—how to know when He really leads in work. She would ask those who had more experience than herself whether "*the love of Christ constraining us*" does not mean when we feel a secret intimation to do something—not so much a command that we *must*, but a drawing of the heart—a secret intimation to do something for the Lord—whether that is not the love of Christ constraining us, and the voice of His holy Spirit teaching and guiding us.

Joel Bean desired to express his belief that "*the love of Christ constraining*," is—*the Holy Spirit guiding.* He fully believed it is our privilege, in the exercise of living faith, to know our blessed Lord in the direction of all our life as surely as in the forgiveness of our sins. And whatever does make manifest is light; simply accepting light in whatever way it may come—the intimation of the Divine will, our heavenly Father's pleasure—following it in the obedience of faith, it is given to the Christian to acknowledge, as many can testify, that the Lord does lead His people all the days of their lives.

Lydia Macomber—Mary Buffington—Gilbert C. Congdon—spoke briefly.

John H. Douglas [*after valuable remarks omitted only for want of space.*]—As he saw the shepherds with their sheep coming down from the mountains in Italy, and heard them calling their sheep, he noticed that each one knew the voice of its own master and followed him. What was the secret of it? It was the nearness, the intimacy day and night, which existed between the shepherd and the sheep. There may be a danger in our trying to tell the voice of the true Shepherd at too great a distance. Oh, let us come right into the fold, right into the presence and under the sheltering arm of our blessed Shepherd, and as we do this, the question that has been awakened in all our hearts at some time will flee away. Our time is short, though we are but young—some of us; and we want to live for Christ: and if I pray one prayer for myself more than another, it is—Blessed Pattern, make me more like thyself!

Sixth-day afternoon.—The President announced the next subject for consideration:

"The Need in the Society of Friends for First-day Schools."

Thos. Chase.—[*See his Address in* Review, No. 14. *A desire was expressed for its publication, hence it was given in advance of chronological order.*]

Catherine M. Shipley expressed a prayerful desire that our heavenly Father would raise up in this city laborers qualified to train those whom we love, &c., &c.

Allen Jay (*of North Carolina*) had come from that Yearly Meeting, where the First-day school work has been abundantly blessed during the last twelve months, and it was true that his heart had been enlisted in the work. He should return to the field of labor with increased interest, and, he trusted, with added confidence. We need a First-day school in our Society, for the reason that *it is a blessing to that branch of the church* that fosters it. This work for many years will demonstrate to any one who looks back upon it, that that branch of the church which has carried on this work most successfully has prospered most, and gathered the greatest number of souls to Christ. It will be a blessing not only to our Society, but also to others. Ours acknowledges, perhaps, more fully than does any other, the influence of the Holy Spirit, and the importance of rightly exercising every gift in the church. The First-day school opens the door by which those different gifts may be occupied. Though a young man, he could remember when his heart burned with a desire to do something for the cause of his dear Master. He told of his juvenile experiences, and of the manner of his being led to teach a First-day school. The Master who said, Go and preach, also said, Go and teach. We have the same authority for First-day school teachers to go and teach the gospel, that we have to go and preach the gospel. And we need a field in which our young men and young women may labor. The First-day school is the nursery wherein these young hearts are prepared for entrance into the church.

He told of 300 individuals receiving membership in North Carolina Yearly Meeting through the blessing resting on the First-day school. In one monthly meeting, where they had received 27 members, he heard an overseer say that every one of those acknowledged having received in those schools the first impressions which led them into the Society of Friends. In another monthly meeting where they have lately received over 100 members, the result is attributed very much to missionary work. Then he laid it down that we need a First-day school in our Society to give it increased vitality.

After pursuing the subject, the speaker

concluded by saying, God has blessed us, and may we go home with renewed hope and strength.

Thomas W. Ladd and a number of other speakers followed.

David B. Updegraff enumerated various cogent reasons for Friends' First-day schools. He considered the question whether they are needed for our own children, and arrived logically at the conclusion that they are good for all or they are good for none.

Gilbert C. Congdon went over the North Carolina statistics. Of the 5000 children in Friends' First-day schools in that State, only 1400 are our members; 1500 are colored persons, 2000 are children of the white inhabitants of that State who are not Friends. Our North Carolina Friends are doing a great missionary work—carrying out the original conception and sense of obligation impressed upon our forefathers in religious profession, that our Lord and Saviour Jesus Christ, who came to offer up His life for all the world, intended that this section of the church, in its field of operation, should occupy the broad, wide surface of humanity, &c., &c.

Samuel Boyce expressed the intense interest with which he had listened, and wished the address of Professor Chase laid before every family of Friends in the United States. He strongly enforced the need of First-day schools in the Society of Friends, and the effect they might have had, if rightly inaugurated half a century ago, in preventing schism.

Sixth-day evening.—Subject under consideration:

"Bible Teaching in Palestine."

This subject was assigned by the Executive Committee to Eli Jones. Of this evening no report is before us, and we understand the stenographer was absent. The narrations and information given by our dear Friend Eli Jones were highly interesting and instructive, being condensed from a copious store of personal information and reminiscences.

Seventh-day, 11th mo. 20th.—Several reports and matters of business claimed attention. The programme having been gone through, no themes of discussion were presented, and whilst we abstain from reporting the communications of the several speakers, conscious that we could not convey to those who were absent a feeling of the divine unction which attended, we do not hesitate to express the conviction that our adorable Saviour was present, bestowing precious gifts. It was a day of merciful visitation, and many awakened spirits magnified the Lord, and rejoiced in God their Saviour. It was a day to be remembered with reverent humbleness, for the outpouring of the Spirit was not through the power of eminent instrumentality, nor, in any degree, of man. It was the Lord's doing. It is our earnest desire and prayer to God that those who found their Saviour to be near and precious, and whose hearts melted with his love, may "continue in prayer, and watch in the same with thanksgiving," and, whilst ever departing from iniquity and hasting to the celestial kingdom,

> "Nightly pitch their moving tents,
> A day's march nearer home."

A deep solemnity reigned through this sitting of four and a half hours, up to the closing moment, when the chairman, in the authority and wisdom given him for the effort, decided that the time had come, and declared the Conference adjourned.

Intermediate meetings were held on each day of the Conference relative to distinct departments of labor. None of these are at present reported.

CONSCIENCE: OUR OWN AND OTHER MEN'S.

Corinthians, viii., ix. and x.

BY THOMAS HODGKIN.

(Concluded from page 252)

As before said, the measure of Christian liberty is Christian edification—the building up of the body of Christ. We are like a vast army marching onward through an enemy's country to our fatherland. The step with which the army marches is probably slower, each day's march is shorter, than some strong and sturdy warriors would easily accomplish. But there are frail and delicate men, and some wounded ones among them; these also must be remembered in fixing the order of march. For their sakes a kind of compromise must be effected with these stout-hearted ones, and for this cause it is that they should not ask too impatiently, "Why is my liberty judged of another man's conscience?"

A third class presents itself—that of the Christians who professed their contempt for the false gods of their neighbors by sharing without scruple in feasts professedly sacrificial and held in the very precincts of the temple. Here the Apostle is much more stringent in his denunciation. Here the eating and the drinking were openly, avowedly, ostentatiously mingled with idolatry; there could be no necessity for intermingling with these. No man could say, if enjoined to abstain from these, "Then must we needs go out of the world." It was here obviously a question of mere sensual gratification on the one hand, and injury, perhaps death, to the souls for which Christ died on the other. How could any true Christian believer hesitate in such a choice? And as for the argument drawn from the absolute non-existence of the false gods in whose honor these temples were reared and banquets given, the Apostle is not too

confident of the truth of this premiss. Doubtless the idol, the chiselled stone or graven wood, is nothing; but is it so clear that there was not demoniac power and fascination at work in the unseen world of spirits to induce men to perform the otherwise incredible folly of idol-worship?

But, after all, the grand argument here, and for us, in all vexed questions of conscience was, "How harmonises it with the worship and service of Christ? What bearing has it on our communion with Him? Ye cannot drink the cup of the Lord and the cup of demons: ye cannot be partakers of the Lord's table and of the table of demons. Do we provoke the Lord to jealousy? Are we stronger than He?"

This test, whether any given act makes harmony or discord when brought into close comparison with an act of service to the Saviour, whether the two notes when struck together sound in unison or not, is a test of wide and far-reaching application; and we must admit that it sometimes decides the Christian's conscience against an act, the absolute wrongness of which he would find it hard to establish by logical argument.

In considering this last "case of conscience," we have, following the Apostle's guidance, deviated a little from our precise subject—"*other men's* scruples"—though this case also was decided by him in the eighth chapter on that ground. "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be" (wrongfully) "built up to the eating of these things which are offered in sacrifice to idols? And through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren and wound their weak conscience, ye sin against *Christ*." (Cf. Matt. xxv. 45.) But it seems to me that, in returning to the consideration of the question of actually partaking of a feast in an idol's temple, the Apostle was led to put the matter on yet higher ground, and to treat it as an offence, not only against the weaker brother's conscience, but against the banqueter's own also.

There is yet one more class of cases, I think, (a class which, from the nature of his subject, did not come under St. Paul's consideration here,) in which one man's scruples may be binding upon another.

We all know and readily admit that the child is bound to take on trust from its parents or teachers much that appertains to the conscience as well as to the intellect. It has continually to abstain from the doing of things in which it can see no trace of harm, simply because it is bidden to abstain from them. And though we admit that it is desirable as much as may be to satisfy the child of the reasonableness of the commands or prohibitions laid upon it, there will remain a large residuum of instances in which this is impossible; the child's liberty must be judged absolutely by another person's conscience.

Something like this marks the relation of the younger to the older members of every Christian Church. Oftentimes the latter are really "fathers in Christ" to the former; and whether that be so or not, it is reasonable to expect that the veteran Christian, who has been through a long life battling against the world, the flesh, and the devil, should have instincts, so to speak, as to that which helps and that which hinders in the great struggle: instincts whose practical result he may be able to communicate to his younger fellow-soldiers in the shape of a warning or an advice, though the process by which he arrived at them he may feel it impossible accurately to retrace.

Surely such warning or advice is always deserving of respectful attention, often of punctual obedience, even though the reason be not convinced; and thus we have another kind of cases in which "my liberty is rightly judged according to another man's conscience."

But it may be said, Is the weaker conscience always to prevail? You have assigned various reasons for obeying the dictates of other men's consciences; you have said nothing about resisting them. Without some counteracting principle of freedom, Christianity will become—what it has almost become before now—a mere aggregate of feeble superstitions which cannot be justified either by reason or Scripture, but of which all that can be said is, "A, B, or C, devout servants of God, though persons of slender intellectual strength, thought it safer to comply with them."

Undoubtedly there *is* an opposing principle in Christianity—a principle exemplified by our Saviour himself in his denunciation of the Pharisees and in his frequent cures on the Sabbath-day—a principle also exemplified by one whose conduct we can in this matter more safely take as a pattern for ourselves, since he possessed not that knowledge of the secret hearts of men which enabled Christ with perfect certainty to address the Scribes and Pharisees as "hypocrites"—I mean, by the Apostle Paul, when he said, "To whom we gave place by subjection, no, not for an hour;" and "When Peter was come to Antioch I withstood him to the face, because he was to be blamed." It is a principle of determination "to stand fast in the liberty wherewith Christ has made us free and not to be entangled again in any yoke of bondage;" a resolution not to yield an inch to spiritual despotism exercised after the manner of the Pharisees; a persistent attempt to realize in

the life those noble words, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty."

I can well understand this attitude of mind being entirely consistent with the most unbounded charity towards the scruples of weaker brethren; and thus the same man who would say, "I will go a mile with you as a matter of charity rather than wound the conscience of one of my brethren," might say, "I will not stir a step as a matter of subjection if you corrupt the Gospel message, and seek to impose this thing upon me as a necessity of salvation."

This is an outline of the general principles which, I think, pervade "the relations of our consciences to other men's scruples." How they apply in particular instances I have not sought to show. And, indeed, this must be in most fields of Christian duty beyond the province of any human adviser. The general scope of our obligations under the new law of life and peace may well be discussed and considered by us with the New Testament in our hands; the special application to the varying and never precisely recurring circumstances of life must be left to the Holy Spirit, who is promised us for a Guide as well as for a Comforter. Christian ethics may easily give us our major premiss, but the Holy Spirit furnishes the minor, and loving obedience to Him who has redeemed us welds them both together into the practical conclusion.—*Friends' Quarterly Examiner.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 18, 1869.

AMBUSCADE. — Our attention has been called to the subject of anonymous letters. It may be trusted that very few of the readers of the *Review* have need for a presentation of the strong views we entertain respecting this sort of brigandage. A hasty zeal sometimes impels a person, at whose hand the work is not required, to do battle with some supposed or reported wrong, and the result is a stab in the dark in the form of an anonymous address. The receiver, if sensitive, may writhe in torture, having no means of defence or refutation, although the insinuation or charge be unjust and even groundless. We condemn this manner of testimony altogether. The truth is noble, beautiful, powerful, and candid. It requires no dishonorable testimony-bearers. It gives to its servants a dignified commission, and a panoply which would be dishonored by skulking in ambush. The moral warfare does not call for cowards or guerillas. Paul, the bold rebuker of all evil, himself a pattern of Christian manliness, well describes the equipment of a champion of the right. First of all, "having the loins *girt about with truth;*" then, the breastplate of righteousness; the "feet shod with the preparation of the gospel of peace;" the shield of faith; the helmet of the hope of salvation; the sword of the Spirit—praying always. When William Penn named his book, "*Innocency with an open face,*" he set forth in the very title a beautiful theme for profitable contemplation.

It is for the safety of the individual and the good of the community, that the man who sees or fancies wrong in others, (the open rebuke of which would involve a responsibility he dare not incur,) should bear his burden till he finds the pressure of duty sufficient to enable him to father his charges and to take the consequences. In the ancient battles of the Lord, the officers made proclamation that the fearful and faint-hearted should have permission to turn back. (Deut. xx. 8.) And to this day it is better that he who has no weapon but the stiletto of an anonymous attack, should leave the service to open-faced innocency, girt about with truth and having for her motto, "The Lord is my strength, of whom shall I be afraid."

Another objection to anonymous protests is entitled to consideration. Such a rebuke irritates, excites a sense of injustice, and, distracting the mind from a self-application of what might be wholesome truth if properly administered, makes the wrong-doer feel himself wronged, and arms him with a sort of martyr self-complacency. Had a letter of Christian counsel come, over a respectable signature, it would have brought with it an evidence of sincerity, and might have carried conviction and awakened resolutions of amendment.

A delicate sense of honor in respect to the subject here treated of will prevent an act, under the screen of incognito, which may often injure and torture an innocent person, possibly blast a reputation, and ultimately cause remorse to the actor.

Whoever makes a charge should afford opportunity of refutation.

A Week of Prayer—A Life of Prayer.—An invitation has gone forth for a week of prayer (*First month 2d, to First month 9th, inclusive*) throughout the world. We shall be negligent disciples of the holy "Teacher sent from God," and dull receivers of His apostles' teachings, if any of the seven days thus indicated find us prayerless. "Watch and pray," said our blessed Lord; and again, "Men ought always to pray." The twelve apostles said: "We will give ourselves continually to prayer." Paul, Timothy, and Sylvanus wrote to their brethren: "We pray always for you;" and elsewhere we find the same trio of earnest Christians, "night and day praying exceedingly." Paul, in an earnest outpouring of his soul, exhorted the saints at Ephesus, and the faithful in Christ Jesus, to *pray always*, "with all prayer and supplication *in the Spirit*, and *watching thereunto* with all perseverance." Elsewhere he says, "Pray without ceasing;" and again, "I will that men pray everywhere, lifting up holy hands without wrath and doubting."

A schedule of topics for a concert of prayer on each successive day has been presented to the Christian world. And here the fitting words of Paul come brightly into view, as meeting the case: "Continue in prayer, and *watch* in the same with thanksgiving." "When you have gotten the requisite grace," said Adam Clarke, "take care of it, and bring it into its proper action by watchfulness; by which you will know *when*, and where, and how to apply it, being always grateful to God who has called you into such a state of salvation." It is a consideration humbling to the creature, that "we know not what to pray for as we ought." Thus Paul proclaimed long ago to the *Romans*, and in his perpetuated epistle he proclaims it now to those who are gathered in Rome. We are too weak, and the best of men are too finite for us to receive instruction from Pope or from "Evangelical Alliance," just what we shall pray from the second day to the ninth of the coming month. But we know our duty to pray *always*, and that hence we should be found so doing on those days. And how beautiful, how comforting, and how replete with inspiration the words of Paul in immediate connection with those above quoted: "The Spirit helpeth our infirmities;" "The Spirit itself maketh intercession for us;" "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints *according to the will of God.*"

How precious the train of thoughts here brought into view! The Spirit of our Redeemer and Mediator, dwelling in us, knowing all our needs, knowing also the perfect will of the Father, inspiring our prayers, making intercession for us, and all "according to the will of God!" How unspeakable the inducement to "live in the Spirit," that such help should be ever at hand! How blessed the attainment to have our very will Christ-subjected—every thought brought into captivity to the obedience of Christ!

But whilst, when we approach the throne of grace with the aspiration, "Lord, teach us to pray," we seek our theme not from a printed schedule, but from the intimation of the Word which is very nigh—we do not regard with indifference that, at the very moment, tens of thousands of our fellow-Christians are praying for things altogether proper (if the Lord so will) to be prayed for. This knowledge may induce profitable meditation, solemnize our spirits, and perhaps lead to prayer inspired by and in accordance with the mind of The Spirit.

It is a most cheering indication of the increase of spirituality that the very first theme—the one suggested for the first day of the week of prayer—is the unspeakable gift to which Friends have ever testified—the glorious Promise of the Father, a result of Christ's laying down His life—"The work of the Holy Spirit." Can we not all unite in fervent desire that the Holy Spirit may grant an understanding and a realization of *the dispensation of the Holy Ghost* to all praying people throughout Christendom?

The Good Old Ways.—Our earliest Friends, in their Yearly Meeting in London in 1682, being greatly comforted by the prevalence of love, peace, and unity, and the general prosperity and spreading of truth, declared in their epistle: "We have great cause to prize the Lord's power and goodness, and to pray for the continuance of His love, and increase of His wisdom, government, and

peace." To which George Fox subjoined: "The Lord in His glorious power was with us in all our assemblies, at this Yearly Meeting. He over all hath the dominion; and over all evil spirits gave dominion to His people. Glory to His name forever."

Something of this has, through abounding grace and mercy, been recently known; and a letter from a beloved Friend (from which passages are given on another page) assures us that in different places He who received gifts for men is giving liberally His Spirit to sons and daughters. "Therefore let your eye be in the Gospel," said George Fox on the same occasion his heart being filled, as ours should be, with the glad tidings.

Whilst mercies are new each day, and all things are new to each soul in which life and immortality are brought to light with an assurance of pardon and of sonship, it is all from the old unchangeable source and fountain from which our faithful predecessors drank, and found it to be in them a well of water. No strange thing has happened, nor change of dispensation. "The Way, the Truth, and the Life," in which they were revived and sanctified, are sacred and sufficient; and whilst we recognize the piety and acceptableness in the Divine sight of thousands upon thousands from whom we dissent in part, we hope to see in the Society of Friends no deviation from that spiritual system of faith and practice which has been designated by the word *Quakerism.*

ACKNOWLEDGMENT. — Received for Tennessee fund, from a few Friends in Smithfield Monthly Meeting, Rhode Island, $5.

DIED.

CHAMNESS.—On the 5th of First month, 1869, at the residence of his son-in-law Nathaniel Carter, near Mooresville, Indiana, Edward Chamness, in his 87th year; a member of Plainfield Mo. Meeting.

HADLEY.—Near the same place, on the 30th of Tenth mo., 1869, after a short illness, John Hadley, in his 82d year; a member of White Lick Monthly Meeting. The above-named Friends removed from North Carolina, and were among the earliest settlers of this State.

SPRAY.—At her residence near Bridgeport, Ind., after a brief illness, on the 26th of Ninth month, 1869, Elizabeth H., relict of James Spray, aged nearly 43 years; a member and Elder of Bridgeport Monthly Meeting. In this dear sister the Church lost an earnest worker, the orphan a friend, the poor a sympathizer.

MITCHELL.—At Nantucket, Mass., on the 16th of 10th mo., 1869, Lydia B. Mitchell, widow of the late Seth Mitchell, aged 82 years; a worthy member and Elder in New Bedford (formerly Nantucket) Monthly Meeting. The desire of her heart that she might be called suddenly, if it pleased her Heavenly Father, was granted, and evidence was given of entire preparation for the sudden summons.

"No weary day, no sleepless night,
No pain of severing ties,
No cloud to obscure the mental light,
No tears to dim the eyes."

GOUGH—HEATON.—At the residence of her son-in-law Geo. G. Keeler, in Ellenville, Ulster Co., N.Y., on the 14th of Tenth month, 1869, Sarah Gough, aged 72, widow of the late Dr. John M. Gough, of New York city, and daughter of Dr. Adna Heaton, formerly of Plattekill, N. Y. And on the 11th of Eleventh month, 1869, at his residence at the Valley, Ulster Co., Samuel Heaton, aged 68, brother of the above; both valued ministers of Marlborough Monthly Meeting. Words would fail us to describe the workings of the Saviour's love through these dear and devoted Friends. To both, death had lost its sting, and the world its attractions. They had performed their work with a degree of faithfulness while health and strength were given, so that when brought to a sick-bed they had only to bear the sufferings of the body; and these, though often severe, were in measure swallowed up in the joys of God's salvation and the peace of the redeemed.

WIDDIFIELD.—At his residence near Maple Grove, Province of Ontario, Canada, on the 20th of Tenth month, 1869, Henry Widdifield, a beloved and patriarchal Friend, aged 90 years.

ANDERSON.—On the 19th of Sixth month, 1869, near Bridgeport, Ind., in her 24th year, Lydia, daughter of Thomas S. and the late Martha Ann Anderson, a member of Bridgeport Monthly Meeting. The Christian graces of this dear young Friend endeared her to a large circle of relatives and friends. Her sympathy was warm toward all who were afflicted, and she took a deep interest in the welfare of the Freedmen. This induced her to leave home and its endearments to labor for them at Macon, Miss., hoping to be instrumental in their intellectual and spiritual elevation. Her health gave way under the hardships of her Southern home, yet she felt that, whatever might be the issue of her illness, she was glad that she had made the effort, and that she could not have been satisfied without it. She resigned herself, with patient calmness, to the disposal of her heavenly Father, and her redeemed spirit passed out of time in a happy triumph of faith.

MARSHALL.—On the 3d of Eleventh mo., 1869, in the 78th year of his age, Samuel Marshall, of Kendal, England,—a widely known and highly esteemed member and elder of the Society of Friends. His was a useful and honorable life: a man of science, a philanthropist, he was long the able and religiously concerned head of Friends' School in Kendal, and a faithful and useful servant of the Church.

CORRESPONDENCE.

CHARLOTTE, N. C., 11th mo. 30th, 1869.

Yesterday afternoon I spent the time till after dark among the poor and sick freedmen, and found some really in need of help and counsel. One case, in particular, is worthy of note: Under a roof, the eaves of which came within less than two feet of the ground, the ridgepole of which I could touch comfortably with my hand,—smoky and black, without a window, but with a hole cut in one end for a

door,—lay a poor woman sick ever since last Christmas and evidently near the "cold river," with two small children and no one to render any help. A more wretched looking scene it would be hard to find, and yet this woman, without a morsel of bread for her children, or nourishment or medicine for herself, was one of the happiest creatures I have ever seen in my life, singing and praising her Redeemer continually, frequently saying, "Go tell sinners all around what a Saviour I have found." In the evening had a large and interesting meeting with colored people, and retired late in the evening well satisfied with the labors of the day, my visit seeming very timely. . . There are fewer indications about Lincolnton of severe drought than in the central parts of the State, that the people here who have been in times past proverbially poor seem to have been favored, and I think will be able to get through the winter without much suffering. There is a large population of colored people in Cleaveland and other counties west of this who have had scarcely any advantages of school, and are exceedingly anxious for learning. They have been neglected by being in a remote part of the State and off the line of the railroad; I hope the free schools may do something for them, but there are so many things that operate as obstacles to them that I am quite sure they will come far, far short of meeting the expectations of their sanguine friends. . . The school at Lincolnton is in a very prosperous condition; sixty-seven children were in attendance, and were the best disciplined I have ever seen there at any time when I have been there, and yet I was told by the teacher that she had not whipped any. When the school comes to fill up to one hundred or more, as it will very soon do, the teachers will be pretty severely taxed and likely require further help.

Lexington, N. C., 12th mo. 2d, 1869.

A great revival has been going on at Lexington for the last five weeks. It has not been confined to age or race. Some former slaveholders, who have been hostile to the negro since his emancipation, and who have looked with animosity on our endeavors to raise him to a higher civilization, have been the subjects of conversion, and now shake hands with him on common ground, talk familiarly with him of Christian experience, and wish him God-speed in all his efforts of advancement. Thus the great work of the Redeemer advances and the tone of feeling towards the black man changes. While he is persecuted, tormented and oppressed, and his friends hunted like partridges on the mountains, whipped, mangled, tortured, threatened, shot and hung in many parts of this land,—and even among our schools, some of the teachers of which have recently been the subjects of such barbarity,—thou canst but rejoice with me in learning that this moral "desert has been made to rejoice as the rose." . . . . . Alfred H. Jones.

New Vienna, 12th mo. 8, 1869.

My dear friend Wm. J. Allinson,— . . . . I should like to hear more of the Lord's work in different parts. The "Review" is the *only* channel of communication for our widely scattered Church. George Fox used to ask Friends to inform of the spread of Truth. Why should we not desire the same? I could write much more, but I have written in such a simple, free manner, that I hope it will find place in the "Review."

The Lord's work is prospering greatly in many parts of the West, especially in Cincinnati. The interest commenced with the children, and is reaching all classes. I spent last First-day and Second-day in that city. I found Friends were deeply interested by a special visitation of the Holy Spirit. Several meetings had been held in addition to their usual meetings, wherein several had been engaged in exhortation, prayer and confession. The meetings on First-day were very solemn, and in the morning an aged mother 82 years of age, told in few, beautiful, tendering words of the Lord's dealings with her soul; but the most deeply interesting meeting was on Second-day evening, appointed by our dear friend M. Shipley for the children and their parents, and such others as inclined to attend. At the hour appointed, a large company assembled—not only the children, but all classes and ages. Several Friends were led out in addresses to the children. The little ones were deeply impressed by all that was said: their little hearts were deeply stirred, and many tears were shed. It seemed evident that the blessed Spirit was doing a great work, which reached to the hearts of the mothers and fathers. Many of these were constrained to bow down in fervent prayer and thanksgiving to God. The work went on. Several young men even rose and confessed themselves sinners, and asked the prayers of those who pray; and before the meeting closed, some of the strong men arose in brokenness of spirit and acknowledged that they had been deeply convicted for sin that night, requesting that prayer should be offered for them. Many of the children rose and spoke most beautifully of their love to Jesus, and their desire to follow him all their lives. After the children had been dismissed, we remained and had an interview with the young men and older men who desired to converse with us. This was a solemn time. Many prayers were offered up for those who were asking "what must we do to be saved?"

They also tremblingly approached the throne of grace themselves. Some found *peace* and deliverance. One said: "I will now go home and burn all my infidel books, and live a new life."

There was no excitement in all this, but a deep work of the Spirit with power upon the heart.

May our prayers go up that the good work may go on, to the glory of God our Saviour. The work in our own meeting is going on, increasing in interest. Last night, at a meeting held at a private house, over one hundred attended. Quite a number resolved, "that as for me, I will serve the Lord." There is also a great work of full consecration going on in the hearts of our members generally. This is one great reason for the prosperity of the cause in our midst. During the past year a new meeting has been set off from this, composed of nearly two hundred members, and still the field widens. Shall we not have the prayers of God's people? If that great apostle needed and asked the prayers of the church, surely then we everywhere, who are gathering souls for Christ, need the same. May *peace* and great *power* be given to the church everywhere. J. H. DOUGLAS.

For Friends' Review.

THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

(Continued from page 254.)

Back again through the Labyrinth, over its rugged stairways, and threading its romantic ravine, we climb to the higher level once more, and pass further on into the bosom of the earth. The path is broad and smooth, mostly, indeed, filling the entire width of the cave, and the light of our lamps is amply sufficient to protect us from any danger that sight can guard against; yet we are now in a region where a single false step might place us beyond the reach of earthly help, and make us an inmate of the silent darkness till the last trump should sound, and call us up from a more noble mausoleum, than ever human strength or human skill erected in honor of the proudest monarch.

Soon the ground becomes damp and slippery; then a slight depression,—a ditch as it were,—breaks in on the left. It is not deep, but we instinctively shrink from too near an approach. A slip on the soft ground might bring us into inconvenient relations with it. Then a similar depression appears on the right, leaving you treading a narrow rounded ridge. An iron handrail is seen on the left, a few steps in advance. You grasp it with a firm hold, but are careful not to give it too heavy a surge, as it yields to the pressure in the soft and treacherous ground. A few steps further, and you enter upon a bridge, perhaps three feet wide and twenty feet in length. A handrail, not over strong, steadies you on either side. Once on the bridge, the guide suddenly calls a halt, and, stepping out to one side, lights a large taper. The flame shoots upward, and throws a strong illumination all around. "Look aloft," he calls again. There, scooped out of the solid rock, rises a most gorgeous dome sixty feet in height, hung with stalactites, and decorated with all the profusion of ornament, which nature pours forth in her wantonness of beauty.

But where are you standing? Why this bridge? A gully perhaps, damp and muddy, over which it carries you dryshod. When the taper is fairly fired, the guide flings it from him just before you;—it falls almost within your reach. "Now look down," says he. A thrill of horror shoots along your nerves as you watch that flaming brand. It is falling into *empty space:* into a mass of thick, dense darkness. Down, down it goes, flickering, waving, gliding, as the upward current of the air caused by the flame, acts on the chance curves of the paper, breaking its way through the darkness, and throwing out a gleam of sickly light that feebly illumines the walls of that horrible pit. Still downward, downward still it falls, flaring and flashing in the profound abyss, and dimly revealing strange mysteries, till finally it lights, exhausted and expiring, on the rocks below; and the quivering flame becomes but a sparkle of light, gleaming up through that mass of gross darkness.

It is a fearful experience to lean over that slender handrail, and gaze down,—spellbound with the mysterious horror that throbs in the bosom,—into that dismal den, where the light of the falling brand alone dispels the ever-during gloom. For a brief moment it flares and glimmers in the appalling depths, then dies away and is gone. Darkness fills the mighty void;—darkness that is doubly horrible;—you are standing over the *Bottomless Pit.* You feel a strong instinct to step lightly until you pass from over that mass of intensely black vacuity and feel once more the solid rock beneath your feet. The Bottomless Pit is one of the strange features of the Mammoth Cave. It is a *well,* directly in the avenue and occupying its entire breadth, 170 feet deep, 15 to 20 wide, perpendicular, of uniform size, smoothly walled, and perfectly dry. An avenue from some other portion of the cave communicates with the bottom, but visitors are not taken to its wonderful depths.

Beyond the bridge, a few rods brings us to Reveller's Hall. Here the guide points out a narrow crevice in the rock, which he tells us is the entrance to the long route. Thus far, direct from the outer door, by the Giant's

Coffin, and omitting Gorin's Dome, we have travelled the same track with those who go on the more serious pilgrimage of the long route. It is perhaps about two miles from daylight. Our path now leads to the right through Pensacola Avenue; a spacious gallery about a mile in length. Wild Hall, most appropriately named, is one of its chief attractions. The floor is strewn with enormous rocks in utter confusion, among which we wind, like worming our way through the tangled lanes of some great metropolis; the walls are very rough and craggy, and the ceiling spangled with crevices that cut deep into the rock, and run far into the walls on either hand, and the shadows play strange antics along this romantic ceiling, and among the crags and dark, suspicious crevices, giving this hall, perhaps above everything else in the cave, the peculiar character of *wild*.

At the *Great Crossing* the cave makes a most wonderful double loop; being crossed, nearly at right angles, by a second gallery of nearly the same size, about twenty feet above the floor, which, however, re-enters the main passage, at a few hundred feet distance on either side. When this crossing is strongly illuminated, it ranks among the most sublime views in the cave. Matt's arcade, a hall named in honor of our guide, has four beautiful terraces between the floor and the roof, projecting far from the walls as if to meet overhead, and the shadows from the ever-restless lights give a beautiful effect as they play among each other, and float along the lofty ceiling. A curious collection of stalactites, called the Pine-apple bush, is found in this arcade.

Once more we retrace our steps to the Main Cave, at the Giant's Coffin; then turning again to the right, proceed a quarter of a mile farther to the *Star Chamber*. Before reaching it however, we turn a sharp corner, called the Acute Angle. At this point the hall curves almost three hundred degrees, around a sharp point of rocks, without any diminution in its size. Here a bright light is started, and the view from the outer sweep of the curve is very grand, extending down both avenues as far as the eye can reach, till the vision is gradually lost in the thick shades of that stupendous night.

The Star Chamber is one of the most beautiful and impressive scenes in the cave. It lacks the awfulness of Gorin's Dome, and the horror of that bad Pit; but it combines more elements of beauty and grandeur than either. Words cannot describe it; they can only give an outline; and the fancy must fill up the picture, according to its warmth of coloring and boldness of invention. The Star Chamber is a certain portion of the Main Cave, about five hundred feet in length, sixty high, and seventy wide. I will give an accurate outline of its geography, from which its peculiar character can be understood, and partially appreciated.

As we enter it then, we rise a small hill, though it is perhaps not noticed until afterwards used by the guide, in the process of exhibiting the chamber. We are not aware of any change in the character of the mighty hall, through which, by this time, we are carelessly rambling. At the middle of the chamber is a low bench on the right hand side, where the guide seats the party. Just before us, and near the opposite side of the cave, is a ledge of rocks; beyond which is a lower path leading into a secret tunnel, which enters the cave again, several hundred yards back on the path we have just travelled. The walls arch slightly towards the top, and are ornamented with scroll-like cornices that project beyond the general surface; and the ceiling is a vast flat rock of dark limestone, thickly spangled with minute shining points, that pass by courtesy as stars. Now don't imagine them to be diamonds. The *diamond ceiling*, the *glittering columns*, and *flashing brilliants*, so prominent in highly-wrought descriptions of this cave, are found upon examination to exist only in the excited fancy of the writer, except in rare and isolated instances. I travelled the short route twice, and carefully, even anxiously, watched for this gewgaw tinselry, that had mingled with my childish visions of this most wonderful cavern, and saw not one sparkle that could by any possibility be *mistaken* for a diamond, whatever it might be *called*. These stars, then, are small sparkles of gypsum adhering to the limestone, which become visible when the lights are properly controlled. The edges of the ceiling and the arched portions of the walls are also thickly sprinkled with this white deposit, arranged in every complicated shape that the fancy could or could *not* devise: here spattered in tangled lines, entirely destitute of order, and yet bearing an imaginary resemblance to some remembered object; there floating in large masses, like fleecy clouds coming up from the undiscovered sky beyond.

Having seated the party, the guide takes the lights and blows them all out except six, which he carries to produce the splendid effects desired. He now passes off to the opposite side of the cave, behind the ledge of rocks, and a flood of light is thrown upon the gem-spangled ceiling, while the lamps themselves are concealed from view: the clouds *seem* to float away in the wide expanse above us, the stars twinkle with a pale lustre, so faintly we can scarce distinguish the separate sparkles, while an elongated cloud, far away to the right, is pointed out by the guide as a

comet. He now passes further along down the pathway, and the ledge of rocks throws its shadow upward higher and higher, till it partially covers the ceiling. He calls our attention to it as an approaching storm; and the illusion is so perfect, it is difficult to divest ourselves of the idea that a storm is really arising.

(To be concluded.)

YOUTH'S DEPARTMENT.

THE LITTLE SUBSTITUTE.

(*Translated from the French.*)

Several years ago, when I was teacher in a school at ——, I had occasion to reprove a pupil for his inattention and disobedience. My words failing to produce an effect upon him, I was obliged to resort to punishment, and accordingly I called him up, and commanded him to stand for a quarter of an hour in a corner of the school-room.

As he was going there, a little boy, much younger than the guilty one, came to me and requested that I would allow him to take the place of the lad who had offended. This request astonished me a good deal; however, I was not inclined to put any question to the child, and contented myself with observing to him that if I granted his request, he should pass the whole of the time in the corner, "and," added I, "a quarter of an hour is very long when one must spend it in punishment." These words did not shake him. I then pointed out to him the disgrace which attaches to a child who undergoes punishment, telling him that in the eyes of all the visitors who might enter the school, he would appear a naughty and unruly child. Nothing, however, changed his purpose. He still persevered in his resolution. I then allowed him to take his companion's place in the corner.

I was deeply moved, and I silently prayed to the Lord to give me a little of that wisdom which cometh from above, in order to draw from this incident some instruction, which might be profitable to the souls of the children who were confided to me.

When the quarter of an hour was expired I released the little boy, and asked him if it was his companion who had induced him to take his place.

"No," he replied.

"Do you not think he deserved to be punished?"

"Oh," said he, "he deserved it well."

"What, then, is the motive which has led you to bear this punishment in his place?"

"Because I love him."

What a touching reply! The other children had listened with deep attention to this conversation. I then called the disobedient boy, and ordered him to go in his turn into the corner. At these words there was a clamor of protestations. A multitude of little voices cried out at the same time:

"Oh, sir, that would not be right; that would not be right,"—"nor just either," added one of the boldest.

"Why would it not be just?" replied I, thinking to disconcert the boy who had thus expressed himself. "Has not your schoolfellow disobeyed?"

"Yes, but you have allowed Joseph to be punished in his place; you should not then, on that account, punish him."

My prayer, thought I, was heard; and I continued in these words:

"Does what has just happened recall anything to your minds?"

"Yes," said several voices; "it reminds us that the Lord Jesus bore the punishment of our sins."

"What name would you give to Joseph now?"

"That of *substitute*."

"What is a substitute?"

"One who takes the place of another."

"What place has Jesus taken?"

"That of sinners."

"Joseph has told us that he wished to take his school-fellow's place, and be punished instead of him, because he loved him. Can you tell me why Jesus wished to die in the place of sinners?"

"It was also because he loved us."

"Repeat a passage from the Bible which proves that."

"The Son of God who loved me, and gave himself for me." (Gal. ii. 20.)

"You told me just now that it would not be right, nor even just, to put the naughty boy in the corner, after having punished Joseph in his place—what instruction may we draw from this fact?"

"We learn from it the assurance that God can never punish any sinner who believes in Jesus Christ as his Saviour;" "and," added quite a little boy, "He will never do so; for the Bible tells us that 'God so loved the world, that He gave His only begotten Son,' in order that 'whosoever believeth in Him should not perish, but have everlasting life.'" (John iii. 16.)

We talked a long time together on the subject of the grace and love of God. We spoke of Him who "was wounded for our transgressions—who was bruised for our iniquities, and by whose stripes we are healed." (Isaiah iii. 5.)

"Worldly pleasures are no more able to satisfy the soul than the light of a candle to give light to the world."

For Friends' Review.

THE CONFERENCE.

We have had our "days of blessing,"
Owned and ordered by the Lord;
And our grateful hearts o'erflowing,
Long His goodness to record.

Day by day as we have gathered,
We have felt His presence near,
In our midst His voice hath spoken,
And we could not choose but hear.

Those who long have served their Master,
Labored in His harvest field,
Here have borne their faithful witness
To the love to them revealed.

Some who came so heavy laden
With the weary weight of sin,
Who had never looked to Jesus,
Never let Him enter in;

Here have heard the blessed tidings,
That the Saviour "passeth by,"
Here have cried aloud for "mercy"—
And have known Him hear their cry.

And the trembling young disciples
Have been strengthened on their way.
With new love to follow Jesus
As He leads them day by day.

Now we all, with glad thanksgiving,
For the blessing of these days,
Would ascribe to God our Saviour,
All the glory and the praise! S.

Selected.

"EVEN ME."

Lord, I hear of showers of blessing
Thou art scattering, full and free;
Showers, the thirsty land refreshing;
Let some droppings fall on me—
Even *me*.

Pass me not, O mighty Spirit;
Thou canst make the blind to see;
Witnesser of Jesus' merit,
Speak some word of power to me—
Even *me*.

Love of God—so pure and changeless;
Blood of Christ—so rich, so free;
Grace of God—so strong and boundless,
Magnify it all in me!
Even *me*.

Pass me not—Thy lost one bringing;
Bind my heart, O Lord, to Thee;
Whilst the streams of life are springing,
Blessing others, oh, bless me!
Even *me*.

Professor Wayland on the Right Spending of the First Day of the Week.

Fix a plan for the day, a time for rising, for reading, self-examination and prayer, as well as public worship, and never allow yourself to read secular books or to do any secular business whatever. Be as much as possible alone. No one can estimate the value of a well-spent Sabbath, as a means of moral culture. It arrests the course of worldliness, brings us near to God and ourselves, and strengthens us in all good resolutions.

THE STILL HOUR.

Why fleest thou from solitude? Why dost thou shun the lonely hour? Why passeth thy life away, like the feast of the drunkard? Why is it that to many of you there cometh not, through the whole course of the week, a single hour for self-meditation? You go through life like dreaming men. Ever among mankind, and never with yourselves. * * * You have torn down the cloister, but why have you not erected it within your own hearts? Lo, my brother, if thou wouldst seek out the *still hour*, only a single one every day, and if thou wouldst meditate on the love which hath called thee into being, which hath overshadowed thee all the days of thy life with blessing, or else by mournful experiences hath admonished and corrected thee, this would be to draw near to thy God. Thus wouldst thou take Him by the hand. But whenever, in ceaseless dissipation of heart, thou goest astray, the sea of the Divine blessing shall surround thee on all sides, and yet thy soul shall be athirst. Wilt thou draw near to God? * * * Then seek the STILL HOUR.—*Foreign Preacher* (*in Phelps' "Still Hour."*)

Christian Perfection is the perfection of love, of desire, of effort—not the climax of attainment. A man can never be too righteous to grow, not until a cedar can be too healthy and strong to grow—too full of sap to put forth a new bud, expand a new leaf, start out a new bough, fashion a new cone, and enlarge its own trunk.—*Alexander Clark.*

SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 13th inst. have been received.

Great Britain.—The English Ministry has declined to accept the modifications of the treaty of commerce with France, proposed by the latter.

Three Cabinet meetings were held last week, to consider the critical condition of Ireland. The Ministry, it is reported, has resolved to proclaim martial law in Tipperary and Londonderry, and to send 5000 additional troops to Ireland. On the assembling of Parliament, on the 10th prox., a bill is expected to be introduced by the government empowering it to suspend the writ of habeas corpus in Ireland.

The government is to take possession of the telegraph lines on the 1st of Second month next, under the law recently enacted; and it is stated that the Chancellor of the Exchequer finds it not necessary to raise a loan in open market to defray the expense.

An English company is forming to complete telegraphic communication between England and China, by way of India, and to extend it to Australia.

Thirteen iron steamers are in course of construction on the Tyne for the navigation of the Suez Canal.

The ship Monarch, of the British Navy, with the remains of George Peabody on board, was to sail this week for New York. It was to be accompanied by an American vessel.

Ireland.—A large Fenian amnesty meeting was held in Dublin on the 6th, at which speeches of the usual character were made, and resolutions adopted; but all passed off without disturbance.

France.—Some of the recent sessions of the Legislative Body have been excited and stormy. A speech made by a member of the majority, in which he took occasion to defend the *coup d'état* of 1851, gave opportunity for the Opposition to mske severe replies; and a subsequent speech of the Minister of the Interior, in support of the government, was answered by Rochefort with bitterness, and with offensive allusions to the Emperor, which caused much excitement. At a succeeding session, an Opposition member demanded the impeachment of the Minister of the Interior, which led to scenes of disorder unprecedented in the Chamber.

The *Moniteur* of the 7th announced that all the Ministers had tendered their resignations to the Emperor.

Italy.—The Œcumenical Council was opened by the Pope on the 8th, with imposing ceremonies. Seven hundred bishops took part in the procession to the hall of meeting. The official list published of persons entitled to attend the Council, comprises 55 cardinals, 11 patriarchs, 927 archbishops, bishops, and abbots, 22 mitred abbots, and 29 generals of religious orders. No political Power has sent a special representative. On the 10th the Pope delivered an allocution, expressing his satisfaction at the assembling of the Council, and his hopes of its action. He has issued a decree providing that in case of his death, the Council shall be dissolved. The business, except the details of organization, has been adjourned till after the 6th prox. (the festival of "Epiphany").

It has been reported that one of the subjects likely to be brought before the Council is the question of declaring the infallibility of the Pope in his official capacity, and to this much opposition is manifested in advance. The French government, it is said, made known to the Council that the question is inopportune in a religious point of view, and politically places France otherwise than according to the Concordat and releases her from the obligations then accepted. In the Spanish Cortes, the Minister of State made a speech forshadowing the policy of the government, and intimating that strong steps would be taken for the protection of Spain in case the Council should adopt measures hostile to her interests.

Spain.—In the Cortes, on the 10th, a bi'l indemnifying exiles under the monarchy was rejected.

Reports were circulated that Gen. Prim contemplates a *coup d'état*, intending to proclaim the Duke of Genoa as King, and present to the Cortes a law making himself Regent during the Duke's minority, expecting a sufficient vote in the Cortes and the support of the army; but in a speech in that body, on the 14th, he denied the intentions thus attributed to him, but declared his belief that an immense majority of the people are in favor of the Duke of Genoa, and that he will probably be soon proclaimed King.

Portugal.—Fears are entertrined of an extensive rebellion in this country, which the government is taking active measures to prevent.

Russia.—Thn Emperor has granted a concession for the formation of a company with the right to lay a submarine telegraph cable or cables from some point on the coast of Asiatic Russia to China and Japan, the consent of those countries being first obtained.

Egypt.—The Viceroy has acceded to the demands of Turkey, and the difficulty between the two is considered settled.

The Viceroy, in a recent interview with a delegation from Manchester, England, assured them that he was making extensive preparations to increase the cotton crop of Egypt.

DeLesseps, the engineer of the Suez Canal, has denied that the Canal Company needs funds or requires international protection, and promises that all his unfinished work on the canal will be completed without any interruption to navigation. The master of a yacht which was one of the first to pass through the canal after it was opened to commerce, asserts that in its present condition no vessel drawing more than 19 feet can pass safely. A report from the English Admiralty Office says that for 35 miles the canal is liable to sand drifts, reducing its depth, and to thick fogs, bewildering the pilots.

China.—Information has been received from Pekin that the treaty between Great Britain ann China, and also that between the United States and China, negotiated by the Burlingame Embassay, have been ratified by the Chinese government.

South America.—Advices from Rio Janeiro to the 22d ult. have reached Lisbon. The allied army, under the Brazilian commander, had captured another Paraguayan position, and were marching on Iquaterry, said to be the last outpost of Lopez.

Congress.—A large number of bills were introduced in both Houses up to the 13th inst., among which were the following: in the Senate, to amend the Civil Rights bill, so as to extend to all persons within the jurisdiction of a State the equal protection of its laws, and to make colored persons competent to testify in State courts; to prohibit members of Congress from soliciting or recommending appointments to office; to repeal all laws requiring the administration of the test oath; to increase the salaries of the Judges of the U. S. Supreme Court; to fund the maturing debt of the United States in bonds having 35 years to run, payable principal and interest in gold, interest at first 6 per cent., gradually diminishing at specified periods to 4 per cent.; to regulate the importation of immigrants under labor contracts, (evidently designed to prevent the introduction of the coolie system;) to repeal all laws granting the franking privilege, and others. In the House, to repeal the tenure of office act; to abolish the franking privilege; to establish a uniform system of naturalization; to fund the public debt at a lower rate of interest, and make the banking system free; to procure and disseminate periodically information of the amount of the cereal and other crops of foreign countries; to authorize the issue of $44,000,000 additional legal tender notes, to be used in the purchase of gold-interest bonds for cancellation; to provide for the sale of all coin in the Treasury not necessary for paying interest and other demands; to prohibit the sale of coin and provide for the redemption of legal tender notes at par; &c. Three distinct joint resolutions, differing in the language of the preamble, declaring Virginia entitled to representation in Congress, were presented from the Reconstruction Committee, and again referred to it. On a report of the Committee on Elections in the House, four members elect from Alabama were sworn in, viz. Hays, Sherrer, Helfin and Dix. Some progress was made in the consideration of the Census bill, but it was not concluded. A bill relieving a number of persons therein named, of disabilities incurred by participation in the rebellion, has passsd both Houses and been signed by the President.

FRIENDS' REVIEW.

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INDIANS MURDERED WITH IMPUNITY.

So says Gen. Sherman, who may be regarded as speaking authoritatively. It is melancholy to reflect upon the almost universality of the inhuman conduct towards the Red Men which has driven the President to try a novel means of ensuring justice to them. It is greatly to be wished that the whole aboriginal race might be placed under the guardianship of conscientious, peace-loving, just men, who would protect their rights, and by all means at their disposal seek to promote their highest temporal and spiritual interests. The two Superintendencies placed under the charge of uncompromising peace men, will, it is confidently trusted, demonstrate the practicability and expediency of the RIGHT. Meanwhile,—shall not the Government establish and enforce in every Superintendency the same benign and just policy which has been so fully endorsed by the selection of Friends as Agents?

MAJOR-GENERAL ORD, under date of Nov. 1, Headquarters Department of California, has sent a large mass of papers to Gen. Sherman, saying that "such cases as the within are not unfrequent. A harmless Pah Ute Indian boy was murdered in cold blood by a worthless vagabond, a few rods from Camp McDermot, last summer, who escaped. Other similar murders of Indians have occurred in Arizona since I took command of this Department, but the military authorities have no control over such murderers. It would act as a preventive if in such cases the murderers could be arrested by the military authority, and held or turned over for trial by the nearest United States court, and it would give the Indians some little show of equal justice."

Major-General Thomas, in his endorsement of this letter, says: "I can see no better method than to extend civil authority over the Indians now within the settlements, and enable them to appear as witnesses in all cases affecting their own conduct and that of the whites toward them. This affair is a fair instance of the cause of Indian troubles in this military division, and until the white murderers and robbers of Indians are punished, a large force of troops will be necessary to protect the peaceful white inhabitants in the thinly settled regions of the command from Indian revenge. I was present at McDermott a few days after the murder of the Pah Ute referred to by Gen. Ord, and know the excitement produced in the peaceful camp of Pah Utes by the wilful, unprovoked and unpunished murder of one of their number."

General Sherman makes the following endorsement: "This case illustrates the origin of most of the Indian wars on our frontier. A citizen may murder an Indian with impunity, but if the Indian retaliates war results, and the United States must bear the expense."

The Secretary of War concurs in the suggestions of these officers, and recommends additional legislation in the premises.—*Associated Press.*

JEPHTHAH'S DAUGHTER.

Wherever I have seen or heard the vow of Jephthah alluded to, it has always seemed to be a settled conviction in the writer or speaker's mind, that the fulfilment of that vow involved the real sacrifice of his daughter, as a burnt offering; and I had long since learned to accept this as a fixed fact in Scripture history.

But recently, by the simple and faithful reading of this interesting story, in the English version of the Polyglot Bible, with marginal readings and references, these conclu-

sions have been somewhat disturbed. Jephthah said, (Judges xi. 31,) "Whatsoever cometh forth of the door of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering." In the margin I find the word *or* substituted for *and*; from which may be inferred that one of two sacrifices should be made.

Again, in the 40th verse, we read, "That the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, for four days." In the marginal reading I find the words, "to talk with her," substituted for "to lament." Now, how could they *talk with her*, if at the end of two months her father had offered her as a burnt offering?—*New York Observer.*

THOMAS PIERCE.

BY W. C. WRSTLAKE.

Thomas Pierce was born at Portsmouth in 1802, and his parents shortly afterwards removed to Newport, in the Isle of Wight. They made little or no profession of religion, and his early days were passed amongst those who upheld the sceptical opinions of Thomas Paine and his professed followers. We have no written record of his early life, but the knowledge of this circumstance will give us a clue to its general character. "As is the tree so also is the fruit," has been so painfully exemplified in the outward lives of many who have been brought under the pernicious influence of the writings and thoughts of such evil teachers, that we cannot wonder that the youthful history of this our late highly esteemed friend should have been dark in its features and hopeless in future promise. In sketching such a life it therefore becomes the narrator faithfully to record the evil results which sprung from the evil root, and a remembrance of this fact, and of the rough training which he received in this unhallowed school of thought, will enable those who knew him to make allowance for any sternness of manner or dogmatic tone which would occasionally display itself; it will enable us also with a fuller admiration to magnify the power of that divine grace which converted so unpromising and hard a material into "a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work."

The completeness of this marvellous change in his life and its object, is yet another evidence added to the great cloud of witnesses by which we are encompassed, to the reality of that transforming inward Power, which, apart from human effort (as with the Apostle Paul,) converted him who was before "a blasphemer and a persecutor and injurious," a stranger from the covenant of promise, having no hope, and without God in the world, into a hnmble and obedient disciple of the Lord Jesus. It has been well said that every such transformation is as positive an evidence to a hidden operative force producing it, as the fall of an apple is to the operative force of gravitation. He who would explain either phenomenon can do so only by reeognizing an unseen but self manifesting law. And if we could look yet further and obtain a glimpse beyond the veil of that great multitude which no man can number, who stand as witnesses before the eternal throne, each one ascribing his presence there to the power of Him who was slain and had redeemed them by His blood out of every kindred and tongue and people and nation, should we not perceive an echo of the same eternal truth, viz: the reality of the operating power of the grace of God on man's heart, and through it upon his actions and life?

Amongst the private memoranda left by Thomas Pierce we find a narrative of the dealings of the Lord with his soul, drawn up apparently some twenty-five years since. The opening pages are so graphic in description, and its first paragraphs are so charged with the message which in his lifetime was so continually upon his lips, *the love of God toward lost sinners*, that we cannot do better than present this portion of its contents entire. It commences thus:—

"One of the most pleasing texts of Sacred Scripture, and that in which all enlightened minds most cordially and heartily agree is, 'That we love God because He first loved us.' When we look back and trace the various circumstances used in His holy hand to draw us to a knowledge of Himself, what feeling can arise in the heart but one of deep and sacred love? How can we sufficiently adore that Almighty Goodness which even, whilst men were dead in trespasses and sins, caused the Son of His Love to suffer and to die, and that they through Him might live! And He who is the same yesterday, to-day, and forever, still pleads for admission into every guilty soul, that He may cleanse and purify, and render it fit for the high and holy purpose for which it was created, even to become the temple of the Living God.

"It appears to me that the above remarks may suitably premise a brief relation of some of the dealings of a good and gracious Lord unto my soul, for I can truly testify that when I was 'dead in trespasses and sins' He was pleased to visit me and draw me in mercy and love to Himself.

"About the year 1824 (being then about twenty-two years of age) on board a ship in the South Seas, the query was raised in my own mind, Why was I created, and for what end was I placed on this earth? which followed me and would not be put aside. I took a retrospect of my past life, and could not but candidly acknowledge that if God had placed me here for a good purpose, I had been living in open rebellion to His will. My residence on board a South-Sea whaling ship for nearly two years had so exceedingly defiled my whole character that the gross sins too common amongst sea-faring men had

become mine. I had plunged into wickedness with greediness; profane swearing was common in my conversation, and when I look back on myself at that time I can say with sorrow that I was dead in trespasses and sins.

"As the query followed me and I weighed my conduct by the measure of light I then had, I could not but condemn myself, and I did firmly believe that I had not fulfilled the end of my creation; for I felt satisfied that such a being as myself, endowed with the capabilities which I felt that I possessed, must have been created for the purpose of loving and being grateful to the Creator who made him. I felt deep condemnation for my past conduct, and could not but look toward God as a Being whom I had offended beyond forgiveness, and was really and truly *lost!* How well can I remember the thick darkness of that day—the dreary prospect before and behind me! The enemy of my soul's salvation was busily persuading me that I was beyond hope; that I had been created for the purpose of glorifying God, but that the whole tenor of my life had been directly opposite, and the sooner I put an end to that life the better. Oftentimes have I looked at the sea with irresolution; the fear of what I should find in the life to come kept me in my burdensome state in this. I suffered this state of mind for some months, and my existence was embittered to me; but in the midst of judgment my God remembered mercy; and although at this distance of time I do not remember what were the circumstances which led me to pray, yet I do remember that I did pray, and that my pillow was often wetted with tears of repentance.

"I did truly and bitterly feel the burden of my sins, without any one on board to sympathize with or comfort me. Those who have walked in the way of truth need not be told that I obtained forgiveness and felt an assurance that my sins were blotted out. Although no living being in the ship could at all comprehend the nature of my change, or sympathize with me, yet I found a companion in an odd volume of Fénélon's works which happened to be on board. It was to me a perfect treasure. I copied on paper a large portion of it, and deeply drank of those truly Christian sentiments which eminently shine forth in his writings."

So remarkable a change during the course of a single voyage—without the aid of man or any outward help, is in itself a mighty testimony to the truth of the doctrine of the immediate visitation of the Holy Spirit to man's heart, convincing of sin and of righteousness and of judgment. The breaking down of the hard and rebellious heart, and the planting of a teachable child-like spirit can be brought about by the Spirit of Christ alone; sometimes with, and sometimes, as we have seen, without any outward instrumentality. Deprived of all human sympathy or counsel, he accepted, as he hereafter tells us, the simple Scripture declaration of God's mercy to fallen man throuh the sufferings and death of the blessed Redeemer as there recorded, and he rejoiced in communion with Him of whom the Scriptures testify. Coming unto Him he found life.

But with his temperament such a blessed discovery could not be kept for himself alone. With that characteristic energy which distinguished him through life, whatsoever his hand found to do he was concerned to "do it heartily and with his might." What was good for himself was surely good for others also; and now to his shipmates, as hereafter amongst the Unitarians, and finally and for the last thirty years of his life amongst the Friends, we find him earnestly and fearlessly bent on imparting to others that which he himself believed to be the truth. But we will continue the narrasive in his own words:—

"I was not long in possession of that peace which results from a knowledge of sins forgiven, before I endeavored to lead my shipmates in the path I had so blessedly trodden; but I had to undergo much ridicule from those around me, and soon obtained the name of 'parson.' But I rose in the estimation of the captain of the ship, who gave me a place of trust, which was lucrative, so that I soon found that 'Godliness is profitable for all things, having promise of the life that now is and of that which is to come.'

"Soon after our arrival in Calcutta, I took ship for England, and arrived safely at my father's house in Newport, I. of W., in the year 1825. He was not willing that I should continue my seafaring life, and set me up in trade; which I accordingly commenced early in 1826.

"Here I would pause, and willingly would I blot out the remembrance of many things which occurred during the succeeding twelve years.

"The wonderful change which had been effected in me was done without the help of man, and at first without books; but now I had the different sects into which the professors of the true Christian name are divided, to contend against. Here the unwearied Adversary of my soul's happiness presented a temptation which overcame me. The first class of professing Christians with whom I became connected were Unitarians. I attended their chapel and read their publications, and at length adopted their sentiments.

"How careful ought to be the steppings of the Christian, and how ever on the watch lest we should become wise with the wisdom of this world and puffed up in our own conceits, and in fear lest He who hath loved us, and pitied us, and helped us, should leave us to ourselves. Hitherto my chief knowledge of religious matters had been a knowledge of myself as a forgiven sinner—that my heart had been utterly defiled by sin and vice, and that it had become in a great measure purified and cleansed. I took the Scripture history of God's mercy to fallen man through the sufferings and death of the Blessed Redeemer as I found it, but delighted mostly in heartfelt communion by prayer to my Heavenly Father. But now my religion became much in my head—new views were proposed and adopted—it was taught me that it was of first consequence to obtain correct and *rational* views of the nature of Almighty God—that the Scripture account of the redemption by the blood of Jesus shed on the cross, as commonly received and understood, was utterly inconsistent with his attribute of justice—that the commonly received idea of the existence of a spiritual Enemy to man's salvation known by the term Devil, or Satan, was altogether a delusion—that the Blessed Saviour himself was not the being I supposed Him to be, but that He was the son of Joseph and Mary, a man like unto ourselves—that He never had been in glory with the Father, nor knew existence until He was born here.

"I not only believed in the truth of these opini-

ons, but became exceedingly zealous to spread them; and as I chose the light of my reason to walk by in preference to the simple light of truth, I was suffered by a just and holy Saviour to wander in darkness."

(To be continued.)

[A Meeting of the "First-day School Conference of Friends of Philadelphia" was held in the Locust St. House on Fourth-day evening, Twelfth mo. 8th, 1869. An Essay on Object Teaching in classes, and one upon *the Needs of the First-day School Teacher*, (which is given below,) were read, and elicited very interesting remarks upon the important topics presented. Those disposed to devote a portion of their time and talents to the service of our Heavenly Master in this work, were encouraged to be faithful to the pointings of duty, and invited to come for strength, patience and ability to the great Source of all good, the Giver of every perfect gift.—*Communicated.*]

THE NEED OF THE TEACHER.

How often we hear the complaint from a First-day school teacher—"I have no power over my class; I cannot interest them." Will it not be well if we can meet this need?

Many are the suggestions made, some of them very valuable, as to the best manner of gaining the attention of the class. Those who have used "Object lessons" in their *classes* find that the simple piece of card-board and lead pencil will at times aid them very greatly, in gaining the interest of unruly scholars. We know how much more easily an impression is conveyed to the mind through the eye than through the ear, how much more willing a little child is to listen to a story about a picture, when the picture is before it, —how it craves an explanation.—and also, how the least discrepancy between the picture and the explanation will be noticed. Then—as the impression made through the eye seems more ineffaceable from the mind than that made through the ear, let the teacher see that he makes no error, and that he teaches only *truth*. *Well* has it been reverently said by one lately, "we need as much the guidance of the Holy Spirit in 'object-teaching' as in anything else." Yet, after all has been done to aid the teacher—how often we hear the same complaint—"I have no *power* over my class."

We may do all that human ingenuity *can* do to make our schools all that well-ordered schools should be,—we may attend to minor matters, till the discipline of the school is faultless,—but is this all? Have we not all looked, when we were children, at some stamping-machine for making the impression on coins at our Mint, when it stood motionless? A beautiful piece of machinery, polished in every part,—every piece of brass shining in its proper place,—every screw in order,—and the little pieces of gold were there, in their appointed places too. And have we not wished that it might be set in motion, so that we might see those smoothly polished pieces, as they came under its influence, pass away each with the *face* impressed upon it? Was anything wrong about the machine? No. It was all complete, but motionless—accomplishing nothing. It was powerless in itself to accomplish *anything*. It needed something in order to make it work rightly. Is there not some danger of First-day schools being like these great stamping-machines? We need *power* to move the machine.

May we not gather instruction on this point from the dying words of a Christian, not long since taken to her heavenly rest? "*A heart wholly consecrated to Jesus* is the only true source of power for Christian work."

Let us look again at our stamping-machine. Suppose day after day it is still motionless, and we are waiting for results, and see none, —where would we go to *remedy* the evil? We ask, "Is the *furnace* all right?—has it any flaws in it?" Perhaps not, but *there is no fire in it*—there is the secret.

Is not this a fair picture of the heart of the unconverted teacher? His heart, like that furnace, may look well to the outward eye, but there is no fire there. It *may* be *warm*, from other furnaces being near it, but it has no fire of its own. There is no *power* there.

But some young teacher may object that, knowing the "heart is deceitful above all things, and desperately wicked," it cannot be that the human heart has much to do with this great work, where the power is wholly from God. We do certainly admit that the whole power *is* from God,—but it is for the *working* of that power, *through* these hearts of ours, cleansed by the atoning blood of Christ, that we are responsible.

Let us look again at the stamping-machine. Suppose that all the time while the machine was accomplishing nothing,—in the open courtyard of the Mint, where it might be seen from every window,—a great warm fire was burning brightly—a power which, if rightly used, instead of neglected, would have moved every polished wheel and massive shaft with ease,—would that have helped our stamping machine, unless some of the 'live coals" had been carried into the furnace, and the fire had been kindled there?

Dear young teachers—you who feel the great need of power over your classes, you who may have put your hands to the work not realizing its solemn importance,—to you this day God offers a power which nothing can stand before, if you will but have Christ for your Saviour, if you will but consecrate yourselves to Him. You are either "for" Him, or "against" Him—which is it?

If you *accept* His offer, look at the promise given by the Saviour to His disciples of old: "Verily, verily I say unto you, he that be-

lieveth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

Into your hands precious little souls have been committed, to be stamped with the likeness of the Master; will you, instead of accepting the appointed power for your work, think, by the feeble though faithful efforts of your hands, to make an impression which requires far greater strength than you can possibly have in any other way but through Christ? You *do* desire to see great works done in your schools; when did Jesus *ever* refuse those that came yielding everything to Him, *in faith?* One sad record have we left us of His days on earth—where it was said of one place where He *would* have shown His power:—"He did not many mighty works there, because of their unbelief."

And now, an honest word to Superintendents,—not a fault-finding word, but a solemn, earnest question to you who have so fully our prayers and our earnest desires for a blessing on your part of the work. We ask you to answer it, not to us, but to your God. What should we have thought, during the late war, of an officer in the Union army, who had entrusted the most important despatches of his commander, with one who belonged to the rebel army? What must *God* think of the Superintendent who will trust the most important message He ever sent to this earth in the hands of one who carelessly stays enrolled under the banner of the enemy,—whose heart is still on the enemy's side? Solemn indeed is the estimate of the Lord Jesus for such as these:—"He that is not *with* me, *is* against me; and he that gathereth not with me, scattereth abroad."

Is it any wonder, when such is the case, that the warfare is often accompanied with such uncertain and unsatisfying results?

From the London Friend.

BENARES.

"39, *Sudder Bazaar, Benares, Tenth Month 27th*, 1869.

"*Dear Friends:* We greet you in the love of our Lord and Saviour Jesus Christ, before whom we bow with reverence and with gratitude, acknowledging the love and mercy vouchsafed to us during our voyage to this place, where we arrived on Seventh-day morning, the 23d instant. During the whole of this long journey we had remarkably fine weather and calm seas, no interruptions by adverse winds, and but very little sickness. Our route may be easily traced by drawing a line on the map from Marseilles, passing between the islands of Corsica and Sardinia, thence between Cape Spartivento (the extreme southern coast of Italy) and the island of Sicily, thence a little south of Candia to Alexandria, thence to Suez *via* Cairo, thence to Aden and direct to Bombay, thence per railway to Nagpore (519 miles), thence to Jubbelpore by horse dak (162 miles), thence per railway to Allahabad and Benares.

"The whole group of islands lying north of Sicily has been subject to volcanic eruptions, which seem to have burst the bed of the sea and shot forth from the bowels of Mother Earth the lava that now forms most, if not all these islands, which appear to be a mixture of many kinds of stone, towering hundreds of feet above the level of the sea. A few miles northwest of Mount Etna there is one whose top has for a long time been covered with smoke, which issues from its crater. This appeared to us more grand than the older and larger Mount Etna, probably from our having a more distinct view. There is so little soil on any of these islands that comparatively nothing is grown. Most of them are inhabited by Italian and Turkish fishermen, who often are at war with each other, and sometimes capture small sailing vessels that happen to be in these parts in storms.

"The steamship *Nyanza* is 2,082 tons burden, commanded by Capt. J. Weeks. We were five days eight hours making the trip to Alexandria. Before the ship cast anchor we were surrounded by Arabs, who kept up such an incessant holloaing in the Arabic that our ears were not clear of ringing for hours. One of these fellows was sent by the proprietor of Abbat's Hotel with a note to us, stating that our lodging there had been engaged by some Friends a few days before. We sent our baggage by coolies, and he piloted us through the city to the hotel, which we were very glad and thankful to reach. As is the custom here, we had a cup of coffee at 7 A. M., breakfast at 12, and dinner at 7 P. M., then fight mosquitoes till 11, then go to bed for a night's repose; but the constant whooping and yelling of the Arabs kept us awake till near daybreak.

"Seventh-day, 9 A. M., we engaged a dragoman who can speak a little English to pilot us through the city. We first made the acquaintance of a few English merchants; then called to see Dr. Yule, a Scotch missionary resident here, who received us cordially and desired me to preach for him the next evening, which I was not warranted to undertake. We visited the Egyptian Cemetery and Pompey's Pillar. A circuitous route brought us to the canal, which is fed from the Nile. On its banks grow reeds, flags, and bulrushes—probably very like what the ark was made of for little Moses. The roads are nicely shaded by trees. The dust is about two inches deep, and is constantly flying in the air, which, with the hot glaring rays of the sun, is very

trying to our eyes. The Pasha's gardens are very large, well watered; the dates and bananas abound in them, besides a great variety of shrubs and flowers, very beautiful. There are many large lizards on the trees. As we pass along the streets, we see the women grinding at the mills, reminding us of the passage, 'The one shall be taken and the other left.' We also see many broken cisterns, that will hold no water. We are struck with the manner of drawing water from the wells. The machinery is certainly very rude and ancient—a kind of endless chain made of ropes and bits of wood, to which are fastened a great many pitchers, and, as the oxen turn the windlass, these pitchers dip full of water, and when at the top empty their contents into a stone trough or waterpots. Some of the latter will hold twenty to thirty gallons. Another curious thing is the great leathern bottle still in use in oriental countries. They are mostly of goat-skins, and when full of water look in shape like the animal from which they were taken. Men carry these great bottles to sprinkle the streets, supply houses, &c. The streets are miserably narrow and dirty, and abound with dogs, that sleep in the day and howl like wolves at night. As in France, the shops are open on the Sabbath; a great many, however, go to some place of worship. There is the old Copt church, the members of which are quite numerous in Egypt, and more simple in their faith and worship than many others. The Mohammedans are most numerous: we often see them at their devotions. They stand and repeat some part of the Koran; then bow three times, repeating more. They get upon their hands and knees, kiss the earth, then rise, make several gestures, put their heads to the ground three times, look up and say, 'O Allah!' twice, bow again and kiss the earth, and say, 'Imene.'

"At 8 A. M. on First-day we had a meeting with a few Arabs and others, which was a very solemn, precious time. A Syrian interpreted for us. We attended the services of the American and Scotch missionaries stationed here: the former was conducted in Arabic, the latter in English. The American Mission School is in a flourishing state, and doubtless many of the young are being taught a knowledge of the Lord Jesus. At Ramle we had a precious season in prayer at W. T. Emmens', who was a member of the Church of England, but is in principle very much of a Friend. He was very loving and kind to us. Our time has been closely occupied here at Alexandria for three days, and with hearts uplifted to God for preservation, we proceed by railway for Cairo. The line of railway is up the valley of the Nile, which probably is the most fertile in the world. In this valley is the land chosen by Joseph for his father and brethren. . . .

"Soon after our arrival in Benares we were met by our dear friend Rachel Metcalfe, who gave us a cheerful welcome and escorted us to 39 Sudder Bazaar, which she has taken no little pains to make comfortable for us. It is admirably adapted to our mission, and I hope we may be able to retain it. We have not got over the fatigue of our long journey, but hope soon to be ready for such duties as may devolve upon us in this new field of service. We intend soon to engage a moonshee to instruct us in the language, and can do but little mission work until we understand it more thoroughly. I long to be able to speak to this people in their native tongue of the glorious news of salvation through Christ Jesus, God's well-beloved Son.

"Some of the missionaries here have called to bid us welcome and God-speed, and we hope to find them agreeable co-workers in the spread of the truth as it is in Jesus. We certainly feel our unworthiness and inability of ourselves to do any good thing, but God has been our helper and strength hitherto. Unto Him we feelingly commend ourselves and all our dear friends, specially those who have so kindly aided us in our arduous undertaking. . . . ELKANAH BEARD."

For Friends' Review.

It is interesting to watch the progress of religious liberty, and the spread of the gospel in different lands. The following letter, taken from the *Poughkeepsie Eagle*, shows that a wide field for Christian labor is opening in Spain. May we all remember the command given by the blessed Lord to His disciples, "Go ye into all the world, and preach the gospel to every creature." And may all of us, who have felt the love of God shed abroad in our hearts, be enabled to lay every thing at the feet of Jesus—labor, time, money, influence—with the query, "Lord, what wilt thou have me to do?" As we do this, and are favored to teach and to preach the *whole Gospel*, which includes, "Peace on earth, good-will to men," we may expect the nearer fulfilment of the prophecy, "The knowledge of the Lord shall cover the earth, as the waters cover the sea," and "Of the increase of His government and peace there shall be no end." F.

EVANGELICAL WORK IN SPAIN.

Many friends of Rev. Wm. J. Knapp, formerly professor of languages in Vassar College, will be interested in the following letter from him, which we copy from the N. Y. Examiner and Chronicle. It is dated Madrid, Sept. 16, 1869.

"I came into Spain this time not knowing where to settle. There was the South, Andalusia, the North, Barcelona, and the Centre, Madrid—the whole land was before me. I bought my tickets from Paris only to Bayonne, near the boundary, thinking I would hold myself loose, so that Providence might guide me. Thence I crossed into Spain with a silent prayer, and proceeded almost station by station till I reached Alsasua, in the Basque Province. Here there is a branch road to Barcelona, and I thought I would go there first, and commence on a small scale. But going to the ticket office, I found there had been some misarrangement between the companies, so that for the day there was no train. There was, therefore, no other course than to pursue my way direct to Madrid, which I did. In about two weeks' study of the situation, I soon saw what was needed, but where the money was coming from I did not know. I proposed to hire several halls, capable of holding from 150 to 200 people, in different wards of the city, so as to evangelize those whom God brought to me, and to gather the children into schools. After some time spent in examining the question, I found the extravagant prices of Madrid would drive me into the lower wards, where the people of the roughest class swarmed. I finally got ready and laid the matter before the Lord. Where the money was to come from I could not conceive, for it would cost about $5,000 a year, in gold, to carry out my proposal. I had a short time before written to London to an excellent English brother, exposing the state of Spain, and some of the weak points of the mission work here, and how I desired to establish ward stations for preaching nightly to the people, and instituting free schools for the poor children and adults who cannot read. In thirty days from the time I wrote that letter, over £125 ($625 gold) was sent to me by that brother, in various sums ranging from £2 to £30. He had printed my letter, and sent it around to private friends, and this was the result. Lords, earls, bankers, clergymen and ladies sent their donations, and I was enabled to plunge at once into the work. I found great difficulty in securing a *locale*, or hall, on account of the disturbed state of the country, and I always told the administrator of the house I wanted a place for Protestant meetings. At last, after two weeks' search, *God* opened a door. In one of the worst wards of Madrid, the famous *Barrio de Toledo*, a terrible murder had recently been committed and the house was abandoned. I passed there one day in my search, and saw what a fine hall it had, large enough for 200 souls. The landlord was delighted to rent it for any purpose, because no private family dared live there. I at once took it, hired too stout persons to live in it, keep it in order and preserve the property. These persons had been converted by my agency, (for several weeks prior to this, I had been holding six meetings a week in private houses without expense.) So I had my benches made, bought my lamps and the paraphernalia of a mission station, fitted up one of the rooms as a Bible and Tract Depot, and stocked it. I issued my circulars, and got the people together. They came in this gradation:

"First night, 30, second, 50, third, 60, fourth, 160, and since then 200, with many standing, and boys outside holding on to the *rejas* or iron bars of the balconies. I organized a Sunday school of 150 boys and girls, and have two nights a week dedicated to teaching 200 children of both sexes how to sing our American hymns, and reading the gospel in large print. At last my children's school became so large, and it was so wearing on me to keep them quiet—a thing they had never been taught to be—that I was compelled to divide them into sections, and give them cards of admission, so that those who possess *white* cards with "admit the bearer" printed on them, come on Tuesday nights, and those with *red* cards come on Friday, while all come on Sunday—a day on which we are not troubled, because it is at 11 o'clock in the morning, and most of the poor boys are too busy to come. More than an hour and a half before the time, the people fill the narrow street, waiting for the outer doors to be opened, and whenever I make my appearance, the children rush to get hold of my hands, so that I am rather borne on the door by the impetus of the throng. While I am writing, the children passing my window (for I am at the station to-day,) are singing "I'm a pilgrim, I,m a stranger," *Voya al Cielo, soy peregrino*," &c. in broken fragments, and thus I have a constant satisfaction of knowing the seed is there. On four nights in the week I do not admit children, but give all the room to adults. I have 200 regularly, old men and women, many of the latter with babes on their bosoms, wrinkled, faded and weary with the cares of life. I have an Evangelist (a Spaniard) to help me, and many times while he is preaching, I have to retire into my office and weep, for my heart is too full to endure it or to restrain myself before the people. The work on my hands is nothing short of a marvel, and I know not where it will end. The people are exceedingly grateful, and often express themselves so, and hope I will be blessed. Since I have organized this mission station No. 4, I am looking for another locale in a neighboring ward. The people of that ward had sent to me to know why they could uot have a "chapel" too, as well as the San Cayetano district. I went over to see

them a few days ago, to know whether it was really so, and oh, it would have broken your heart to have seen the entreaties of women and girls, gathering around me, and begging me to come there. So I have got my agents out to find the Lord's house among them. I have also lately had a large Republican hall offered me for a moderate rent in a most populous ward. It will seat 1,500 people, and 15,000 could easily be got together in the present state of Madrid. I have been to see Mr. Carrasco, the popular preacher here, and he has consented to preach in it once on the Sabbath. So I am waiting for the Lord to send the money for that, and I shall take it, for I can there also establish a monster Sunday school, and witness to the people in great numbers. My present hall, that is now in full operation, is doing the following work: Preaching the gospel to two hundred people four times a week, giving religious and elementary training to two hundred children three times a week—in all, by this means alone, four hundred people are being reached and nourished with food from on high. In the Lavapies district, I expect next week to have Station 2 going on. With the aid of Evangelists at a fair salary, I can thus enlarge and superintend a very extensive work, according as God blesses my labors. The toil is immense, but God will raise up friends so as to relieve me of many anxieties which *need* not press upon me.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 25, 1869.

To-day.—The readers of the *Review* probably need no additional argument to show that the sentiment which credits the birth of our Lord on the day, of which the present date is the anniversary, is without foundation, even in plausibility. We do not accept a Pope's appointment for a special religious observance: yet the knowledge is pressed upon us, that throughout Christendom the thoughts of mankind are dwelling upon the incarnation of the Word—on the three heavenly mottoes of the angelic anthem which welcomed the advent of the Babe of Bethlehem. Can we be thoughtless respecting that which is a subject of thought all around us? Whatever brings more closely to mind the Lamb of God who taketh away the sin of the world, should intensify our love for Him who first so loved us. If we walk the streets thronged with the multitudes of them that keep holiday, let it be done circumspectly, with believing hearts and with the feeling that to us Christ is precious.

White unto Harvest.—Considerable attention has been given in the *Review* to the Chinese question, yet we would not willingly lose sight of it. Few topics are more important to the patriot, the political economist or the Christian philanthropist. That they will form a numerous class of our population seems certain. That they may become the predominant race appears possible. Professor Pumpelly says:

> "The teeming population of our hemisphere two or three centuries hence, may have more Chings and Changs in their genealogical trees than Smiths and Browns."

These people are heathens, but they are civilized and have a literature, and are capable of moral and religious elevation. They are impressible, and are ready to receive Christian instruction with alacrity. What is the duty towards them of Churches and of Church members? If we let them alone, their standard of morality may be lowered by association with vicious Anglo-Saxons. If Christians do not care for their souls and step between them and cruel avarice, they will think our religion a false one bearing evil fruits, and will cling with increased affection to Confucius and Tien, Lochu and Buddha, and, as they strengthen and fortify themselves in sectarianism, Pagan sects will gain firm footing in our vaunted Christian land.

Every month of delay must render the Chinese problem more difficult. There is immediate need for thousands of First-day school teachers, imbued with the constraining love of Christ, to enter into a mission work of almost inconceivable magnitude. These emigrants, parents and children, should be collected as quickly as possible after their arrival; they should be treated with kindness, wisely advised even in their temporal interests, and lovingly taught in the things pertaining to salvation. Teach, and, if the Divine blessing attend (which it will if devoutly sought,) Christianize those who are here already; their influence will be favorable to the new comers, and it will soon become a natural thing for successive adventurers to fall into the open arms of Christian friends, waiting to receive them with the salutation, "Come

with us and we will do you good." It is a startling and affecting consideration, how much depends upon *promptness* in this labor of love. How much good may be done, and how much evil prevented! Shall supineness on the part of the Church cause the United States of America to be, to a large extent, a Heathen nation? What are Church members about? Are they biting and devouring one another? Are they lengthening the cords and strengthening the stakes of sectarianism, forgetful that "one is our Master, even Christ, and all we are brethren?" Are they watching their fellow-members with critical jealousy, misconstruing their language to make apparent differences which do not exist? Are they wasting the time and talents which belong to their Divine Master, who has bought them with a price, and suffering His service to remain unperfomed? We do not wish preachers to run unsent, nor servants to choose for themselves their department of labor. But surely here is a great duty that has fallen upon this generation, well worthy the prayerful deliberation of the Church collectively and of individual Christians. There is a work to be done,—there are servants enough to perform it; and if the eyes of these are turned to the Master, He can qualify, appoint and send forth such a host of messengers of glad tidings, that, as they shall swarm over the mountain ranges which divide us from the Pacific slope, the cry will go up with even more impressiveness (if possible) than from the mouths of Isaiah and of Paul: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion—thy God reigneth."

Since the above was in type we notice the unanimous passage by the *Presbytery of Pittsburg*, of resolutions asserting the special claim of the Chinese in California upon the sympathies of American Christians,—the "*unmitigated disapprobation and disgust*" with which the Synod regard the treatment they have received,—and the clear duty of the Presbyterian Church, (*we* should say of every Christian Church,) to provide, in Scriptural and day schools, instruction suited to their peculiar circumstances. Let all Christian men, women and churches lay it to heart.

"White to the harvest the vast fields are waving;
Where are the giant harvesters?—Alas,
In Mammon's service now ignobly slaving
Or treading devious ways, their hours they pass:
Or, entering rudely with misguided rigor,
As lords, not servants, in God's heritage,
Upon their fellow-servants waste their vigor
And prostitute their heavenly embassage.
Thus servants called, equipt and heaven-anointed,
Scatter the harvest they were sent to gather,
Forgetful that in love they were appointed
To bind in sheaves."

The Anarchy of the Ranters.—At the date of Robert Barclay's treatise with this title, there was a sect so called, who by forced deductions from Scripture justified themselves in various extravagances. In 1654, George Fox judged and confuted a company of these people. Soon after this followed the fanaticism of John Perrot, and 30 years later that of Keith; and many times since, individuals who had been professors of truth, have, through unwatchfulness and excitement, left the peaceable Spirit and wisdom of Jesus, and plunged into confusion of which God is not the author, and into anarchy. Witness the lamentable excesses in New England early in the present century, and subsequent schisms and subdivisions in Ohio, Pennsylvania and elsewhere, by which has been broken that "pure unity of the Spirit," than which, says Robert Barclay, "there is no greater property in the Church of Christ." The preventive and the remedy are to be found in Christian humility clinging to the Cross. "The spirit of a sound mind" is one of the good gifts of our Heavenly Father, and those who are in Christ will experience the healthful influence.

Times of revival in the Church are seasons of danger to those who, with hearts untouched by the Divine influence, are, like Simon the Sorcerer, ambitious to work miracles. How apt the simile of Jude: "Clouds without water carried about of winds—trees whose fruit withereth." Some reproachful instances of anarchy in our Western country (of which the Church will clear herself,) and of "unbecoming behaviour" during public worship farther eastward, tend equally to show the wisdom and safety of subordination to discipline and Christian order, "submitting one to another in the fear of God." The anarchy which Barclay condemns may be found in directly opposing extremes, while the genuine fruits of the Spirit (may we know them by ex-

perience, not merely by Paul's beautiful description,) are found in the members of a living Church, which, compacted by that which every joint supplieth, edifies itself in love.

CHANGE OF CORRESPONDENT.—*Salem Q. Meeting, Iowa*, has appointed as its correspondent Samuel Hockett, (address Salem, Henry Co., Iowa,) in place of Isaac T. Gibson, released at his own request.

POCKET ALMANAC FOR 1870,

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DIED.

PYLE.—At the residence of his father, in Wabaunsee Co., Kansas, on the 5th of Twelfth mo., 1869, Thomas Henry, son of David S. and Sarah T. Pyle, (the latter deceased,) in his 19th year; a member of West Union Monthly Meeting, Indiana. He was subjected to extreme suffering from the crushing of his foot in the horse-power of a threshing machine, which he endured unmurmuringly, saying that the Lord had permitted his misfortune to wean him more fully from the world. Through the grace and good spirit of God, he had experienced true conversion of heart, and the seed which had been sown in good ground bore fruit to his Redeemer's praise. A few days after he was hurt, his faith was sorely tried by doubts, but after wrestling in prayer, he was enabled, through faith, to lay hold of the promises, and to say, "Get behind me, Satan." His faith never again failed him, but thenceforward he was enabled to bless and praise the most holy and excellent Name of God, for the many blessings bestowed upon him. Frequent and fervent were his prayers for sustaining grace under all his trials, and that the Lord by His Holy Spirit would continue to be at all times present with him. The burden of every prayer was, "Thy will, O God, and not mine, be done." At one time when conversing with his father on the subject of baptism, after quoting several texts of Scripture relating to the subject, and making remarks as to their meaning, he paused a few moments, and then remarked: "Oh, I don't need any water to be applied to me: the blood of Jesus has washed away my sins, through the operation of the Holy Ghost upon my heart. God has forgiven all my sins, not for any good that I have ever done, but by His mercy, through the suffering of His dear Son on the Cross." His many prayers were mercifully granted, and after taking an affectionate leave of each member of the family, and giving them good advice, as his last legacy of love, he said, "Tell all my distant relatives and friends that I am dying happy, and I want them all to meet me in Heaven." His last words were, "I thank thee, Lord Jesus, that thou hast come to take me home."

BETHANY MISSION.

The Anniversary Exercises will be held at the School-house, Brandywine Street above Fifteenth, on Third-day, Twelfth month 28th, at 3 o'clock.

CORRESPONDENCE.

PERQUIMANS Co., N. C., *12th mo. 2d.*—Our Select Quarterly Meeting was a favored one, ministers and elders feeling that help and counsel had in truth been sent; and while the several exercises varied in their bearing, yet they all did speak the same language, and out of the mouths of four witnesses the truth was confirmed. An Epistle designed to embrace the exercises of the Select Yearly Meeting was read, we trust, to our profit. Our Quarterly Meeting was a very lively and instructive one, holding until nearly 5 o'clock. Not many realized that they were weary, for that which was more than meat or rest had been spread among us. There was a large congregation on First-day forenoon. Two ministers were concerned to gather those out of doors who could not obtain seats. In the house, Thos. B. Nichols and M. Newsom were employed in their Master's service. Both meetings were acknowledged to be seasons of favor. On that afternoon meetings were held for the colored people at their meeting-house, and again the Head of the Church was near to strengthen, anoint and bless. There were also evening appointments at school-houses, said to be satisfactory.

NEWBERRY, S. C., *12th mo. 10th.*—[*Isham Cox writes:*]—Under an apprehension of religious duty, Edward Young and I left High Point, N. C., on the morning of the 6th inst., reaching Columbia, S. C., that P. M., and through the kind assistance of our worthy friend, Sidi H. Brown, Editor of the *Christian Neighbor*, we met at 7 o'clock a respectable and attentive audience, with whom the gospel of the Prince of Peace was preached as ability was afforded. Leaving another appointment for a meeting *this* evening at the same place, we proceeded to Newberry, where we had a satisfactory meeting in the Methodist house of worship, on Third-day evening, the 7th inst. On Fourth day we were kindly assisted in getting over to the old *Bush River Meeting-House*, formerly occupied by Friends. Finding the house in a dilapidated condition, we assembled in the yard with about seventy-five or eighty persons, many of whom were the descendants of Friends. The object of the meeting was briefly explained, and immediately a solemn quiet was sensibly felt to pervade the whole assembly. A blessing was invoked upon the effort of the hour, when an effort was made to worship where the Fathers had in days of yore held sweet communion in the presence of the Lord. It was a cementing, tendering time. That evening we were met by a few persons at the house of our friend, Benjamin R. Scott, where we had a precious meeting, realizing it to be a near approach to the throne of God. On Fifth-day

we had a crowning, tendering time, at a Methodist Meeting House, a few miles distant. We trust that it may please the great Head of the Church to turn the feet of His anointed ones again and again towards this part of His vineyard, that the waste places of Zion may be restored, and that our branch of the Church may again prosper in this land, judges and counsellors being raised up as at the beginning.

From the London Friend.

MADAGASCAR.

My dear Friend, Robert Charleton: Since the departure of our last letters, we have seen a decided improvement in the appearance of my dear wife—her appetite continues good, and she has nearly regained her usual strength. Still I feel we cannot yet speak very confidently about her state. We have been cheered, since I last wrote, by the arrival of two separate mails, bearing good tidings from our friends in distant lands; the first being the mail then overdue, and the other the one in due course for this month.

We have been glad to hear that our dear friends in England felt disposed to make an addition to the donation which came from America, to assist in the publication of the Bible in this country, since by so doing a better machine has been secured to the Mission. To some it may have appeared more desirable for us to have had a small printing press of our own, so as to be independent of the London Missionary Society; but I do not think either party will lose anything by having our interest a little united. So long as we are able to work together in as good a degree of harmony and mutual forbearance as has been the case hitherto, with very little exception, whatever tends to make our interests one must be regarded with favor. For, thereby, both are made gainers, since united work tends to rub off our sectarian prejudices, and we are helped to look more with a single eye to Christ and His glory, and to cast off some of our selfish aims. To some of the agents of the L. M. S., in particular, we do feel very nearly united, and, as kindred spirits are wont to do, we often meet to mingle our sympathies and prayers together. I have never, however, more thoroughly felt the Scriptural soundness, both of principle and practice, of our own religious Society, on certain of the subjects on which we chiefly differ from our brethren, whose views are of a different cast, than has been the case since our sojourn in this land. At the same time, I have never more largely felt the cementing power of the love of God, which, in all our diversities, still binds our hearts together, prompting, to a very great extent, unity of action, both as a matter of principle and of policy. And this unity of action also affords us an opportunity for the mutual exercise of Christian courtesy. If our own religious body had first planted a mission in some distant station on this great island, and had been largely blessed with success in turning many to embrace the saving truths of the Gospel, and the work had fairly outgrown our own ability to carry it on, I am sure that in receiving any proffered help from the "Independents," we should expect them to stand with ourselves upon the broad platform of a common Christianity, rather than to raise a separate one from which to proclaim their peculiar views. As in this instance, the case is just the reverse, it is, and has often been a prayer of mine to have that grace afforded us which will enable us, without any compromise of principles, so to observe our stepping stones, as to work only as Christians and for the glory of God.

. . . . It has ever been a principle of the first importance, advocated by the members of our Society from its rise to the present time, to cultivate and prize a tender conscience, and to yield a ready obedience to every conviction of religious duty. . . . And as we are obliged to deal with things as they are, and not as we should desire to have them had the moulding influence been under our own control, I know of no safer watchword for those whose path of duty is in a similar line to ours, than those words of the Apostle, "I determined not to know anything among you save Jesus Christ and Him crucified."

With a message of love and Christian regard, very affectionately thy friend,

LOUIS STREET.

Antananarivo, Eighth Month 27th, 1869.

For Friends' Review.

THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

(Concluded from page 270.)

Having given us time to admire this beautiful scene deliberately, he slowly moves forward, and the light gradually fades away, till finally he enters the covered passage, and darkness and gloom gather around. Still the bright light streams out from the mouth of the tunnel, and plays its beautiful freaks among the fretted rocks, and along the frosted ceiling. The beauty of the scene is utterly indescribable. It seems to deepen in interest, and increase in grandeur, as the darkness thus settles around us, while bright streams of light play in other portions of this mighty hall. Then a voice comes from the guide that startles us with a sudden thrill. He calls out in clear, distinct tones, "Well, good bye, take care of yourselves;" darts behind a projecting rock, and every trace of light vanishes away. Then we are enveloped in more

than Egyptian darkness; a darkness to which the blackest midnight would be a glow of delightful radiance. Oh, the solemn awe of that unexpected night! What a thrill of undefined emotions springs up into startling activity, as this absolute blackness settles down upon us! What solitude! What silence, profound and overpowering! What a gush of solemn thoughts came pouring through my bosom as I felt myself thus identified with the majesty of "Chaos and Old Night!" What a place to commune with thy own heart, in the silence of all flesh, and *be still!*

Several minutes pass in this absolute silence, this ebon darkness. We become accustomed to the sense of vacancy: the optic nerve quivers perhaps for a few seconds, with the last faint pulsations of the vanished streams of light, but soon settles into perfect rest, and not even the phantom of an ideal image can be made to float before the eye. But now look to the left! Far, far away in the distance, along the hall through which we entered, we discover the faintest possible glow of light; the first blush of returning day just glimmers with doubtful beams. Slowly it brightens; it expands. Can it be that the darkness is breaking away? Can it be that the dense and oppressive veil which covers us, is losing a shade of its awful obscurity? Still it brightens; the light now fills the distant portions of the hall, and faintly plays along the lofty ceiling; slowly and gradually revealing the more prominent features of the scene around us. Then the sun appears, just hovering on the verge of the horizon, where he glows and flashes with dazzling lustre, and almost blinds us with the splendor of his newborn glory. It is the guide again approaching us; and he stops just where the brow of the hill over which we had passed, permits us to see the full flash of the lights. Our eyes, so long bathed in the thick shades of that impenetrable blackness, are exquisitely sensitive to the light, and the feeble glimmer of the lamps,—for it is no more,—is compared, without apparent exaggeration, to the full light of day.

We have now completed the short route, and it only remains to return to the entrance, a mile and a quarter away. We once more lighted our flambeaus, and I took the lead in our outward march. I desired to leave the party, and enjoy a quiet ramble to myself; so hastened on till the glimmer of their lights was just perceptible in the distance; and then fell into a dreamy reverie. The experience of the day had been so widely different from the former phases of my life, that I scarcely realized my situation. The fancy, kept in a constant state of tension, had become perhaps morbidly active, and was busy among scenes and objects far away. I lost all consciousness of being in the cave as I gazed upon the limestone clouds above me, and fancied myself rambling down some deep, romantic gorge, in the silence of night's solemn hours, the cliffs on either hand rising in fearful grandeur, and the clouds above my head floating in the blank and leaden-colored sky. I was treading the deep defiles of some rocky mountain pass, away in the cloud-land of Fancy's wide domain.

I know not how long I was absorbed in this delightful reverie, and I was recalled to consciousness by stumbling over some rocks that obstructed my pathway. I looked back to see if the party was coming, but all was silence and darkness. I had hurried on till they were left far in the rear. There I was, alone in this wonderful cave. Had I gone astray? Had the party taken another course? I listened and looked, and looked and listened, and soon a faint glimmer of light began to play upon the ceiling behind me, and the merry music of happy voices came floating through this grand old archway. An angle of the wall had hid them from view and checked their ringing echoes. Again I pushed forward, but no more reveries visited me that day. They were kept at bay by the sterner forms of unrelenting facts; and I plodded on in prosy mood, half disposed to quarrel with the untoward accident that had dispelled the pleasant dream; that had chased away the vapors of the brain, and banished the visions of the night.

In order to enjoy the full effect of these delightful scenes, the mind must be released from the trammels of a too literal reality. It must forget that it is bound to a physical form; it must soar away on the wings of fancy to the realm of the ideal, and play at large in unconfined and boundless freedom. Then, while the body retains a partial consciousness of its actual surroundings, and thus quietly checks and tempers the mind's too active ardor, we experience the delightful effect of a mingling of the real and the ideal; the dream-like play of the fancy, swayed by a reluctant allegiance to the will, and checked by the gentle admonitions of sense. We thus resign ourselves to the pleasing illusion that the narrow confines of these sombre halls expand into spacious grottoes, and from beyond their ill defined and shadowy boundaries, come up to the mental view beauties we had dreamed not of, as the ever-varying forms of clouds floating over an opening in a shady forest; and the stony decorations of these adamantine walls seem to melt into flowing figures in the glow of our flickering lamps. Such was my delightful experience during that memorable walk. Such was the reverie that played in the chambers of my brain, while I trod the grand corridors of this Temple of Eternal Night.

Soon I saw before me a sight that baffles all description;—the glorious light of day, after being for hours immersed in the blackness of that Cimmerian night. Oh, how beautiful, how *purely* beautiful! What richness! What softness! What mellowness! What glorious, unearthly splendor! What a radiance beamed down from the upper world! It seemed to realize my oft-cherished ideal of a window in the sky, through which the light of Heaven shall fall, above the brightness of the sun. Never before did I realize as then, the glory of that expression of the Psalmist, "He covereth himself with *Light* as with a garment." It seemed the only earthly texture fit to be the Creator's robe. Selecting a spot just where the first full glimpse of daylight was obtained, I stopped to admire the exceeding beauty of that gem of heavenly lustre, till my eyes became somewhat accustomed to the glow;—then stepped aside to await the arrival of the party, and watch their actions when first they caught sight of the beautiful vision.

As that long line of fifty travelers filed past me, each gave a shout of thrilling admiration and wonder. Some made remarks on the exceeding beauty of the scene, that bespoke the true lover of nature; some in the tone of the sensualist; many with that thoughtless levity which betokens a vacant mind;—but whether in the lofty spirit of adoration and praise, in the lower sphere of the sensual world, or in the mere shout of wonder with which the beautiful vision was hailed, I still read, in each successive exclamation of surprise, the essence of that noble strain of poetry in which Milton apostrophizes the same Heavenly vision, when returning from regions of darkness to which this is as the glow of moonlight, and a cavern to which this is but a shady nook:

"Hail, holy *Light! Offspring of Heaven* first-born,
Or of the Eternal, co-eternal beam,
May I express thee unblamed? since *God is Light*,
And never but in unapproached light
Dwelt from eternity; dwelt then in *Thee*,
Bright effluence of bright essence increate!"

GATH.

BY J. L. PORTER.

One object of my tour in Philistia was to discover, if possible, the long lost site of Gath. Since the days of Jerome it has been unknown; and even the wonderful geographical skill of Robinson was unable to trace it out. I need not here detail those incidental allusions and topographical notices of the sacred writers, and those accurate measurements and references of Eusebius and Jerome, which serve to indicate the district in which it must have stood. It is enough to say that I was satisfied they all pointed to some place on the route we were now pursuing. It was, therefore, with an interest approaching to excitement we surveyed the position and examined the remains of every village and ruin we passed. But from the moment we gained the crest of the first ridge north of Beit Jibrin, there was one prominent object away before us which attracted our chief attention—a bare, white, conical hill, standing on the very edge of the great plain, and yet rising high enough to command all the rocky spurs up to the very base of the mountains. As valley after valley was passed, it became more and more conspicuous. At length we reached it, and rode over rubbish heaps and terraced vineyards to its summit. The hill rises about one hundred feet above the ridge that joins it on the east, and some two hundred over the level plain that sweeps its western base. It is crowned with the foundations of an old castle, and round its sides are numerous remains of ancient buildings. The view from it is most extensive. The whole plain of Philistia was spread out before us, variegated with fields of yellow corn, and red fallow land, and long reaches of grey wastes. Away on the southwestern horizon the white downs of Gaza and Ascalon mingle with the glittering waters of the Mediterranean. On the west we could see the little hill of Ashdod dark with olive groves: further to the right Ekron; and further still the white tower of Ramleh. The mountains of Judah rise up on the east in dark frowning masses; every peak crowned with village or ruin, whose name carries us away thousands of years back.

The modern name of this hill, *Tell es-Safieh*, gives no clue to its ancient name. The Crusaders built a castle on it in the twelfth century, and called it *Blanche-garde;* and the surrounding country became the scene of some of the daring adventures of Richard *Cœur-de-lion*. This hill, if fortified—as it evidently was from the earliest ages—would be the key of the Philistine plain on the east. Watchmen from its summit could see every hostile band that would attempt to break forth from the mountain defiles. The warlike Philistines would never have overlooked a position so commanding, and naturally so strong; one so well-fitted also for defending those vast corn-fields in which lay their wealth and their power. From the moment I set my foot upon Tell es-Safieh, I felt convinced that it is the site of the royal city of Gath.

What a life-like vividness did this discovery throw on some of the most romantic incidents of early Jewish history! The gigantic Anakim were annihilated by Joshua throughout the whole land; "Only in Gaza, and *Gath*, and in Ashdod," those impregnable fortresses, they remained. (Josh. xi. 22.) And from this place Goliath—one of the last of

giant race—marched out in his panoply of mail, the acknowledged champion of the Philistines, to threaten and defy the Israelites in the neighboring "valley of Elah," which we shall visit anon. (1 Sam. xvii.) And hither, a few years later, David came, a homeless refugee. When recognized, he feigned himself mad, and easily escaped into those thickets that cover the hills around. I had often wondered why David should have fled to Gath; and why, having at length propitiated the Philistine lords, he should have made it his home. Now, on the spot, I saw the reason. Here he was perfectly secure from Saul. He was on the very border of his kingdom, besides within a few hours' march of his native Bethlehem; thus able to keep up an uninterrupted communication with his friends through those mountain passes, and ready at a moment's notice to take advantage of any turn of events that might seem to favor his ambitious designs.

Descending through the terraced vineyards that cover the whole slopes of Tell es-Safieh, we were struck with the appropriateness of the old name *Gath*, "wine-press," for such a site even yet. An hour's hard ride up a green vale, fragrant with thyme, and spangled with wild flowers, brought us into the lower part of the "Valley of Elah." Before us, on the crest of a rocky ridge, was Jarmuth. On our right rose the ruin-crowned tell of Zachariah, doubtless the site of ancient Azekah. Here then we were close to the place where Joshua captured and hanged the five kings. (Josh. x.) After the defeat of Gibeon, and the rout of Beth-horon, the fugitives ran along the borders of the plain "to Azekah and Makkedah." Hotly pursued, they seem to have made for Jarmuth. They had got so far up the valley of Elah; but now, wearied and wayworn, they were unable to attempt the steep ascent; and seeing the foe close behind they hid themselves "in a cave at Makkedah;" one of those caves with which the whole region abounds. Their fate is well known. About a mile above this spot, on the right side of the valley, is a ruin called El-Klediah, answering to the position, and bearing some resemblance to the name of Makkedah. Two hours more over rugged hills brought us to Beth-Shemesh.—*Giant Cities of Bashan.*

BETTY'S EIGHTEEN YEARS AND GOD'S MOMENT.

When I first knew Betty C. she had been a religious woman for eighteen years; but all that time, according to her own account, she was an unsaved woman. She was not religious in just going to church or chapel, and being as good as her neighbors; she was earnestly religious, and anxious to be at peace with God and safe for eternity. According to the Bible, this was not enough; but it was a great deal more than Betty had once had.

Before these eighteen years she had been a very bad character. She had a shop which she kept open on Sundays, and by means of which, I was told, she was "a nuisance in the neighborhood."

The town missionary said to her one day, "Betty C., when will you cease your business on the Lord's day?" She answered him angrily, "Never till God sends a judgment on me." That week one of her children fell ill, and before the next Lord's day it was dead. Another was taken with the same disease, and the woman left the dead child with the sick one in the house, and hurried out to the town missionary's meeting. There he met her in the doorway, and exclaimed in astonishment, "Betty C., what has brought you here?" The only reply was, "*He's sent it!*"

The judgment she had called for had come, and it had burst the doors of her stout heart, and made her tremble before God. She went home and found the second child dead also. From that time the Sunday shop was closed, and Betty's ways were changed; but her heart was not changed; she was only moved by the terror of the Lord. When I went to see her she was ill, and almost broken-hearted with fear and disappointment about her soul. She was anxiously seeking peace, as she had been doing for eighteen years; but she could find none. "I've heard you preach," she said, "night after night; I come and listen, and gape, and swallow, but I can't get it."

Betty's mistake was in *seeking peace* instead of *seeking Christ.* And I had to leave her this time as I found her; for she was so occupied with her own feelings, that the sweet, simple gospel of free salvation brought her no comfort.

However, I gave her a little book of "Six Addresses," of which one was on the words, "He was speechless." Soon afterwards, I had good news about Betty, and I went again to see her. She was another woman—full of peace and joy, which she had never known before. She said her husband had been reading the book to her. They had got to the address I have mentioned, where the many excuses that sinners now have for putting away the gospel were shown to fail them when they stand face to face with the Judge. Her own words were: "God knocked me speechless in a moment, and I fell on my knees and began to cry out, 'What must I do? what must I do?' when all of a sudden something seemed to say to me '*If there was anything for you to do, God wouldn't have given Jesus to do it for you.*'"

With that word the Spirit of God carried the gospel home to her mind and heart. She

rose from her knees praising God; for she knew that she had got a Saviour in Jesus, and that her sins were all blotted out in His blood. Since that time Betty has been a joyful, humble Christian, telling those round about her what God has done for her soul.—*Liverpool Leaflet.*

Selected.

CHRIST, OUR ALL IN ALL.

I need no other plea
With which to approach my God,
Than His own mercy, boundless, free,
Through Christ on man bestowed;
A Father's love, a Father's care,
Receives and answers every prayer.

I need no other Priest
Than One High Priest above;
His intercession ne'er has ceased
Since first I knew His love:
Through that my faith shall never fail,
Even when passing death's dark vale.

I need no human ear
In which to pour my prayer;
My great High Priest is ever near,
On Him I cast my care:
To Him, Him only, I confess,
Who can alone absolve and bless.

I need no prayer to saints,
Beads, relics, martyrs' shrines—
Hardships 'neath which the spirit faints,
Yet still, sore burdened, pines;
Christ's service yields my soul delight,
Easy his yoke, his burden light.

I need no other book
To guide my steps to heaven,
Than that on which I look,
By God's own Spirit given;
And this when He illumes our eyes,
"Unto salvation makes us wise."

I need no holy oil,
To anoint my lips in death;
No priestly power my guilt to assoil
And bless my parting breath:
Long since these words bade fear to cease,
"Thy faith hath saved thee, go in peace."

I need no priestly mass,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires:
Christ died eternal life to win,
His blood has cleansed me from all sin.

I need no other dress,
I urge no other claim,
Than His all-perfect righteousness;
In Him complete I am:
Heaven's portals at that word fly wide;
No passport do I need beside.

THE ICEBERG.

BY DR. I. I. HAYES.

"Observe the little bit of ice that clicks in your tumbler at dinner-time. Observe it closely, and you will perceive how very small a part of it floats above the surface of the water—not more than one-eighth, at the farthest—while the remaining seven-eighths float beneath. Now, this little bit of ice is an iceberg in miniature—an iceberg in every essential feature, except that it did not, in all human probability, come from Greenland. In shape, in general transparency, in the play of light upon it, in its prismatic character, in its frequently-cavernous form, in the general shape of the projecting tongues which lie beneath the surface of the water, in the delicate mist which plays around its summit in the warm air, it is the very image of those great, floating monoliths of the Arctic frost which come sailing down Baffin's Bay with the polar current, in all their stately grandeur and magnificence, scorning, as they tread their watery way, the great billows of the ocean with a cold disdain, sending them away, moaning and shattered, in defeat, chilling the air for leagues around, yet gathering to themselves the gorgeous colors of the sky; immovable from their steadfast course, and majestic as the 'silvery moon,' that, like the iceberg, 'bathes its sides in the trembling wave.'

"The iceberg is the largest independent floating body in the universe, except the heavenly orbs. There is nothing approaching it, within the range of our knowledge, on this globe of ours; and yet it is, as we have seen, but a fragment of the ice-stream, which is, in its turn, but an arm of the ice-sea. And yet the iceberg is to the great quantity of Greenland ice as the paring of a finger-nail to the human body; as a small chip to the largest tree; as a shovelful of earth to Manhattan Island. Yet magnify the bit of ice in your tumbler until it becomes, to your imagination, half a mile in diameter each way, and you have a mass that is far from unusual. Add to this a mile, two miles in length, and you have what may be sometimes seen. I have sailed alongside of an iceberg, two miles and a half, measured with a log-line, before coming to the end of it.

"The name signifies, as we have seen before, ice-mountain; and it is truly mountainous in size. Lift it out of the water, and it becomes a mountain one thousand, two thousand, three thousand feet high. In dimensions, it is as if New York City were turned adrift in the Atlantic, or the Central Park were cut out and launched in the same place. An iceberg of the dimensions of the Central Park is far from unusual. And its surface is not in form unlike it either. It is undulating like the Park, and craggy, and crossed by ravines, and dotted with lakes—the water of the lakes being formed from the melting snows of the late winter, and also of the ice itself after the snows have disappeared before the influence of the summer's sun.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 20th inst.

Great Britain.—A deputation waited upon Earl Granville, Colonial Secretary, a few days since, and

dress asking for closer relations be-
sh colonies and the home govern-
anville replied, approving their re-
aring that he was opposed to colonial
independence.

The last passage of the steamship City of Brussels is said to be the quickest on record. The steamer left New York on the 4th inst. and arrived off Queenstown early on the 12th.

The London *Times*, in a recent editorial on the Alabama claims, asserts that if Minister Motley should propose that negotiations for a settlement be reopened in Washington, the proposal would be accepted; and adds, that it would be useless to talk of negotiation unless each side is prepared to enter upon it with confidence in the honor of the other. Americans charge that England did not show a proper feeling toward them during the war, and afforded unfair assistance to their enemies; to which the defence is that it was England's duty to abstain from showing feeling toward either side, and that the alleged unfair assistance was a strict observance of neutrality. To restore satisfactory relations between the two countries, the claims of the Americans for sympathy must be understood and respected, while they must understand the difficulties in the situation of the English, as impartial bystanders injured by a war in which they were bound to abstain from interference.

Ireland. — Serious apprehensions were entertained of a riot at Londonderry on the 18th, on account of the celebration of the anniversary of the famous siege of that city in 1689, an occasion which frequently calls forth evidences of enmity between Roman Catholics and Protestants. Unusual precautions were taken by the authorities, in preparing police and troops to suppress any disturbances, but the day passed over without any acts of violence.

France.—The authorities, on the 18th, ordered all Spanish refugees in Paris who were in any way implicated in the late republican attempt at insurrection, to leave the country. Among them was one deputy to the Spanish Cortes.

Spain,—The Cortes has adopted a resolution instructing the Committee on the Constitution to prepare a bill providing for the election of a monarch. Gen. Prim has publicly declared that there has been no change in the opinion of the government or of the Cortes on the question of the monarchy. The crown will probably be offered to the Duke of Genoa, but if he declines, the government will not favor the establishment of a republic.

Italy.—A Papal bull has been issued establishing regulations for the Council. The Pope declares that although the right of making propositions to the Council belongs to himself and the Court of Rome, he desires the members also to do so, on the conditions that every proposition be made in writing, and submitted privately to a council of bishops named by the Pope; that it have for its object the general interests of the Church, not of a particular diocese; that it be accompanied by a statement of the motives for its presentation; and that it be conformable to the spirit and traditions of the Church. The bill appoints the officers of the Council, naming five cardinals as *Legati* to preside over general congregations, from whom members desiring to speak must obtain an authorization on the day preceding that of the intended speech. Those who intend to propose canons must first submit them to one of four Commissions, on Faith, Discipline, Religious Orders, and Oriental Affairs, the members of which are to be chosen by the Council, a cardinal selected by the Pope presiding over each.

The French bishops, it is said, have protested against the Pope's interferenee in the deliberations of the Council. The Spanish bishops sustain him.

It is now stated that the report that the French government had informed the Pope that the proclamation of the dogma of Papal infallibility would release France from the political obligations of the Concordat, was untrue.

South America.—The war with Paraguay is said to be unpopular with the citizens of the Argentine Republic, and the idea is gaining ground that it would be best to withdraw the allied army from that country. Lopez is supposed to be among the mountains, but his exact position is not generally known.

The provisional government for Paraguay, estabtablishod at Asuncion by the Allies, has issued a decree abolishing slavery, and ordaining also that after the expiration of six months from the promulgation of the decree, all persons setting foot upon Paraguayan soil, will by that fact be free, whatever their previous condition.

Domestic—Judge Grier, of the Supreme Court of the United States, having resigned his position, the President has nominated, and the Senate confirmed, Edwin M. Stanton, late Secretay of War, to fill the vacancy. For the place vacated by the death of Judge Wayne, E. R. Hoar of Mass., at present U. S. Attorney General, has been nominated, but the Senate had not given its decision up to the 21st inst.

Early on the morning of the 18th inst., at the village of Stockton, Luzerne Co., Pa., part of a disused gallery in a coal mine the workings of which had been carried under the village, caved in, carrying down two double houses, each inhabited by two families. The occupants of one building escaped, but those of the other, ten in number, were buried in the ruins, and must have all perished. The fires which had been burning in the houses, at once caught to the fallen timbers, adding to the terrors and dangers of the scene. Some bodies were recovered a few days afterward, but the danger of further caving delayed the search. The pit formed, is described as about 150 feet long, 120 wide and 60 to 70 deep.

Congress.—The Senate passed on the 17th, by a vote of 45 to 9, the bill to perfect the reconstruction of the State of Georgia, providing for the convening of the Legislature heretofore elected, with the exclusion of those who had aided the rebellion, (unless compelled by direct physical force,) and without distinc ion of race or color, and requiring the ratification by said Legislature of the 15th amendment, as a condition of the admission of Senators and Representatives to Congress. The same bill was passed by the House on the 21st, by yeas 127, nays 51. A bill providing for the taking for the ninth census in the Sixth month next, passed the House, and in the Senate was favorably reported from the committee to which it was referred; but the Senate recommitted it, and adopted a joint resolution suspending until Second mo. 1st, 1870, all existing laws on that subject. This resolution was also adopted by the House. The law of 1850 would otherwise have come into operation, in the absence of any new law. A member of the House having made a speech in favor of repudiation, a resolution was introduced, declaring: "That the proposition, direct or indirect, to repudiate any portion of the debt of the United States, is unworthy of the honor and good name of the nation, and that this House, without distinction of party, hereby sets its seal of condemnation on any and all such propositions"; and it was adopted with one negative vote.

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A NEW YEAR'S GREETING.

"May the Lord enable our spirits to ascend in His love and unity, a sweet and holy sacrifice, imploring His forgiveness on all our shortcomings, and petitioning that He will grant, that in the year about to dawn there may be known by *us all*, through His grace, a vitality of love and power far greater than has yet been experienced. Dost thou not think we are losing much from want of a more steadfast faith in the power of *united* prayer?"

These words embody in substance the earnest desire and prayer of my heart for us all, and I am sure they will find a warm response in many of your breasts; wherever there is faith to adopt them as a prayer, let them arise from our hearts, not only for ourselves, but one for another and for all; let us implore for this "vitality of love and power far greater than has yet been experienced," and I cannot doubt as to the result. The truest prayer is that occasioned by a sense of *our need*, which has first been created within us by the spirit of Christ. The enlightening and convicting power of this spirit operating on our spirits, causes *us* to cry aloud for that which it reveals to us as *deficient* in us, and if we acknowledge our destitution and look up to Him who can alone supply all that we lack, this very prayer will become to us an earnest of the acquisition of what we crave. The spirit of the Lord will search the dark places of our hearts, and reveal to us perhaps what we little thought existed there; it will sift all our *motives*, and show us how frequently we have sought out our own ends in things that are past, when possibly we might have been unconscious of it at the time: it will cause us to exclaim with the prophet, "Unclean, unclean;" and under the contrasting sense of its own holiness will turn all our comeliness into corruption; and all this will it do that we may first be cleansed and purified, that the old leaven may be purged out, that so we may become "a new lump," to the praise and glory of Him who hath redeemed us.

It is the case with some, that the more they receive of this blessed Spirit, the more vile and sinful do they discover *themselves* to be; and there are seasons when this revelation of their own state by nature tends to discourage them; but if such would narrowly examine themselves, they would frequently find it is at such seasons as these that the most earnest and piercing prayers for something better than they possess, arise from the lowest depths of their being. This may show them they are in better company than they imagine; for these prayers are prompted by reason of the presence of the spirit of Jesus, who for our sakes has first descended into the lowest parts of the earth, and is the same who has ascended up far above all heavens, that He might fill all things. He it is who is virtually saying even to us, "If I wash thee not, thou hast no part with me;" which when once we recognize, we rejoin with Peter, "Lord, not my feet only, but also my hands and my head." Yes, it is indeed He who after repeatedly manifesting to you your weaknesses, infirmities and deep sinfulness, has yet caused you to aspire after greater holiness than you at one time thought was possible to be

attained. It is He who has caused you to crave for entire sanctification of body, soul and spirit, with such ardent longings as you never felt, *before* these depths in your own being were revealed to you. And will He beget these intense yearnings within you, and not cause you to realize them in His own due time? Will He give you to see that which you are convinced can alone appease the cravings newly awakened within you, and never cause you to possess it as your very own? Ah! no. He will surely lead you to all that is thus set before you.

And now that we are entering upon another year, let us unitedly join in a prayer of the apostle, of similar import to that with which we commenced this greeting. "May the eyes of our understanding be enlightened, that we may know the exceeding greatness of the power of God to us-ward who believe, even according to the working of His mighty power, which he wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. i. 19, 20. Let nothing short of this satisfy us, that so we may be enabled and qualified to meet the coming demands of the age in which we live, for truly we are living in eventful times. Perhaps the most remarkable phenomenon of the past three years, consists in the wide-spread spirit of prayer that seems to be poured out on the people of so many countries, causing them to ask and implore for a greater manifestation of the spirit and power of God than aforetime. Who can tell but that this is a preparing of the hearts of the people by God, for something greater than *we* have been wont to see in our days? It may be that the Lord is thus producing an appetite which can never be appeased, until He satisfy it Himself with the riches of His choicest treasures: that He is thus begetting a hunger and a thirst for the kingdom of God and His righteousness, which will importune until it be filled.

I cannot but think *we are* "losing much from want of more steadfast faith in the power of *united* prayer," It is for the lack of this faith that we do not more frequently and more earnestly "agree together on earth, as touching anything that we may ask:" and consequently it may be said of some of us, "we have not, because we ask not;" at all events not to that extent which we might have had, did a more lively faith animate us. Let us then, amend our ways; let us hereby "agree together," though many of us are distantly separated, to ask for this greater degree of vitality of love and power from God. This prayer need not be either formal or vocal; indeed, *it is* not so with many—it arises already from the hearts of some who have long seen how greatly it is needed; and the very fact of similar desires having been begotten in the hearts of these, may show us *by whom* it has been generated, and ought to serve as an earnest of its being answered in the Lord's own time.

The blessed combination of *love* and *power!* Not power without love; but, as the apotsle elsewhere describes it, "A spirit of power and of love, and of a sound mind." Let this be our earnest, our united prayer, that so with the manifestation of greater *power*, we may be guarded as on every hand, by receiving also larger measures of that love which "suffereth long and is kind, which envieth not, which seeketh not her own, is not easily provoked, thinketh no evil;" which, in fact, "never faileth," but will exist when all that is in part shall be for ever done away.

Let us follow after this, and we shall be found following after God in the footsteps of our Lord Jesus Christ. And then when it shall please God to answer our prayer, we shall see more clearly the "needs be" there has been for all our trials and provings by the way; the benefit also of the gradual and apparently slow manner in which we have been led along; how we have thus been *rooted* and *grounded* in love, in order that we might be the better able to comprehend, with all saints, the love of Christ; and that we may be *safely entrusted* with a fuller and richer measure thereof, than would otherwise be imparted to us. Then we shall see also, how that we have in measure been walking in the footsteps of Christ our Lord, so to enter upon our glory as he did into his: which, if we apprehended more fully *now*, we should be more patient under our tribulations, and rejoice in hope of the glory of God. Let us, then, run with patience the race that is set before us, looking unto Him who is the author and the finisher of our faith, who has trodden this very path, and in such a manner as to constitute Himself an example to us, that we should follow his steps.

But whilst thus "agreeing together" to make known our requests unto God, let us not forget to unite our "thanksgivings" with our prayers and supplications. Yea, let us be thankful unto Him, and bless his name for all his mercies toward us, for *we* can truly say with the Psalmist, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities;" and also with Daniel, "To the Lord our God belong mercies and forgiveness, though we have rebelled against him." We have not only to adore him for his "unspeakable gift," in that "when we were enemies we were reconciled to God by the death of his Son," but being reconciled, we have truly to magnify his name for the beginning of the communication of that life by which we shall *individually* be saved. It

is by virtue of this breathing of Christ on our souls, that we have in any respect become alive unto God; that our spirits have become quickened to seek God and to look up unto Him; that we have been enabled in any degree to cry unto Him, "Abba, Father;" and herein it is that Christ has become the author of *our* faith. So that whilst seeking, and properly so, for a more abundant measure of the spirit of Christ, we must not be unmindful of what we have already received, nor forget that the Lord looketh for *his own* with increase. It is to him that hath of this increase that more will be given, but from him that hath not of it will be taken away even that which he had received. I mention this, lest in expecting the "greater things" which are undoubtedly to come, we should be losing sight of that which we as undoubtedly *already possess;* and which, rightly used, will assuredly command a blessing from on high. "And now, may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ; to whom be glory for ever and ever." To Him let us at all times commend one another.—*English Tract.*

For Friends' Review.

TEXT-CLUSTERS.

The question "How to interest a Bible class" having received various, and many of them instructive answers, during the late Conference in this city, the importance of the subject may afford reason for committing to paper some suggestions derived from experience. As, when we walk through the woods or fields in summer, we often gather from among the flowers around our paths some to bear homeward, to admire longer for ourselves, and to show to others, not only for their own beauty and sweetness, but because they remind us of the meadow or forest from whence they came;—so we may find the Bible to be a great field, a world of beauty and richness, where we may gather and take home with us all that is most pleasant and wholesome, for food and medicine, for mind, heart and spirit. Collating texts, from the Old and New Testaments, all clustering around some central thought, and mutually illustrating each other, has been a favorite practice with many in scriptural study and instruction. I propose merely to endeavor briefly to exemplify this. Young pupils especially may have their attention drawn in this way by asking them to look out and read the references themselves, while the connection is shown by the leader of the class, from time to time.

Thus, let it be asked, "What is the shortest verse in the Bible?" Many will be likely to remember, John xi. 35—"*Jesus wept.*" With this, so full of deep and solemn teaching, in the minds of all, let them be turned to that which is next to it in brevity—1 Thess. v. 16: "*Rejoice evermore.*" What a marvellous contrast! And yet what a close connection. It is *because* Jesus wept that we may rejoice. Since he has borne our griefs and carried our sorrows, and in his stripes we are healed, therefore our joy may be full. Next, let it be observed that the same chapter (1 Thess. v.) has three other short and very remarkable verses,—(17, 19 and 25,)—"Pray without ceasing," "Quench not the Spirit," and "Brethren, pray for us." How much there is in these!

For another example, reference may be made to our Lord's parable of the mustard-seed, that groweth to become a tree, (Matt. xiii. 31, 32;) and the same may be found expanded in other texts, foreshadowing the growth of religion in the heart. *Rooted* and grounded in love, (Ephes iii. 17–19.) Rooted and built up in Christ, (Coloss. ii. 7.) As the *stem,* is hope, that maketh not ashamed, (Rom. v. 5;) for we are saved by hope, (Rom. viii. 24, 25;) and as the *leaves* that spread out under the light of God's love, and breathe day by day the atmosphere of his Spirit, is that holiness, without which no man shall see the Lord, (Heb. xii. 14;) as he that hath this hope in himself purifieth himself, even as he is pure, (1 John iii. 3;) so that the whole life may acceptably worship God in the beauty of holiness, (1 Chron. xvi. 29.) So may joy be compared with the *flowers,* (Philipp. iv. 4;) charity, with the *fruit,* (Coloss. iii. 14, Ephes. v. 2, 1 Corinth. xiii. 1, 2 and 13.)

Other somewhat similar Bible lessons may, if acceptable, be proposed in a future communication. H. H.

THE HOLY SPIRIT.

The Spirit came to inaugurate a new era, and make our hearts His home; came to bear witness to Christ; to take of the things of Christ and reveal them to us; came to act as Christ's vicegerent on earth; to fix the eye of our minds on Christ; to stir up our dead consciences, to assist our endeavors to be holy, to quicken our sensibility, to make our bodies His temple, our souls His empire, and to renew us more and more, till we come to His Heavenly kingdom. To the Spirit we are indebted for every conquest we achieve over our spiritual adversaries, and for every step we take in our heavenward path. Whatever is lovely in the Church is the prod-

uct of His quickening influence. "It is the Spirit that quickeneth."

Only let the quickening and germinating influences of the Spirit be more ardently sought and obtained, and like a genial thaw in spring, there will be a melting away of unhallowed prejudices; there will be an expansion of generous sympathies; there will be a budding forth of precious graces and productions, unfolding a beauty and perfume, like the smell of a field which the Lord hath blessed. Inward impulses will spring up into outward manifestations. The heart will touch the lip and transform the life—and the seeds of divine grace will appear green on the surface, growing in all the luxuriance of a spiritual vegetation. T. APPLEGATE.

THOMAS PIERCE.

BY W. C. WESTLAKE.

(Continued from page 276.)

The change depicted in the life of Thomas Pierce—the loss of the joy and peace of soul which he had before realized, and the sadness of spirit and restlessness of life which succeeded this change—is thus mapped out for us in his own testimony, by one whose personal experience should warn us from the rocks upon which he, through unwatchfulness, "having put away concerning faith, thus made shipwreck."

About this time he married into a Unitarian family, and although attentive to his business at Newport, it proved unsuccessful, and in 1820 we find him with his wife and one child emigrating to Van Dieman's Land, where he settled in business.

About the year 1834 his temporal affairs, which had been so far prosperous, suddenly changed. All that he possessed was swept away as by a flood, whilst a wife and four children now depended for existence upon his sole exertions, in a land far away from those friends who might have assisted him. To this affliction also was added about this time the loss of a sweet little girl of three years old, who sickened and died after anxious and prolonged watching. This accumulation of troubles so wrought upon Thomas Pierce's mind that his own health gave way. He was attacked with nervous fever, and three days after the death of his child it appeared as though his own life would be taken. Whilst lying as at the very portals of eternity without expectation of recovery, he had a remarkable visitation. It appeared to him as though "with exceeding distinctness and brightness," the words were conveyed to his mind: "Did I not take thee from the deepest of sin, from the lowest depths of infamy, to be mine own; did I not conduct thee in safety to England, where I would not suffer thy endeavors to prosper, for it was here in this sinful place that thou wast wanted? Thou wast conducted here in safety, but thou gavest me not thine heart. In all thine endeavors thou hast been unsuccessful, thy labors always were abortive—nothing but affliction will turn thine heart. I have taken the life of thy child, and now I have laid thine own head low." He further narrates that his numerous sins from youth upwards, many of which he had long forgotten, rapidly arose before his view with intense vividness, and with them a solemn voice of warning for the future, whilst pronouncing his recovery, which from that period gradually took place. He now gave himself up to prayer, meditation, and reading the Holy Scriptures, though his Unitarian views remained for a while unaltered. He had at this time little religious communion with any, and he records his longing for fellowship with other religious professors.

"Many times (he writes) have I stood watching the numerous congregations flocking to their places of worship, and been affected even to tears at the loneliness of my own situation; and at such times have I often retired into solitude and spread my cause before the Lord, earnestly desiring to be taught the right way; to be confirmed in my views, or made to see their unsoundness. I searched the Scriptures earnestly and with prayer, but, alas! I only looked to have my understanding convinced, and neither expected nor sought for that divine grace which alone is able to keep us in the right way, or preserve us when we are therein."

In this seeking condition of mind he attended various places of worship, but without much comfort; and it was at this period (1837) that James Backhouse and G. W Walker visited that colony on Gospel service. He was tempted (he says) "more out of curiosity than from any hopes of liking either them or their doctrines," to attend one of their religious meetings also. Something was spoken, and although the "times of silence were wearisome" to him, he thought he would go again. Afterwards he requested an interview with these Friends. He says:—

"I knew very little about this Society in any way, or the peculiar doctrines they held. I had never met with any books respecting them; their very singular carriage and dress could not fail to attract my attention, yet deeming it to proceed from affectation or enthusiasm, I thought they were scarcely worth my notice. . . . . I found them very intelligent persons. They supplied me on request with some of their publications, one of which, I believe, 'Biblical Notices,' by J. J. Gurney, particularly attracted my attention, and its close reasoning somewhat shook my faith in my doctrines. I am induced to think (he adds here very pertinently) that one of the reasons of our becoming so firmly attached to peculiar opinions is, that we read with pleasure books approving of our own views, and refrain from those which oppose them.

A stronger reason for the diligent and prayerful study of Holy Scripture as the only repertory of Truth could not well be advanced

than this disposition to read "our own side" only. It is not needful that we should record how the light again broke upon his watching eyes—how the "wearisomeness" of the times of silence vanished and he found them to be seasons of inexpressible comfort. He felt that the sweet influence of the Holy Spirit arose in his soul, "at times filling his bodily frame." His heart was contrited, and tears would force themselves to his eyes. Under such inward visitations of heavenly love he walked with fear and joy:—

"I laid down my former religious opinions and creeds at once, believing them to be as chaff or empty shells, in comparison to that *substance* I was now mercifully favored with. A conviction took hold of my mind that my Heavenly Father had been pleased (to use the words of the apostle) 'to reveal his Son in me.' As I read the holy writings, it was surprising to me how differently they were opened to my understanding, and texts were often brought to my memory with a light I never saw before."

But this spiritual rejoicing was not without its earthly trials. The giving up of his Unitarian views and the abandonment of formal daily family prayers proved (he says) "a bitter draught to my dear wife; and, as we tenderly loved each other, it was the cause to each of us of deep-felt regret. But I had tasted of the sweetness of the fountain of living water, and could not willingly suffer anything earthly, however near and dear, to separate me from it."

About a year after this we find another touching allusion to the same subject:—

"I had also another sweet reward given me by my blessed Redeemer, even the turning of my dear wife's heart to see and love His holy law and follow Him even as I had done. This was accomplished through much bodily suffering, the remembrance whereof is exceedingly painful, but the result precious."

They both became united to the little body of Friends in Van Dieman's Land, attending their meetings and rejoicing together in the truth, "walking in the fear of the Lord and in the comfort of the Holy Ghost." His outward circumstances rapidly improved. As a law-writer in Tasmania he was now making a comfortable subsistence, when his father, anxious for his return to England, wrote an earnest appeal, and offering to retire from business in his favor. After much "trying of the fleece, wet and dry," Thomas Pierce decided on returning to his native place; and, after a very affectionate leave-taking with the little band of fellow-disciples with whom they were now so closely bound, he set sail for England in Second month, 1839, with wife and five children, where he arrived safely in Seventh month following.

During a terrific storm which occurred off the Brazil coast, and in which the sails were shivered from the yards, and the blows on the ship's side were so terrific that it appeared the ship must founder, he says, "he was favored to attain to the place of true prayer, and was strengthened to humble himself and renew his covenant with his Heavenly Father that his life should be spent in His service if he saw meet to spare it yet longer."

Although we have already quoted so largely concerning the first half of his career, we cannot refrain from extracting the following picture of one honored and lovingly remembered by not a few of our elder readers:—

"On the 3d of Tenth month, 1857, my two friends James Backhouse and G. W. Walker left the colony. Through continued intercourse with them they had risen very high in my estimation. I loved them as brethren, parted from them with tears of regret, and prayers for their welfare followed them. Another dear friend named Daniel Wheeler, who had been paying an extensive religious visit to the South Sea Islands, left the colony soon after them. His great age, with hair white as silver and a benevolence that beamed forth from his countenance, gave him a patriarchal appearance. All who knew him loved him, and I loved him chiefly because he was, together with his son Charles, one of the small company who met with me in the Saviour's name and participated together of that Bread which cometh down from above and giveth life to the world. It was a saying of his, when any reference was made as to the improbability of his safe return home on account of his age and many infirmities, '*That it mattered little where the soldiers of Christ fell, so long as they were in their ranks.*'"

Having thus rapidly traced the eventful career of Thomas Pierce until the time of his final settlement at his native place, the remainder of the pages allotted to us will be confined as closely as practicable to his connection with the religious Society to which he was so ardently attached.

In the new fields which opened before him in this country, there was at times much to discourage so fervent a temperament. The close ties which, in a foreign land, bound up the little company of *convinced* Friends in Tasmania, were missed by him amongst the hereditary members in this country; and the impulsive zeal of the new convert was at times chilled by the listlessness and lukewarmness of the calmly-contained body of Friends here. "Those who are only *educated* as Friends (he has frequently said to the writer) know not the treasure to which they are the heirs. None but those who have bought the truth, the hidden treasure, can appreciate its value, or comprehend the inexpressible joy which its possession brings to those who, having been brought up in another profession, have become Friends only through heartfelt convincement."

Although, in his first visit to London, after landing, he thankfully records that the meetings he attended there were "covered with the same Almighty Power he had known first in the Antipodes—the same yesterday, to-day, and forever, both here and there, 'God

over all, blessed forever;'" and the visits to Newport of our late friends John and Martha Yeardley, in company with Caroline Norton, at this period, "much refreshed and strengthened them, testifying that they were bound up in the same bundle of life," yet he thus records his sorrowful feelings, shortly after his admission into membership in this land, in 1840:—

"I soon found reason to believe that the Friends of these parts were not in that flourishing state which our beloved Friends of Hobart Town were. There appeared an insufficient dependence on the Great Head for instruction in disposing of the matters which came before the several meetings. This caused me much mourning and sorrow; and once my spirit was bowed down, and as I attempted to speak a few words the tears and sobs which accompanied them so overpowered me that I became melted even as a little child."

There being no Friends' meeting-house at Newport, he was in the habit of sitting down at home with his family for divine worship; but encouraged by Elizabeth Dudley and others, who at this time visited the Island on Gospel service, it was decided to adapt some premises in the possession of Friends for that purpose. In conjunction with members of one or two other families, who had been drawn towards Friends through the ministry of John and Martha Yeardley, a small meeting was accordingly opened, and, as may be supposed, zealously attended by himself and family. Although very few met together—often only some four or five in the morning, and two or three in the evening of First-day—he records these meetings as being "seasons of divine favor;" and, encouraged by the spiritual comfort and strength ofttimes received at these silent gatherings, they felt abundant satisfaction in thus assembling.

It was also instructive to observe his watchfulness lest the affairs of this life should encroach on those of eternity. Notwithstanding the anxieties at this time of an increasing family and a small business, he regularly, to the end of his life, closed his shop during the hours of the week-day meeting, that he and his family might attend. Thus endeavoring to seek *first* the Kingdom of God and His righteousness, he lacked not the promised blessing of all needful things being added. This concern to carry religion into daily life, earnestly desiring to remember God in all his ways, and that his daily path should be directed of Him, was a very conspicuous feature in his character. Instead of being "religious by fits and starts," or on certain days and hours, those who were closely associated with him felt that, though in much simplicity, he seemed at all seasons surrounded with an atmosphere of religion, living constantly under its exercise. Another noteworthy trait was his zeal in attending all the appointed meetings for church discipline and church affairs.

"Now being admitted into the privilege of membership with Friends (he writes at this time,) it became incumbent on me to attend their Meetings for Discipline, which were held at Southampton, Fordingbridge, and Poole, alternately, each month. The two latter being nearly forty miles from Newport made them difficult of access; but I did attend them, and as my trade was not very productive, I soon concluded to try and walk to them, which, after a time, I was strengthened to do."

(To be concluded.)

INDIAN CORRESPONDENCE.

Extracts from a letter received by a Friend, from Joseph Newsom, dated Kow Agency, near Council Grove, Kansas, Eleventh Month, 12, 1869.

. . . We left Indianapolis with the blessings and prayers of our friends, for this place, on the 7th of last month, arriving here on the 13th. We were kindly and affectionately received by Mahlon Stubbs, Agent, Mahlon Newlin, Trader, and Nathan Pierson, Superintendent of the Mission School, and their families. I came as Farmer for them. Our four families, including thirteen children and four employees, young Friends, make in the aggregate, (when all at home,) twenty-five members of our Society here. We held our first meeting and Bible class last First Day, which we consider as an established practice. We expect very soon to get our various departments in hand, so that we can open our week day meeting regularly on Fourth days, at eleven o'clock. Having twelve young people in our families of a suitable age to go to school, we decided to employ a teacher for *them* specially, and the school has closed its first week very satisfactorily. . . . .

We feel that the work in which we are engaged is a great one, and that many Sanballats and Tobiahs hover near us, but with the example of Nehemiah, in his orders to the children of Israel while rebuilding the walls of Jerusalem, before us, and ability to discern between thing and thing being given, and properly heeded, we shall hopefully move onward.

Our Reserve is nine by fourteen miles in area. The soil is good, timber and stone plenty, but no coal; water plenty and good. The Southern branch of the Union Pacific Railroad passes one-fourth of a mile from our house, and ten miles through the Reservation. There are about 200 families of Indians, and total number of individuals 685. There are 130 stone houses, the balance are log houses; but very few of the Indians live in their houses, preferring wigwams and tents. I have visited many of them in their tents. They greet me kindly with "How-wa-gosa" (how are you farmer) I answer "Yolla" (well or good,) or "Pe-si-ah," (bad or not well.) The Chief

Allego-wah-hu, took dinner with us yesterday, and behaved himself quite genteelly.

There are 22 children entered in the Mission School, but it is very difficult to keep them there, as confinement is very repugnant to their former habits, so that not more than 16 have remained one week at a time. . . I am having all the timber that is down cut for the railroad, and put along the line of road. I use all the Indian labor that I can get, but they dislike labor so much, that I have to employ some white laborers. I am consequently in the saddle about half the time.

About 200 of our Indians are out on the Plains on a buffalo hunt, and will not be back before the 1st of Second month. We heard a few days since that they were killing very many, which is good news for us, for if they do not do well, we shall be compelled to appeal to Congress for an appropriation to feed them, as they are very poor, and their annuity is nearly gone. The money for wood and ties will not be sufficient, unless they get buffalo meat and robes. All our predecessors have asked and obtained appropriations for winter supplies, which we are anxious to avoid the necessity of, and have good hopes of doing. The winter thus far has been mild, no snow, and very little cold weather. . .

We have a satisfactory visit this week from J. S. Hilles, and J. C. Tatum from Philadelphia, which seemed to bring us very near our distant friends, and since being here, Mary Rogers and James E. Baily have visited us in gospel love; hence you will perceive a loving Savior will not desert us in his instrumental helps, as well as immortal presence. We believe his promises are renewed every morning, and we earnestly pray that we may be kept in the appreciation thereof, and render unto Him due thanksgiving and praise.

OUR KNOWLEDGE OF DISTANT WORLDS INCREASING.

We are living in an age when all the activities of the human mind seem stretched to their utmost limit in the effort to increase the mental and moral acquisitions of their possessors. Students and men of business are alike earnest and indefatigable in seeking to enlarge their treasures. As the result, while wealth is developed so largely, the bounds of human knowledge are wonderfully increasing. The secrets of nature long hidden from human intelligence and comprehension are being revealed, and we are coming to know more, not only of the planet on which we live, but of the distant worlds that roll above us.

The discoveries of the telescope have indeed been wonderful, bringing to our view countless worlds never visible to the naked eye. But a still more wonderful instrument has been discovered, which now, in the hands of scientific men, is analyzing the composition of these worlds, revealing the substances of which they are made. This simple instrument is the *spectroscope*, which determines the elements of the light that comes to us from distant worlds, as the solar spectrum separates the different rays that combine to make the pure light of day.

It is comparatively a recent discovery, but already its revelations have been wonderful. Astronomers by it discovered that a small star in the Northern crown, which suddenly blazed out with the unwonted brilliancy of a star of the first magnitude, was really a *world on fire*, and the intense light was caused by the burning of hydrogen gas by which it is surrounded. The nebulæ, also, which astronomers have hitherto supposed to consist of stars so numerous and remote that their light was blended and confused, have by it been determined to be but luminous gases.

But perhaps the most interesting discoveries of this wonderful instrument were connected with the last eclipse of the sun, August 9. This phenomenon was observed with great accuracy by several scientific parties, stationed at different places in the line of its totality. Many interesting questions of great importance to the astronomer and the navigator were to be determined. It was left to the spectroscope to determine the character of the mysterious red flames that blaze out from all sides of the sun when eclipsed by the moon. The spectroscope, when applied to this corona, settled the question that these flames were not, as supposed, reflected light, but self-luminous and gaseous, being in fact burning hydrogen, whose waves dart out into space from the surface of the sun to a distance equal to half its diameter. Rose-colored flames of great beauty were noticed along the edge of the sun's disk, some of which proved to be mountains of flame, with a base 150,000 miles in length, and 75,000 miles in height. The question is settled by these and other observations, that the sun is entirely surrounded by an atmosphere of burning hydrogen thousands of miles deep.

Not only were these peculiarities of the eclipse noticed and analyzed, but the same wonderful instrument has even analyzed the composition of the sun's surface, proving that it contains at least sixteen different metals, most of which are known to us upon the earth. It also detects and reveals the elements that make up the other planets, and even the distant stars. If these truths are revealed in the infancy of this science, what may we not expect to learn of the wonderful works of God throughout the universe as the science advances in its revelations, and unfolds to us more of the handiwork of the great Architect.

The physical phenomena of the eclipse in August, as seen where it was total, were of exceeding interest, beauty, and sublimity. All beholders were impressed by it with a new sense of the power and glory and goodness of the Creator. The importance of the light and heat of the sun to our existence was sensibly proved by the fact stated by Prof. Eaton, of Brooklyn, who observed it at Burlington, Iowa, that had the thermometer continued to fall for twenty-four hours as it did during the eclipse—had some Joshua been able to stay the sun and moon in their course but for that time—the earth would have frozen two feet deep.

Prof. Eaton, in a lecture upon his observations and impressions, stated that he had seen all the interesting countries of the Old World, and viewed many wonderful sights, but with the exception of the eruption of Mount Vesuvius, he would rather lose the memory of all, than of that three minutes' experience on Burlington Heights.—*American Messenger.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 1, 1870.

The March of Time.—In meeting our subscribers on the opening of a fresh decade of years, we make no formal presentation of "the compliments of the season;" but we think of the days of former years, of the shortness of human existence, of the march of the centuries and of the sublime unchangeableness of the Author of being, to whom a thousand years are "as a watch in the night," and by whom the six inconceivable geological spaces were summarily referred to as so many *days*. How startling seemed the click upon the cog-wheel of Time when we first wrote the date 1820. And has not the opening of every decade seemed to us more impressive than an ordinary New Year's Day? Yet, as said of old the historian of those six geologic periods, "we spend our years as a tale that is told: The days of our years are three-score years and ten, and if by reason of strength they be four-score years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away." "So teach us to number our days," said the writer of the Pentateuch and of that wonderful composition the 90th Psalm, "that we may apply our hearts unto wisdom, and let the glory of the Lord our God be upon us!" We commend as a theme of contemplation for to-day, that sublime prayer of Moses, in which, retrospecting his inspired vision of creation "before the mountains were brought forth," he declared that He who long afterwards "became flesh and dwelt among men," had himself been "our dwelling-place through all generations," and emphatically asserted the Deity of Christ—"even from everlasting to everlasting *thou art God.*" What a glorious combination! Our Creator, ("by whom the worlds were made,") our dwelling place and our Redeemer! The Holy Spirit in the beginning brooding over the face of the waters; and in these latter days brooding over the otherwise dead waste of human spirits, "to give us the light of the knowledge of the glory of God, in the face of Jesus Christ." Let the day be given to His fear and service—

"For oh! eternity's too short
To utter all His praise!"

Disarmament.—*The Herald of Peace,* (a long established and valuable London paper,) is largely occupied with copious extracts from journals of France, Germany, Belgium and Sweden, in advocacy of Peace and Disarmament. The French journal *Le Siècle* has long urged the Berlin Government to take the initiative. It now publishes a paper from a *Berlin* correspondent, who says: "We openly proclaim that our object is this—to deprive crowned despotism of its power of home and foreign mischief." To the Chamber of Deputies at *Dresden,* the following motion has been presented:

"That it may please the Government to employ all its influence with the North German Confederation in order to obtain a reduction of military expenses, and to take measures for a general disarmament."

The French journal *Le Havre* says: "The rallying cry of Democracy must henceforth be Disarmament; and we see with pleasure that the *Reforme* is opening a campaign against war."

We might fill our paper with striking paragraphs showing how deep a hold the lovely *peace idea* has taken upon the popular mind of Europe. Arguments and statistics of a political-economical nature, and wholly irrefutable, are blazoned before the world. These must convince the judgment of thinking people. But to make a *permanent* public senti-

ment, one which will stand firm when national agitations

"Cry havoc! and let slip the dogs of war,"

requires higher, purer and unselfish motives. Before all Europe it has now been eloquently "demonstrated in detail, the damage which even a short war occasioned both to the wholesale and retail trade." This is very good as an incidental argument; but it will not head off the battle of Armageddon, or cause the nations to learn war no more. We want, we need a Christian testimony—one that will stand when both wholesale and retail trade are to suffer. The teachings of our Lord and the loving words of the beloved disciple are wanted to convince immortal beings, that we should do as we would be done by—(never was better law or sounder logic than the golden rule)—that he that hateth his brother is a murderer, and that no murderer hath eternal life abiding in him. Let the statesman and the political economist study LOVE, which is the first, the second, and the new commandment—the synopsis of all law. Hate is the basis of all war. Love is the sure basis of peace. The "spirit and wisdom of Jesus" are *peaceable*. Christianity furnishes the argument, the motive and the power that must extinguish war. Pure Christianity is an atmosphere in which war cannot exist. From the panoply of God, stored in the Christian armory, let the champion of Peace draw all his weapons. Without these he may impress the understanding and convince the judgment, but he will not so correct and convert the heart as to make it permanently proof against those lusts "from whence come wars and fightings."

SECTARISM.—The essay of F. Firth on the Philosophy of Religious Sectarism (*See Review of 11th month 13th and 20th*) has called forth some reflections from a valued friend, who deprecates the spirit of sect, and who longs for that indissoluble oneness in Christ which would be the preventive against schisms in the Church which is His body. With much that our friend has written we sympathize. We are ready to hail every tendency towards true Church union. There was something to us very pleasant in the flowing together of the large masses who now constitute the Presbyterian Church, and we think that there are other religious organizations which might as well serve the Lord together as one household of faith, if only they would cherish fervent Charity, lay chief stress upon those essential points in which they are really united, and, making allowance for the rights of private judgment and for mental idiosyncrasies, leave a free and wide margin for individuality, in matters respecting which men may differ whilst maintaining in perfect integrity the precious unity of the Spirit in the bond of peace. Far from us be that libertinism which would allow every latitude of religious opinion. Some test there must be, and some terms essential to fellowship in a Church organization. Cowper states his view of the terms:

"What think ye of Christ?—is the test
To try both your faith and your scheme.
You cannot be right in the rest
Unless you think rightly of Him."

A living faith, both theoretic and practical, in the Lord Jesus Christ and His offices, including a full acceptance of the guidance of His Holy Spirit, will make a safe Church member from whom we should regret to be severed. How sad it is, then, to see a section created, a schism forced, because two classes of Christians, holding one common faith, differ in opinion as to whether a third class hold the same doctrine. Divisions have sometimes been based upon insufficient issues—sometimes upon a muddled misconception of facts, and the wounded Church laments that

"Doubt and discord step 'twixt mine and me,
Joining their strength to that which with me copes."

We have met somewhere with the thought that the real Church of any neighborhood consists of the converted souls of that neighborhood; not, that this *should be*, but that such *is* the actual fact. Sectarianism steps in and disturbs the body of Christ—seizes a man by his idiosyncrasies and drags him off from those with whom he had sweet communion and spiritual oneness, and lands him in a sect. These sects all claim to draw their nourishment from "Jerusalem above, which is the mother of us all," yet the ways of Zion mourn while sectaries expend their strength in building impregnable walls about their special Zions, and millions of heathen remain unconverted, because the laborers who should go

out into all the earth are wanted at home to man Sectarianism's wall, portcullis and moat.

We are no levellers or ancient land-marks which the fathers set up in the Truth, but we love the wisdom with which the Church at Jerusalem sought to prevent the formation of sects by deciding to lay upon believers no other burthens than what were held to be "*necessary things.*" Our soul's desire is, that we all should strive and agonize to be *in Christ.* This attained, we shall be *one in Him,* and the "Unity of the Spirit" will be a secure cement for every Church. And then—lift up your eyes, oh lift up your eyes, and behold the fields white unto harvest! Surely the prayer which our Saviour enjoined will arise spontaneously in many hearts.

Who was George Fox the Younger?—A Friend residing in the far West requests an answer to this question. It appears that under the preaching of the distinguished reformer bearing the same name, he and James Naylor and Wm. Dewsbury were simultaneously convinced of the Truth. This was in the year 1651. Many others were reached at the same time: the three mentioned all became eminent as ministers. The subject of the present inquiry, although older in years than his cotemporary of the same name, to avoid confusion and mistake, and in recognition that his spiritual father was in Christ before him, voluntarily assumed the name of *George Fox the younger.* This signature he appended to his epistles and other writings, and thus he secured his object of distinct identification. He was a brave champion of Christian truth, and bore abuse and imprisonment with meekness, yet nothing daunted by the terrors of man. When he was preaching at Harwich, a rude mob, incited by the Mayor, interrupted the meeting, and he boldly exclaimed: "Wo, wo to the rulers and teachers of this nation, who suffer such ungodliness as this and do not seek to suppress it." For this he was imprisoned, his friend Robert Grassingham accompanying him in pure love and sharing his sufferings. Whilst a prisoner, he wrote an Epistle to King Charles II., which was personally delivered into the Sovereign's hand by R. Hubberthorn, and afterward printed. We quote a few fearless words:

"It was the just hand of God in taking away the kingdom from thy father and thee; also it is the just hand of the Lord to take it again from them and bring them under thee: though I shall not say but that some of them went beyond their commission against thy father when they were brought as a rod over you; and well will it be for thee if thou becomest not guilty of the same transgression."

In the year 1660 he wrote again to King Charles in innocent boldness, expressive of great pity towards him for his soul's sake, telling him plainly that by his great wickedness he had grieved the Holy Ghost. By this letter the King was touched at heart, and when his brother the Duke of York, who was "violently set against the author," advised severe punishment, Charles answered, "It were better for us to amend our lives."

In 1661, being imprisoned in Lambeth-house, and continuing valiant for the Truth, he wrote several pamphlets and epistles, replete with decided ability, and, as the course of events proved, marked by "the testimony of Jesus, which is the Spirit of prophecy." In one of his books, probably his last, written very shortly before his peaceful and blessed exit from time, he said: "My life is in the hand of my Maker, and not one hair of my head can fall to the ground without His providence. He hath redeemed my soul from hell, and my mind from the earth; and He hath given me His good Spirit to lead me. I am henceforth no more my own, but I am the Lord's, who hath formed me to His praise, and hath brought me forth that I may sound His powerful truth amongst the people. Therefore must I not fear man." A striking prediction written by him in Lambeth-house was so signally realized as to cause its republication four or five years after his decease.

American Travellers.—By our English exchanges we find that our Friends Jas. Owen, of Iowa, and S. F. Smiley, of Baltimore, are satisfactorily pursuing their Christian service in England. The exercises of our dear Friend S. F. S. in Scotland, the Orkneys and Falklands, &c., have told, only temporarily, we trust, upon her health and it is understood to be her prospect, after some comparative rest with a family of American Friends at *Torquay,* if able, to resume her labors in the North in warmer weather.

Australasia.—J. J. Neave and W. Robson are still plowing the South Pacific Ocean

and sowing seminal truths in the isles afar off. In several of these they have had satisfactory meetings. At Raiatea they received much kindness from the King's grandmother, from the Regent and principal men. The King presented them with quantities of pumpkins, yams, bananas, taro, cocoanuts, sweet potatoes and a pig. Twenty-five prominent individuals by invitation visited them on shipboard. Next day the school children and their teacher visited the ship, and our Friends endeavored to make the opportunity a profitable one. At Tahiti their hearts were pained with the prevalence of intemperance and other vice, and of popery. The King himself, though kind and helpful to the missionaries, is sadly dissipated. They passed on, having opportunity in the different islands to proclaim the gospel of the dear Son of God. Reaching Raratonga, the missionary, named Chalmers, was soon on board with a cordial invitation to his house.

"The people had heard that two Friends were coming to see them, and the visit of Daniel Wheeler was fresh in the minds of some of the older ones, which raised their expectation and left us with an open door."

They had several religious meetings, as was afterward the case at Savage Island, Tutuila, Apia, &c. Way opening unexpectedly for their return to Sydney, our dear Friends fonnd it right to avail themselves thereof.

London. — The London *Friend* gives monthly accounts of religious and philanthropic movements under the care of our Religious Society in the Metropolis. The localities enumerated may not be familiar to most of our readers, yet the fidelity thus evidenced to the requirements of the day, must be interesting and gratifying to us all. Jonathan Grubb recently spent a fortnight in that city "visiting various philanthropic institutions, and holding many religious meetings"—at Burdett Hall—the Juvenile Mission Rooms—the Sewing School at Ratcliffe Meeting House—a temperance meeting at the Mosley Street Schoolroom—a meeting with the poor at Peel Meeting House—one at Bedford Institute—at Bedford Hall Meeting—at the Agricultural Hall—the Bedford Scholars' Meeting—&c. Friends have District visitors and teachers in Spitalfields, and various First-Day School, Home Missions, and other efforts. The spirit in which these are conducted is in a degree indicated by the following note: "The desirability of retaining some hold on our First-Day scholars, and the extension in some way of the benefits of religious fellowship to the attenders at our Mission Meetings, were felt to be subjects of pressing importance."

Our Advertising Sheet.—Attention is invited to the advantages which the *Review* presents as an advertising medium. Its extended circulation among a class of persons whose business patronage it is desirable to secure, has caused many offers of cards which we have been obliged to decline. Whilst the proprietors of the *Review* do not undertake to endorse the contents of the Advertisement Sheet, they exercise a care to exclude those which appear delusive, extravagant or of doubtful propriety. The Publisher solicits advertisements strictly conscientious in their language, of a character that shall not conflict with the high moral tone which we aim to maintain in every department of this periodical. Communications on this subject should be addressed to the Publisher.

Acknowledgment.—Received for Tennessee fund —From Hudson, N. Y., $5.00. From three sisters at Central Village, Mass., $7.00. From Rahway, N. J., $12. Dartmouth, $10. Sturbridge, $5.

DIED.

ROBERTS.—On the 5th of Twelfth month, 1869, Anna Maria Roberts, in the 76th year of her age; a beloved Elder of Philadelphia Monthly Meeting. We believe it was the concern of this our dear friend to be found daily walking in the Lord's holy, preserving fear; evincing by her meek and quiet spirit, and her circumspect life and conversation, an instructive example to others. She was favored to meet her approaching end with a calm, confiding trust in Him in whom she had believed, verifying the Scripture declaration, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

HEATH.—At Monterey, Mass., on the 31st of Tenth month, 1869, Lydia C. Heath, daughter of David and Catharine Devol, of Saratoga Co., N. Y., in the 34th year of her age; a member of Moreau Monthly Meeting. In the life and death of this dear Friend were strikingly exemplified the gifts and graces of the Spirit. Early visited and imbued with the love of Christ, the sweet and gentle influences thereof characterized her life as a Christian Friend, a wife and mother. With no cloud obscuring her vision of coming glory, she died triumphant in the faith, as one for whom Jesus prayed: "Father, I will that those whom thou hast given me be with me where I am." Her course of life, her gentle ministrations, her loving sympathy, her words of Christian cheer, have left an impression among her surviving friends, by which though dead she yet speaketh.

CORRESPONDENCE.

12*th mo.* 17, 1869.—[A valued Friend of *North Carolina* notices the mention in a periodical of the *account* of the sufferings of Friends in North Carolina, with a regret that no allusion is made by the Meeting for Sufferings to the compromise of our Christian testimony against War on the part of those who paid the fine in lieu of military service. The remarks of our friend, which we insert, are gratifying, as showing that faithful labor was bestowed, in the proper time and way, and that the integrity of the Society of Friends, in that sorely tested district of country, was maintained.]

The above comment seems to throw censure upon Friends in North Carolina for not speaking in decided condemnation of the course of those who paid the said fine. I was privileged to be present at the Meeting for Sufferings when the work above referred to was read for the last time, and this point was specially adverted to, and the opinion seemed universal among those present that that meeting had already borne clear and unflinching testimony against any compromise, in Epistles of Advice addressed from time to time to the members of N. Carolina Y. Meeting. None of these were ever printed, but they were sent down in writing to subordinate meetings, and I have seen but few recorded on the books of these meetings, but mention made of several others. The following, though not as pointed as some of these epistles, is the only one I find among my papers, and may in some degree illustrate the lively concern of that meeting for their fellow members in the hour of trial when many hearts almost failed for fear.

"*Epistle of Advice from the Meeting for Sufferings, held the* 1*st of Sixth month*, 1861, *to the Monthly Meetings of North Carolina Yearly Meeting.*

Dear Friends.—We have met under a deep feeling of sorrow on account of the excitement and commotion that now agitate our country. Under the influence of the love of God we are constrained to love our country and one another, and are united in the belief that a strict adherence to the precepts and example of Christ leads us to view every man as our brother. It is a plain Scripture injunction that he who loveth God loveth his brother also. Without this we cannot be his disciples, for if any man have not the spirit of Christ he is none of his. Seeing, then, dear Friends, that we believe these things, let us endeavor to walk by the same rule, minding the same things, living as far as lies in our power peaceably with all men, 'not rendering evil for evil, but, contrariwise, blessing:' for the Apostle Paul emphatically declares, 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down the imagination and every high thing that exalteth itself against the knowledge of God.' The path that leads to life and peace is no less narrow than when first marked out, and if the master of the house be called Beelzebub, how much more they of his household. Therefore, beloved Friends, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy. For they that fear the Lord and speak often one to another will be remembered by Him, and when He cometh to make up His jewels, He will spare them as a man spareth his own son that serveth Him. Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth Him not, for the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And we can say with the apostle, 'We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day.' With a firm reliance upon the arm of Divine power, may we all be found in the faithful discharge of our Christian duties, having the mind stayed on God, that it may be kept in perfect peace, for He commandeth even the winds and waves, and they obey Him. The time has come when the credit of our forefathers will be of little avail to us, but our reward will be according to our works; for the Lord will have a tried people and a willing people in the day of his power. Gird up then the loins of your minds, watch and be sober. Be strong in the Lord and in the power of his might; take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Thus saith the Lord, stand in the way, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.

Signed on behalf and by direction of the meeting,

NEREUS MENDENHALL, *Clerk.*"

How appropriate was such an exhortation as this, just as the dark cloud of war closed over the homes of those to whom it was addressed. We cannot wonder that many of those who were thus addressed stood faithful, some even unto death. Whilst some of its members faltered and bore a less firm testimony, the Yearly Meeting and Meeting for Sufferings ever counselled and encouraged their members to unfaltering faithfulness amid all the trials and persecutions which

might be the lot of the faithful ones. And just after the dark cloud of war rolled away, the Yearly Meeting of 1865 thus addressed its members:

"The position which Friends have held in respect of war and slavery has been comparable to a little taper casting a glimmering light through the surrounding gloom; and though we may rejoice at the extinction of slavery in our land, we cannot rejoice at the manner in which it was accomplished. Dreadful indeed has been the ordeal through which our nation has passed. As the Israelites were delivered of old, so have been the slaves in our midst. Their oppressors have been overwhelmed in the Red Sea —a sea into which they rushed of their own accord. Marvellous and terrible are the judgments of the Lord. But while the war has ceased and the shackles of slavery have been cut asunder, the spirit of both still lives. The freedman is still subject to many difficulties and besetments, and probably to-day offers a broader field for our exertions than ever before. Let Friends then not relax their efforts in his behalf. In its higher sense let us practice the worldly maxim, 'In time of peace prepare for war.' When at ease we may, if not careful, lose more than in difficulty and danger. While men slept the enemy sowed tares."

And with this allow me to close this criticism. Truly thy friend,

SAMUEL A. PURDIE.

Columbia, N. Y., 12th mo. 19, 1869.

SARATOGA Co., N. Y., 12th mo. 21st.

Esteemed Friend William J. Allinson:—The *Review* is read with increasing interest among us. I am especially interested in the "Correspondence" department. It offers an opening for an interchange of information, of thought and interest, which may tend to unite us more fully as one people. An estrangement of dear friends has doubtless often been the result of a want of acquaintance, or understanding of each other's views, desires and intentions. Any opening which offers a medium to increase this knowledge and acquaintance, I rejoice to see improved, as one of the means to promote the fulfillment, and hasten the answer of the prayer of our Lord on behalf of his followers, "that they all may be one." With this feeling I am inclined to offer some thoughts and conclusions as the result of a visit in some parts of our Yearly Meeting.

Amid much cause for anxiety for the future of our Society, there are many hopeful evidences that the standard of Truth is not fallen; many evidences that "Ichabod" is not written upon us. The influences of the world have caused the love of many to wax cold. The need of watchfulness unto prayer was perhaps never greater. Yet the "Seed" still reigns. The Lamb has many followers who are struggling for the victory. There is a conviction in many minds that we, as a Society, are being called upon to arise and shake ourselves from the dust of cold formalism and traditional prejudices. For with all our profession and care to the contrary, the danger of substituting the form for the power, the name for the spirit, will not be denied. It is evident that we are passing a transition state, are becoming awakened to a sense of the responsible position which we as a Society occupy. This is well. May every lover of the cause of Christ stand firm in his ranks, faithful in the occupancy of his gift, whatever that gift may be. But among all these hopeful evidences of the times, there is a *danger* which greatly threatens to hinder the prosperity of the truth. This is that of *extremes*. It is said that one extreme begets another, and this may be so, but it is still more true that one extreme follows another. The increasing life and interest in one class of members is looked upon with distrust by another class. The desire to check what is considered intemperate zeal on the part of one class, is being looked upon as unauthorized restraint. An awakening among the young results in an anxious inquiry to know "what shall I do in honor of Him, the beloved of my soul?" Next follows a desire to mingle with kindred spirits, in seeking His aid and direction; to "admonish one another," to confess their faults one to another, and to pray one for another. While some, in accordance with the exhortation of George Fox, "*encourage, love and cherish in all a bubbling forth from the spring of Divine Life*," others feel that this is encouraging a superficial work, a creaturely activity, and look with distrust upon all such evidences as innovations. That there is an especial outpouring of His spirit upon the young in our Society, is apparent in many places. Upon the kind, loving and sympathizing care of these, doubtless depends the future of our Society. O! may none presume to steady the Ark with unbidden hands. In some instances the young are losing strength, through a disposition to disrespect the kind care of their elder brethren and sisters, disregarding their counsel, while the extreme on the other hand is an unwillingness to recognize an evidence of desire to serve the Lord, unless it be in the same channel they have marked out for themselves. This is the danger of the day. Danger of *a barrier thus growing up which rises and widens as effect follows cause*. All these are honest in their desires, who feel that they are standing for the cause, that to them is equally dear, none of whom would *willingly* grieve the Holy Spirit in themselves, nor restrain it in others. Then why is this so? Whence arises this danger? It may be through an unwillingness to recognize the different gifts, which tho' differing, are all of one spirit. Perhaps through a want of "Charity, which suffereth long and is kind." It may be through a want of following the Good Shepherd sufficiently near to distinguish his voice. Perhaps through settling into a form of Godliness without the life, or from a

desire to lord over God's heritage, instead of feeding the flock of God. But with all this, I yield to no gloomy anticipations for our future. The Master is at the helm, and though storms rage, and billows roll, He will guide aright. The Lord may shake those things which may be shaken, but *those things which cannot be shaken will remain.* He is pouring out upon us an increased dispensation of his spirit. He is calling upon us to recover ourselves from the snare of trusting to a *name* to live. He is showing us that to have even Abraham to our father will not suffice for us, unless we work the works of Abraham in the exercise of faith, laying our all on the altar of sacrifice, and believing in Him for whom no substitute was found, who was offered as a Lamb for the sins of the world. In the exercise of this faith, which works by love to the purifying of the heart, we may find a place of safety from all danger. As the gifts of the Spirit form the controlling element of our lives, none of these conflicting views or feelings will be permitted to hurt or destroy in all God's holy mountain; but all will be found laboring for the building up of the Church and the members thereof in the most holy faith, for the gathering in of souls into the one fold, having one Shepherd, each esteeming others better than themselves, in honor preferring one another, ever remembering that *we are nothing, "Christ is all."* J. D.

New Vienna, Ohio, 12th mo. 17, 1869.

[Our dear friend Daniel Hill in a private letter writes:]

I had a meeting for children on First-day at Chilicothe, some 35 miles above here; supposed to be nearly 1500 children present: a very interesting meeting it was. Many of the children were in tears. I have faith in such children's meetings, if they are held under a proper concern.

There is nothing that cheers and encourages me more than the accounts of religious awakening and interest in and around Philadelphia. How much power is *there*, if it could only be properly employed in the Master's service, and how white the fields are unto harvest. I fear there is much talent there which is rusting out for want of proper employment. I do earnestly hope that Friends there may not suffer this new development (which is evidently of Divine begetting) to perish through neglect.

. . . We are having some precious visitations in this part of the vineyard, especially among young people and children. My dear friend, we live in eventful times. How it behoves us to look well that our part of the work is not neglected. Daniel Hill.

"Religion is the best armor in the world, but the worst cloak."

Let us be content to be real. In the presence of a cold, critical, news-bearing world let us maintain our integrity; and in the intercourse of our domestic and social life, "let love be without dissimulation."—*London Christian Witness.*

SCHOOL-MISTRESSES FOR LIBERIA.

Alexander Crummell, well and favorably known to many of us, in an able report written for the *Protestant Churchman*, after many excellent practical remarks on the necessity of teaching to the African girls, domestic habits and womanly employments, says:

FEMALE TEACHERS.

The consideration of this important subject would be entirely incomplete if we failed to notice the weighty question, namely, who should be the teachers of girls, the instructors of female schools? For it should not be taken for granted that men should train the rising mind of Africa. On the contrary we maintain, that if the great revolution, contemplated in this paper, is to be attempted, namely, the engrafting Christianity upon the social state in Africa, by the elevation of womanhood, then female influence should be the master agency.

Woman then is to be employed as a most valuable instrument in raising up her sex in Africa, and in restoring society.

Instead of sending school-masters into the country, *school-mistresses* should be preferred. Whether in Governmental or Mission-schools, we aim to strike effectually at the root of the native man's social degradation; and that is by lifting up the native female population. Wherever schools are established, by Mission or by Government, two-thirds, at least, of all the teachers should be women. This suggestion, moreover, is made irrespective of the sex of scholars. Female teachers are needed for girls; but they are as much, if not more needed for boys.

And this is the reason for this great need—Woman is as nothing, in the native man's estimation. Undermine this traditional, deep-rooted prejudice by subjecting all the rising *manhood* of these tribes to woman's influence and control. *Place the native, as a boy, under the instruction and authority of a school-mistress.* You will thus engraft upon his early life a respect for his mother, his sister, his future wife, yea, indeed, for every female; you also thereby gradually introduce a new idea into heathen society, namely, the worth and importance of womanhood; and thus strike a most effectual blow at polygamy, that great hindrance to all native progress.

AMMONIA AND COALS.

In London over 1,000,000 tons of coal are used annually in making gas. In this coal is contained a small quantity of nitrogen (not over one per cent.) from which is derived the ammonia so largely employed in agriculture and the arts. The utilization of this, formerly a waste product, has added millions of dollars to the wealth of England. In London alone, 10,000 tons of sal ammoniac are produced by the gas manufacturers annually, and in the United Kingdom more than 100,000 tons. How insignificant appears this trace of nitrogen in coals, about one pound in the hundred, and yet we see how important it becomes when manipulated by the chemist and compelled to enter into compounds of the highest usefulness in the industrial arts. It is impossible to examine attentively into any of the art processes, without being impressed with the important service which chemistry has performed in facilitating and perfecting the same, and in utilizing waste products.—*Journal of Chemistry.*

YOUTH'S DEPARTMENT.

THE RUNAWAY KNOCK.

"Teacher," said a bright, earnest-faced boy, "why is it that so many prayers are unanswered? I do not understand. The Bible says, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;' but it seems to me a great many knock and are not admitted."

"Did you never sit by your cheerful parlor fire," said the teacher, "on some dark evening, and hear a loud knocking at the door? Going to answer the summons, have you not sometimes looked out into the darkness, seeing nothing, but hearing the pattering feet of some mischievous boy, who knocked but did not wish to enter, and therefore ran away? Thus it is often with us. We ask for blessings, but we do not really expect them; we knock, but do not wish to enter; we fear that Jesus will not hear us, will not fulfill His promises, will not admit us, and so we go away."

"Ah, I see," said the earnest-faced boy, his eyes shining with the new light dawning in his soul, "Jesus cannot be expected to answer *runaway* knocks. He has never promised it. I mean to keep knocking, knocking, until He *cannot help opening the door.*"

Trembling and weakly doubting,
I knocked at Mercy's gate,
List'ning yet unexpecting,
I did not even wait!
But stepping quickly backward,
I watched that I might see,
Whether the gracious Keeper
Would open unto me.
He came not, then I murmured:
I murmur not to-day:
I'm knocking now at Mercy's gate,
I will not go away

—*Exchange.*

MY FATHER'S HOUSE.

JOHN xiv. 2.

One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my home to-day
Than I ever have been before.

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea.

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer wearing the crown.

But lying darkly between,
Winding down through the night,
Is the dim and unknown stream
That leads me at last to the light.

Closer, closer my steps
Come to the dark abysm,
Closer, death to my lips
Presses the awful chrism.

Saviour, perfect my trust,
Strengthen the might of my faith,
Let me feel as I would when I stand
On the rock of the shore of death:

Feel as I would when my feet
Are slipping over the brink,
For it may be I'm nearer home,
Nearer now than I think.

ACID RIVERS.

The Rio Vinaigre, says the Boston *Journal of Chemistry*, in South America, has its source nearly two miles above the level of the sea, on the volcano named "Purace."

Humboldt was the first to ascertain that its waters contain free sulphuric and muriatic acids. According to Boussingault, this river empties into the Rio Cauca, into which it falls from a height of about 400 feet, discharging daily 34,784 cubic meters of water, containing 37,611 kilgr. (more than 40 tons) of strong sulphuric acid, and 31,654 kilgr. (nearly 35 tons) of strong muriatic acid. No fish are found in the Rio Cauca for more than ten miles below the point where it receives these acid waters.

In the island of Java there are several small streams and lakes which contain free sulphuric and muriatic acids; and on the island of Sumatra there is a lake which contains free nitric acid. All these phenomena are the result of volcanic action.—*Scientific American.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 27th ult.

GREAT BRITAIN.—J. A. Otway, Under Secretary for the Foreign Department, and a member of Par-

liament, in a recent speech to his constituents, expressing satisfaction at the settlement of the American naturalization question, said, that an act had been drafted, to be brought before Parliament at the next session, enabling British subjects to divest themselves of their nationality whenever they choose to do so.

The steamer Monarch, of the royal navy, with George Peabody's remains on board, sailed for the United States on the 21st. Its destination is understood to be Portland, Me.

France.—A popular subscription has been opened for the relief of the Spanish refugees recently ordered by the government to leave the country.

The *Journal Officiel* has published an imperial decree making new postal arrangements between France and the United States. Letters sent direct, if 10 grammes weight, (about $\frac{1}{3}$ of an ounce Troy,) require prepayment of 60 centimes, (12 cents;) sent via England, 70 centimes, (14 cents.) Stamps are to be obtained of the French administration. Insufficient prepayment renders null that portion paid. Prepayment of all letters carried by French steamers is obligatory.

Italy.—A reduction of the Italian army is said to be proposed.

The only business yet transacted by the Council has been the appointment of committees on Questions of Faith and on Qualifications and Ecclesiastical Discipline. That on Religious Orders was expected to be chosen on the 30th.

The Russo-Polish clergy have instructed their delegates in the Council to oppose the union of the temporal and spiritual power, the dogma of Papal infallibility, the injudicious education of the clergy, and an organization of the College of Cardinals which practically excludes others than Italians.

Spain.—Elections for the *Ayuntamientos*, which were dissolved by the government, have been ordered and are to commence on the 3d inst. The elections to fill the seats in the Cortes left vacant by the Republican deputies who took an active part in the recent insurrection will take place on the 20th inst. In the Cortes, the republican minority have made an energetic protest against these elections, and they demand the restoration of the former *Ayuntamientos*. They declare that they will carry the matter before the legal tribunals, but counsel the people in the meantime to keep the peace and to make vigorous efforts at the new elections to return their true friends. The press unanimously demands that before the elections for vacancies in the Cortes, elections be held for municipal councils, in order to terminate the existing unconstitutional situation, the present municipalities having been illegally appointed by the government.

A very large republican meeting was held at Cadiz on the 21st ult. Perfect order prevailed, and the authorities did not interfere.

The American Minister is said to have submitted to the Spanish government a project for guaranteeing neutrality in the matter of ocean telegraphic cables. He had previously assured himself of the British government's approval of the scheme.

China.—Advices from Hong Kong via San Francisco are to 11th mo. 19th. The revised treaty between England and China had been signed by the proper officials of the government, but it had yet to be ratified and accepted by the other foreign governments before it would go into operation. The most important changes are, a modification of the transit dues; the opening of two new ports to commerce; the working of coal mines by foreign appliances, as an experiment, in two places yet to be selected; a reduction of the duty on native coal and other articles; the establishment of bonded warehouses; the navigation of inland waters by vessels not steamers; and a temporary residence in any part of the empire, for foreigners. The Chinese government has also agreed to employ an English barrister to frame, in conjunction with a Judge appointed by the Queen of Great Britain, a code of mercantile laws, to govern all international civil suits. The treaty is believed to be advantageous both to the Chinese and to foreigners.

Japan.—The Mikado has pardoned the late Tycoon and Prince Aidzu, who was a leader of the recent rebellion. A treaty with the foreign representatives has been ratified which is to stop the trading of foreigners with unopened ports.

Domestic.—Edwin M. Stanton, whose appointment as Associate Justice of the U. S. Supreme Court was announced in last week's Summary, died on the morning of the 24th ult. at Washington, D. C., aged 54 years. He had been in very feeble health for some months, his great labors and responsibilities as Secretary of War during the rebellion having broken down his strength, but speedy death was not apprehended until a few hours before the event, and it has called forth a very general expression of sorrow throughout the country.

The latest intelligence respecting the recent election in Texas, although official returns have not yet been received, gives reason to believe that Davis, the radical Republican candidate for Governor, has been elected by 800 majority.

Gov. Bullock of Georgia, has issued a proclamation summoning all those persons elected to the General Assembly of that State under Gen. Meade's proclamation of Sixth month, 25, 1868, who are qualified, to appear in Atlanta on the 10th inst., when persons qualified to hold office in accordance with the law of Congress, will be organized in Senate and House of Representatives as the provisional Legislature of Georgia, for the purpose of promoting the reconstruction of civil government in that State, according to the laws of the United States.

In Mississippi, Gen. Ames, the district commander, has issued an order for the Legislature to convene on the 11th inst, and appointing the Governor and other officers elected at the late election, to serve as provisional officers until formally installed. The Secretary of State elect is a colored man.

The most violent earthquake yet experienced in Eastern California and Nevada, occurred on the 26th inst., but we have no account of any serious damage.

Congress.—Both Houses adjourned from the 22d ult. to the 10th inst. In the Senate a bill was introduced to carry out the reconstruction acts in Virginia, and notice was given that it would be moved as a substitute for the bill on that subject reported from the committee. It directs the military commander of the district to assemble the Legislature already elected, excluding those who cannot take the test-oath; and on the ratification of the 15th amendment by this body, the State shall be admitted to representation in Congress, on the fundamental condition that the State Constitution shall never be so amended as to deprive any citizen of the right to vote, hold office, sit on juries, participate in the school funds, or enjoy equal personal rights with all others under like circumstances. Both Houses adopted a joint resolution authorizing the President to make suitable preparations for the reception of the remains of George Peabody.

FRIENDS' REVIEW.

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THOMAS PIERCE.

BY W. C. WESTLAKE.

(Concluded from page 294.)

The Quarterly Meetings of Dorset and Hants at this period were often held at Bridport and Shaftesbury, and we find such entries as the following in the diary then kept:

"Fourth-day, to Fordingbridge; walked 25 miles; very hot weather. Fifth-day, attended Monthly Meeting, then walked to Southton, 20 miles. Sixth-day, returned home; walked 5 miles; weary." Or again, "Fourth to Sixth day, attending Monthly Meeting at Poole; walked 51 miles." At another time we find, "Second-day, went towards Poole; walked 27 miles. Third, attended Monthly Meeting, and walked 18 miles afterwards. Fourth, walked on towards Bridport, 23 miles. Fifth, attended Quarterly Meeting at Bridport." And the return journey runs—"Walked to Dorchester, (heavy rains) 15 miles; walked to Poole, 27 miles; attended Poole Meeting, and returned home; walked 10 miles." And in some concluding remarks, at the end of 1844, he writes:—"We have been still preserved in the good custom of closing our shop on Fifth-day mornings, whilst we attend our week-day meetings; and I have felt encouraged to persevere in attending our Meetings for Discipline, although it has involved much travelling and time. It has cost me this year more than 700 miles' travelling, the half of which I have walked."

Another way in which he believed himself called to place religious duty before secular concerns, was in his frequent attendance at the Yearly Meeting. Feeling it was required of him to attend on one occasion, he left home at a period when his wife was in a delicate condition, and with only a young daughter in poor health to look to the shop. Being in this trying situation, he mentioned his concern to his dear wife, who "warmly encouraged him to go," which he did, though, as he writes, "receiving pretty freely the condemnation of his relatives." But the simple faith in which he thus yielded to apprehended duty, "not looking at anything, however near and dear, when opposed to the drawings of divine love," went not unrewarded. According to his faith was it unto him. All went well at home, and he returned from London with a thankful heart and with the reward of inward peace. * * *

But not only in time and money spent in connection with Church affairs, was the work of faith manifested. The business of his father, to which he had taken, was that of ready-made clothes and the buying of left-off soldiers' greatcoats and apparel, and the clearing of barracks, to supply the agricultural population in the Island. The latter items formed the mainstay of his trade, but counselled by Friends who thought such dealings inconsistent with his profession, besides some objectionable features connected with the mode of purchase, he resolved to give up that branch, though greatly against his father's entreaty, who warned him that in so doing the other part of his business would assuredly fall away. This came to pass as predicted; his customers gradually disappeared and went where they could supply themselves cheaply with overcoats, &c., and he was brought to a great strait concerning his future maintenance. Just about this crisis, a bootmaker in the town having failed, Thomas Pierce bought a portion of the stock by auction, and having induced a working man in the town to teach him the trade, he commenced manufacturing boots. At the

end of this, perhaps the most critical year of his outward history, when he came to balance his accounts he found himself worth precisely the same money as at the beginning! After all his anxieties he could not but regard this remarkable coincidence as in direct answer to prayer, and as evidence that his Heavenly Father would hereafter enable him to provide for his numerous young family. "From that time," said he to the writer, "I have never doubted God's providence over me, and I often look back to it with admiration and thanksgiving."

It was strikingly exemplified through his life that as additional calls were made upon his means, so also did his ability to meet them increase. His business steadily improving, and his means of living being no longer an anxiety to him, he was concerned generously to aid many who were peculiarly cast upon his kindness in later years.*

Amongst various domestic trials which attended his chequered life, we may specially refer to the loss of several of his children in early manhood, and when having tasted of the Lord's goodness and yielded their hearts unto Him, they had given promise of much comfort to their parents and hopes of future usefulness in our section of the Christian Church. Out of 10 children only 3 survived him; but as one after another was thus called away from the scenes of earth to a heavenly inheritance, he and his wife were strengthened together in the hour of trial, and in close sympathy of heart enabled to resign each into the loving hands of an all-wise Saviour. Whilst bowed down under outward sorrow, they were yet able to set up the spiritual Ebenezer, "Hitherto hath the Lord helped us."

Amongst these losses was one son, William, who was removed by death in 1853, whilst engaged as teacher in Croydon School, and another son, Edmund, a promising young man, "after his father's own heart," who died at Manchester after a very short illness, leaving a widow and one child also to mourn his loss.

It is not our object to give minute details of his latter life. Whilst diligent in business, to be fervent in spirit serving the Lord, was the aim of his existence, in accordance with the covenant long since made when tossed helplessly upon the ocean; and in so doing he largely obtained the esteem and respect, not only of his fellow-townsmen, but of some in the upper walks of life. "He is always to be depended upon for any good work," was the feeling of those who knew him; and whether in schools, philanthropic societies, town matters, or political affairs, his sterling character gave him an unwonted influence. But throughout all, his attachment to the religious Society to which he belonged, and concern for its welfare, was the prominent and governing feature in his actions.

Much as his loss is felt by a numerous circle of friends and fellow-townsmen, probably there is no arena in which he will be more missed and regretted than in the small monthly meeting to which he belonged, at which his attendance was as regular as it was valuable. On many occasions, when travelling in various parts of the country, although not recorded as a minister amongst the Friends, he was concerned both in public and private to hold forth the language of warning to the lukewarm, and of encouragement to the poor in spirit.

After forty-three years of an union hallowed by many blessings, though encompassed, as we have seen, by many trials, his beloved wife was "called home." She, the indulgent mother and compassionate friend, who had fondly shared in all his vicissitudes, had comforted him by her gentle and devoted affection, and so often cheered him by closest sympathy in many a darksome hour, was now by a very few months to precede him, as we reverently believe, into that ever-glorious city wherein there is neither sorrow nor sighing, for all tears shall there be wiped away. After an illness of several months, borne with Christian resignation and patience, her meek and loving spirit quietly took its flight. They both seemed fully to realize their reunion in the eternal courts above, and he spoke more than once to her of the joy that awaited her in the reunion with her beloved children already before the throne. On the evening after her death, when a friend said to her now bereaved husband, "Grieve not too much, we know that she has gone home," he replied, "My mourning is past, I have nothing to grieve for now; I grieved when she was here in pain and suffering."

But though inwardly borne up under this deep bereavement, it was impossible not to

* As one instance of the blessing attendant on a right act, we may record the following for the encouragement of others similarly circumstanced:—His eldest daughter died in 1853, leaving three children in infant years; and a little while afterwards her husband followed her. The care of their three orphan children became a matter of deep solicitude, as they were thus left unprovided for. With a natural desire to help them, his duty to his own family did not then seem to warrant such an addition to the already numerous household dependent upon him. He earnestly sought counsel of the Lord to direct him aright, and at length he decided to take charge of and properly educate them, sorely against the prudent advice of his own mother and sister, but with the trustful and warm assent of his dear wife. An unexpected increase of business again followed this act, sufficient to make up for his increased expenditure. We might record other instances exemplifying the truth of the words of the wise man, "There is that scattereth and yet increaseth."

perceive the change which such a deprivation produced upon his frame. The loss of companionship of one who had so shared and entered into all his inmost feelings, was indeed poignantly felt, and one of his letters very touchingly alludes to his "lonely condition" now on earth, "—much more so than I had even expected." The keenness of isolation appeared rather to increase as the weeks rolled on, but in the tender compassion of his Heavenly Father the union which had been thus severed on earth was to be soon and for ever restored!

"I am now (he wrote to a friend a little before this time) in my sixty-seventh year, and approaching the limit of my existence in this world, where I have met with much to rejoice over, very much to deeply regret, and abundance of mercy and forgiveness at the hands of that divine Master who has been, in the latter part of my life, 'a lamp unto my feet and a light to my path;' and I can joy and rejoice in Him and feel assured that He who has been my morning light will prove to be my evening song."

Nine weeks after his wife's death he went up to London and attended the Yearly Meeting. He alluded several times to his "journey being nearly ended," and although apparently in usual good health, he spoke of it as attending "once more for the last time." As stated in our last number, he was seized with paralysis at one of the sittings. Remaining motionless when the meeting broke up, some Friends gathered round him and found he was unable to move or speak. On his removal to his lodgings, every attention that the kindest medical skill could bestow was unavailing. He never spoke again, but after ten days' illness, calmly and peacefully breathed his last.

He was interred in the Friends' Burial-ground at Stoke Newington, amongst the graves of many loved and honored Friends who had gone before; the silence around the grave, (where were gathered many from different parts, attracted by deep common sympathy for the survivors and love for the departed,) was broken by the impressive words, "I am the resurrection and the life; whosoever liveth and believeth in me shall never die;" and again was the same glorious language of his Lord and Saviour revived in the solemn assembly held afterwards in the Meeting-house.

Our task is done; but not without a keen sense of personal loss can we bid adieu to one with whom we have been long associated. We have so far exceeded the length proposed for this memoir, that we may now safely leave it to carry its own lessons, and point its own moral. Although very uncompromising as a Friend, Thomas Pierce displayed a wide charity towards those who differed from him, seeking to rejoice over the grounds of union rather than to find out and magnify the points of difference; and many who knew him as an acquaintance, would hardly be prepared for the genuine cheerfulness of tone which was manifested in his conversation and outward life. That the memory of an upright man, fearing God and loving the truth as it is in Jesus, may not quickly fade away, we have ventured thus imperfectly to portray his life—his death—but what pen can describe, or tongue tell, of that far more exceeding and eternal weight of glory now revealed, after these light afflictions which were as but for a moment!—*Friends' Quarterly Examiner.*

For Friends' Review.

THE NEED OF BIBLE KNOWLEDGE IN EARLY LIFE.

In looking over the broad field of Christian labor, that ever widens when viewing the necessity for energetic and persevering action, the subject of live Scripture schools and of faithful Bible teaching, seems to me of great weight; and I have queried much as to how a higher degree of success in this work can be attained; what is most needed to secure the attainment of a more earnest and holy zeal for the promotion of this cause amongst us, that would secure to us, and especially to the *lambs* of the fold, a groundwork of principle and a true foundation of faith in the seed time of life.

To all these queries the answer of Inspiration comes most forcibly—"if any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." Then follow in the mind the explanatory words, "Behold the fear of the Lord, *that is wisdom*, and to depart from evil is understanding."

We may safely conclude, if we feel any lack, that we ask of God, and so often as we feel a lack we continue to ask; and in so doing I do believe we will dwell more continually in His spirit; and if so dwelling, have we not the promise of *that* which alone *can* lead us to find the best and right way to make our Bible instructions lively, practical and effectual, securing encouraging appreciation? That this is a work from which we cannot be excused, let us hear the Divine command concerning the teachings of Scripture: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as

frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. vi.-5 to 10. "By the study of the Bible, the mind of man is brought into contact with the mind of God."

The Saviour said "search the Scriptures," and the Apostle testifies "they are able to make wise unto salvation, through faith, which is in Christ Jesus." I find no chapter or text which releases us at any period of life from the study of the Scriptures. But, do we sufficiently realize the importance of the *time* of *beginning* this study, or of teaching it? Solomon said, "train up a child in the way in which he should go, and when he is old he will not depart from it." The prophet says, "Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, line upon line, here a little and there a little." "The first seven years of life are more important than parents are aware. In them are sown the seeds of all that is good and amiable in character, or most that is evil. The most effectual corrector, even at this early period, is the Bible." And since the condition of a child is that to which we must come to receive the blessed Saviour, I conceive that childhood is the important season in which to sow the seed. For at mature age we have to make use of all the child-like simplicity of confidence that remains in our nature to help us exercise faith in God's word or His promises. *Faith,* that very simple and yet difficult thing to be obtained, after leaving childhood, that makes us a child of Christ. "Whosoever shall not *receive* the kingdom of God as a little child, shall in no wise enter therein." Receive it with child-like confidence, believing from the heart, that "Jesus died for me, even me."

The need of early culture cannot be sufficiently estimated; of beginning with the bud or germ. "In the *morning* sow thy seed, and in the evening withhold not thy hand." I am impressed that the weight of the command is in the morning; "wait not for the noon-day sun, nor for the evening shade. Pre-occupy the ground. Seek the *dew* of God's blessing, and our children shall be numbered among the lambs of Christ's flock."

"The lambs of Jesus, who are they,
But children who believe and pray—
That keep God's laws and ask His grace,
And seek a heavenly dwelling place.
The lambs of Jesus they are meek,
The words of peace and truth they speak;
To all God's creatures they are kind,
And, like their Lord, of gentle mind."

They may, and probably will be, more vivacious, sprightly, lively and buoyant in juvenile life, than afterwards. This is natural; religion tends to happiness,—cheerfulness and joyfulness are commendable, the fruits of faith and hope in God.

The "fruit of the Spirit is love, peace, joy, long suffering, gentleness, goodness, faith."

"Religion never was designed
To make our pleasures less."

It imparts true pleasure and abiding peace, and sweetens everything in life. The child Samuel heard the voice or call of the Lord, when aged Eli did not. "May we sow the seed in faith, and the Lord will take care of it." To us teachers the poet has said,

"O'er wayward children would'st thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope and Patience—these must be thy graces,
And in thy own heart let them first keep school."

The Bible says, "He that winneth souls is wise," not drives, but wins by love and kindness. May we strive to imitate our blessed Master, who *so* loved us that he gave himself for us; and we will be able to

"Breathe o'er our labors, the fervent prayer
That the shadows of grace may dwell richly there."

Finally, as there can be no success of lasting benefit without the sure influence of the Holy Spirit, let us ever seek to dwell very near to Christ, for Scripture assures us "our labor cannot be in vain in the Lord."

A. M. G.

DEMONSTRATION AGAINST FEMALE PREACHERS.

The Free Presbytery of Orkney met in Kirkwall on Tuesday week.

After some routine business had been disposed of, Mr. Roy said there was a small matter which he wished to introduce, and he would do so by putting a question to the clerk. Was it true that a female had been officiating in the Free Church of Harray?

Mr. White said it was quite true that on his way down from the Assembly, a Miss Smiley, from Baltimore, handed him a letter of introduction from his friend Mr. Dixon, of Leith. The lady, who was a very accomplished person, was accompanied by Mr. Fox, of Liverpool, and he gave them an invitatiod to visit him at Harray when they returned to Orkney from Shetland, should they find it convenient. They called, and spent two days with him, and requested that they might be allowed to conduct meetings in the church. Through conversation and otherwise, he had satisfied himself as to her soundness in the faith, and he confessed that thereafter she had spoken in his church, but during the whole service she did not give utterance to a single statement with which he could find fault. He did not, however, announce the meeting from the pulpit, but simply made it known to one or two people. These were the circumstances of the case, and

on points of doctrine he was prepared to vindicate her opinions.

Mr. Roy said, the main question at issue was, would the Free Church, or would that presbytery, tolerate female preaching in their churches?

Mr. Armour thought Mr. White should be allowed to make a remark; it was for the information of the presbytery. For himself he might say that if Mr. White was bad, he (Mr. Armour) was four times worse. The lady spoke only once in Harray, whereas they heard her four times in Sanday.

Mr. Roy continued—The question was not whether any particular lady or ladies should speak the truth, but whether it was agreeable to the custom of the Free Church and in accordance with Scripture that females should speak at all. He believed it was both inconsistent with the practice of the Church and unscriptural, and he could not see how Mr. White, who had all along objected to lay preaching, could consistently favor female preaching. Some were amazed that Mr. White would have allowed any such thing. He (Mr. Roy) was amazed himself to think how that one so perfectly orthodox should permit a layman, far less a female, to address a meeting in his church. One brother said, Mr. White would not allow Hopkins to speak in his church, but this was as bad as Hopkins; another said it was worse. When the report of the occurrence became noised abroad, it had a very bad effect. Mr. White's opinions were well known, and the argument used by the people was: If Mr. White has done this so ought you; there was no fear of him doing anything wrong. Mr. Armour seems to think that he is in the same position. He (Mr. Roy) wished the presbytery to express its disapproval of female preaching, so that in future such practices should not occur. He would therefore move that—"Whereas 'female preaching' has been permitted within two congregations within the bounds, and whereas female preaching is inconsistent with the practice of the Church, and opposed to Scripture, the presbytery enjoin on all the brethren within the bounds to discourage this unscriptural course by refusing the use of their churches, and generally by enlightening the minds of their people in the Scriptural nature of the gospel ministry."

Mr. Robb seconded the motion.

Mr. Armour said he was in the same position as Mr. White, it was true, and perhaps in a worse position, and this from the fact that they (the Sanday people) had four instead of one meeting, and were sorry that they had not more. (Mr. White—Hear, hear.) He did not shrink from taking his stand, and to vindicate the steps he had taken. As this matter had been formally brought up by Mr. Roy, and as he was pressing a motion on the presbytery to restrict him (Mr. Armour) in all matters in the future in regard to what he might consider his duty, he felt bound to make a statement—(Mr. White—Hear, hear)—in regard to the way in which he viewed the question. He believed he was quite agreed, and held as firmly as Mr. Roy possibly could do what was termed the Church's order in the matter, and what he had done was not in any way contrary thereto. The understanding in the Church was, that those who should preach the gospel, administer ordinances, and conduct public worship, should be such as were found qualified by the office-bearers of the Church, and set apart for the office. This was the order, and he did not differ from Mr. Roy regarding it, but on the contrary agreed with him thoroughly that they were bound to follow it, and that there was Scriptural authority as well as the arrangement of the Church regarding it. There was therefore no difference of opinion among them. Mr. White and he (Mr. Armour) held as strong an opinion upon that question as any of them could do, and he hoped the presbytery would not set them down as having doubts as to the order in the Church in regard to these matters. (No, no.) But there was an exception to every general rule, and he held the Church had given its sanction in regard to laymen speaking in public. (Mr. White—Hear, hear.) This was practised within the bounds of their own presbytery, and there was not a single whisper of disapprobation regarding it. (Mr. White—Hear, hear.) He thought they would be doing what was very wrong if they agreed to Mr. Roy's proposal, to prevent parties who had not been examined by the office-bearers of the Church from taking part in public ministrations. The Church was left in regard to laymen, to use her wisdom as to the liberty to be allowed them to address their fellow-men. He therefore hoped that to that part of the motion the presbytery would not agree. It would be presumption to do so. It was quite understood that every member of presbytery could object to laymen officiating in his church, but he thought it would be very unwise in the presbytery as a body to object to that in any case. It mattered not whether it was Brownlow North, or any other Christian layman who proclaimed the way of salvation. It would be observed the question narrowed itself to the fact that the individual who had spoken was a woman. It was not as to lay preaching, but as to a woman—a Christian woman—being allowed to tell them the way of salvation. It was not even as to female preaching, for in this case it had to be proved whether it would be right to call it female preaching. (Mr. White—

Hear, hear.) It was simply whether the presbytery was to come unanimously to the conclusion that female lips were never to tell the sweet story of the way of salvation. To carry this out—and if it was a good thing it should be done—the presbytery ought to agree that no female should henceforth engage in Sabbath-school teaching. The question therefore was, whether a Christian woman was to be allowed to tell sinners about Jesus. Was it Scriptural? It had been denied that it was so. He held that it was thoroughly Scriptural, thoroughly rational, and would glance at a few references to the subject in the Scriptures—

The Moderator—Let's hear your Scripture texts for female preaching.

Mr. Armour.—There was reference to females being led to open their mouths in public, and he found that often there was not the slightest disapprobation of females declaring the truths of the gospel. The prophecy of Joel, quoted by the apostle Peter on the day of Pentecost, presented the Scripture argument fully and explicitly for use in apostolic, and afterwards in New Testament revival times. Philip had four daughters who prophesied, and in the case of old Anna it was done in the very temple itself. In the 68th Psalm it was said a great multitude having received the word from the Lord were to publish it.

The Moderato having signified incredulity,

Mr. Armour proceeded—You may shake your head, Moderator. When you come to the epistles you have Paul, as in the 11th chapter of 1st Corinthians, referring to females not only praying but prophesying, which they understood to mean preaching or speaking in public, and he never exhibited the slightest displeasure at it, only prescribing that they should keep their bonnets on, and farther on in the 14th chapter of that epistle females praying or prophesying was not said to be wrong. It was talking in congregations, and nothing else, that was condemned. It seemed that in the church at Corinth women had got into the habit of asking questions at their husbands in the church and disturbing the congregations, and those who hinged the exclusion of females from declaring those things pertaining to our peace upon that chapter would require to amend their exegesis of it. Paul, when speaking in the last chapter of the Romans, of Phœbe, ordered them to help her in every possible way in doing good, a phrase which covered a great deal. He (Mr. Armour) was speaking of an exception, and as only to be looked upon favorably either by the apostle or the presbyter when there was evidence that the person was capable, and, as Mr. White had said, "sound in the faith." There was nothing objectionable regarding the way in which Miss Smiley conducted the services. She was not a blue-stocking—

The Moderator did not want to hear her character.

Mr. Armour would only say that her addresses were not only in accordance with the doctrines of the Free Church in reference to all pertaining to the way of salvation, but were admirably suitable—being full of tenderness and power. He would also say he would never forget the preciousness of those addresses—

The Moderator.—Would you really conclude?

Mr. Armour.—Miss Smiley had left her native country not to go over to England, Scotland, or Ireland, but to visit these Islands in the exuberance of her loving-kindness. He hoped the presbytery would think twice before restricting individual ministers in similar circumstances in any arbitrary way.

Mr. White said Mr. Roy had made a statement regarding him which was quite unwarrantable, and he demanded to know his authority. Mr. Roy stated he (Mr. White) objected to lay preaching all along. He would like to know when he heard him object to lay preaching? But with reference to the point whether it was a man or a woman that was employed he would give them his authority for all he had done, and he read a report by Dr. Candlish on the subject, which received the approval of the General Assembly of the Church.

The Moderator—You give that as your authority?

Mr. White said that was the authority of the General Assembly officially given, and from all he had heard of the lady referred to, he was prepared to act upon this declaration as an individual minister, and give his decision as to the suitableness of the lady in question for proclaiming the truth of the gospel to her fellow-men. He therefore begged to move the previous question.

The Rev. Mr. Sinclair said he should like to read a few texts of Scripture. The question before the presbytery was not as to lay preaching, nor as to the soundness in the faith of any individual, male or female, though of course to introduce into a church as a teacher any person heretical in doctrine was a great aggravation of the evil; but the question was, the lawfulness of a female, however orthodox, being admitted as a public teacher in the Church. All else was irrelevant, and the appeal must be made directly "to the law and the testimony." Mr. Sinclair then quoted a number of passages bearing on the question under discussion, and proceeded to say that he could quite understand, and would highly approve of a Christian lady gathering to-

gether some of her own sex, reading to them, speaking to them about their souls, praying with them, and the like—as was done, for example, in those "mothers' meetings" which were held in Edinburgh, and elsewhere, for that was not "usurping authority over the man," and was quite in accordance with Scripture precept and example. In conclusion, he thought their excellent friends, Mr. White and Mr. Armour, should frankly admit they had made a mistake, and say they would not do so again.

Mr. Wilson would have preferred that this subject had not been introduced, for if it was a mistake committed by two of their friends and brethren, it would, to his mind, have been better to have had it corrected privately, and that they should have come to a mutual understanding on the subject. He confessed their two brethren had done things quite unwarranted by the rules, and also contrary to the generally received and established opinion of the Church—doing that which was not only opening the door to confusion, but subjecting other ministers and other people to great annoyance. What Mr. White had read did not apply to the case at all. He did not believe the Assembly had any female preaching in view when they adopted the report.

Mr. White admitted that.

Mr. Wilson thought it was peculiarly necessary at present, when the Church had sustained so much injury through the preaching of unauthorized persons, that the brethren of the presbytery should exercise caution. If the ministry was to be properly upheld, ministers themselves must take care not to encourage those who were unauthorized to hold meetings, making it appear as if the presbytery were at sixes and sevens on the subject. He believed the women could do much more good in private in the family, and as Sabbath-school teachers.

Mr. Stuart (Kirkwall) was not aware he could add anything to the admirable remarks just made by Mr. Wilson. He had never listened to a speech to which he could have added Amen with greater cordiality. He (Mr. Stuart) would be sorry if there should be any implied censure in the motion before them, and he should like it to be distinctly understood that he only wished to have the practice discontinued. They had not dealt with their brethren in private, and he did not think they should come down upon them with a public censure. (Mr. White.—Hear, hear.) At the same time he most assuredly would stand up for some distinct intimation from the presbytery that it should not occur again. On that ground he supported the motion.

Mr. Roy said his friend Mr. Wilson, while very forcibly condemning the practice of female preaching or teaching publicly, as not agreeable to Scripture, stated that for his own part he would perhaps have liked that the matter had been spoken of privately. Mr. Roy then gave his reading of certain passages of Scripture which had been quoted. Could anything, he said, be plainer than the distinction of sexes there drawn, and the distinction of duties devolving on them? If men need stronger proof than these passages he pitied their understandings. The question was whether it was Scriptural or not. Two of their brethren said it was, others that it was not. Passing from the chief argument he would ask—Did the Society of Friends preach sound doctrines?

Mr. White—Yes.

Mr. Roy—And did Mr. White inquire whether this lady held all the fundamental doctrines of their (the Free) Church?

Mr. White was quite satisfied she did.

Mr. Roy—Does this lady hold the great doctrine of "imputed guilt?" If she did, he had to say that he found from the account of the Quakers in the *Cyclopedia of Religious Denominations*, given by one of the Society, that they did not believe that mankind was punishable for Adam's sin, or that we partake of his guilt until we make it our own by transgressions of the Divine law. Were they then to permit parties, especially females, to use their churches for the purpose, it might be, of in the end propagating their peculiar doctrines—doctrines opposed, as they thought, to the Word of God? He trusted this would not be permitted. He had been compelled, from a sense of duty, to bring that matter forward, but he hoped that Mr. White, Mr. Armour, and himself would still continue friends. ("Surely, surely," from Mr. White and Mr. Armour.) If it was agreeable to the presbytery, he would be satisfied with the distinct expression of opinion now given by brethren in opposition to female preaching, and would withdraw his motion.

Mr. Stuart, Kirkwall, would not object to this.

Mr. Robb said the motion could not be withdrawn without the consent of the seconder. Now he thought the question one of great importance, and as Mr. White and Mr. Armour seemed to treat the remarks of the brethren somewhat contemptuously, he could not consent to its withdrawal.

Mr. White protested against the proceedings.

The Moderator—Does any person second Mr. White's motion?

Mr. Armour—I do.

The roll was then called, when there voted for Mr. Roy's motion,—Messrs. Roy, Rose, Stuart, Wilson, Robb, Meason, and Seatter; and for Mr. White's motion—Messrs. White

and Armour. Mr. Sinclair declined to vote, and Mr. Spence had left the meeting before the roll was called.

Mr. Roy's motion was thereupon declared carried.

Mr. White then craved leave to protest and dissent, for reasons to be given in due time, reserving to himself leave to appeal to the ensuing General Assembly should he see fit.

Mr. Armour joined Mr. White in his protest.—*Scotsman.*

[The above notice is one of various articles the insertion of which has been delayed by the space given to the proceedings of the First-day School Conference. In the *Scotsman* of Tenth mo. 16th appears the following paragraph:]

"The latest information from the Free Presbytery of Orkney represents the agitators for female orders as masters of the situation. The ministers who were recently censured for employing Miss Smiley in their pulpits, and who appealed against the sentence to the General Assembly, have announced their intention of not prosecuting the appeal, for the very intelligible, though rather startling reason that they mean to take the law into their own hands, and disregard the sentence. In the conclusion of a long document, defending the employment of female clergy as both legal and scriptural, they say—'Notwithstanding the threatened pains and penalties of which they heard, in the event of the judgment being disregarded, they refuse to be bound by any injunction of the Presbytery, which they conceive has no warrant either in the word of God, rightly interpreted, nor in the Standards of the Church.' This seems tolerably like insubordination; but the only notice the Presbytery seems to have taken of the rebels was to appoint a committee to answer them. Probably they are afraid to vindicate their authority by any stronger measures, in view of the extreme popularity which the female ministry appears to enjoy among the island population. For, as our ecclesiastical readers may have noticed from the statistics furnished a day or two ago by the Free Church clergyman of Delting, the demand for Miss Smiley's pulpit labors amounts to quite a *furore.* In fifty days she preached fifty-eight times, occasionally, when the churches admitted of it, drawing an audience of nearly 1500 people. This is interesting, not merely as a curiosity of local taste, but as the possible commencement of a considerable ecclesiastical revolution."

[It was our design to accompany this article with some remarks on the general question involved, but for this we can afford to wait. An earnest spirit of inquiry has been raised, and the honest inquirer, Bible in hand, will probably find unscriptural prejudices to fade, and may probably arrive at the conclusion that the Biblical argument against woman's preaching consists but in a superficial construction of a few texts, without reference to the local usages to which they have reference. Also, that the direct application of Joel's prophecy is conclusive, and that a well confirmed gift and call of the Holy Spirit, followed by such evidences as can be adduced in thousands of instances, ought not to be forbidden or withstood.]—Ed.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 8, 1870.

A Religious Revival the True Remedy for Worldliness.—How often the plaintive cry is heard that "the ways of Zion do mourn because the people will not come to her solemn feasts." In how many instances is it found that a congregation, and even a whole religious organization, appears stagnant—little or no growth in the vital truth, coldness, formality and spiritual sloth prevailing among the professors of the most worthy Name, and those to whom Christ is indeed precious oppressed by the lethargy around them, and almost forgetful that a Power exists, within access by prayer, which is abundantly able out of the very stones to raise up children unto Abraham. The cry is heard, "the Fathers, where are they?" as though those Fathers had inherent or unattainable qualities to uphold the Church—as though there were not materials lying around from which that qualifying Power can restore judges and counsellors sufficient for all the emergencies of the Church. In such a condition pastoral care is wanting, the flock stray on the mountains, and many a lamb falls into a pit on the Sabbath day. Alas, we cannot say, "Happy is the people that is in such case!"

There was a time in the reign of David when the message was given that when they should "*hear the sound of a going in the tops of the mulberry trees,*" they were to go forward, accepting it as a sign that the Lord was with them. And when the rush was heard and the branches quivered, the people in reverential awe knew of a certainty that their Helper and Guide, the Strength of their life and their Portion forever, was going before them, and that their strength no longer

consisted in sitting still. Even so it sometimes pleases the object of our worship to descend by his Spirit in a marked and peculiar manner, moving the light-hearted and careless ones who had been as leaves and branches tossing in the air, shaking the sturdy limbs and even the massy trunks rooted in the earth, thus making His power known. Well is it then to know His voice, to rejoice in His coming, and to be a willing people in the day of His power. "Jesus of Nazareth passeth by!" His arm is outstretched to help and save. He has granted the prayer that had so long, and, alas! so faintly and with so little faith ascended, and has revived His work in the midst of the years. Every Christian has desired a revival—many but vaguely, and as a hopeless thing. Are any alarmed now that it has come, and fearful that the adorable Author thereof will fail to conduct it with safety and discretion? Be it that there may be in some a degree of excitement attendant upon a transition from death unto life, upon a sense of sin forgiven, upon a joyous consciousness that the whole world is valueless compared with the newly-found pearl of great price. Has not this been ever the case, especially with certain temperaments? The soul just awakened sees men as trees walking, and the deep quiet, the calmness of a spirit settled in Him who is the Centre, is a farther advance than that of the ardent rejoicing child, thankful to the Father, running to do His will, and sometimes, in the sincere desire to serve, even running unsent. The child may stumble, but the loving and lenient Father holds him up, and in due time trains him to the steady gait of the young man and strong man. Praise and bless God for the revival! for the blessing of growth. If there be exuberance, the good Husbandman has a pruning hook. "The trees of the Lord are full of sap," and let all the trees of the wood rejoice. It seems as though the very air was redolent of mercy.

"All-moving Spirit! freely forth
At thy command the strong wind goes;
Its errand to the passive earth
Nor art can stay, nor strength oppose,
Until it fold its weary wing
Once more within the hand divine."

May all the churches, and all the people composing them, be wise enough to know the day of their visitation, and the things that belong unto their peace. Then will they not wait till the visitation of Divine revival has passed over, but be found workers together with God, and agreeing in energetic wrestling in prayer for conversion and for pardon, for the new birth unto holiness; and this for fathers and mothers, for sons and daughters, for the strangers within our gates, for all those for whom we feel the Spirit making intercession.

We hear of the children of Christian professors given up to worldliness, and indulging in novel-reading, theatre-going, card-playing and dancing. What do they need? Is the moral malady to be reached by logical discourses and treatises upon the evil and inconsistency of such an occupation of the precious, fleeting moments which ought to be spent to the glory of God? Do they not know all this? Is it knowledge that is wanting? They require that their hearts should be touched, (to quote a passage from our Correspondence of to-day,) "as with a live coal from off the holy altar of the stupendous sacrifice." Let them have the benefit of godly examples; let them feel the influence of devotional surroundings; let them experience (if we may so speak) the magnetism of praying hearts, of mighty prayers that draw down blessings. Let them know that their friends feel that their souls are precious, and yearn and plead for their highest good. The wound of our people will be but slightly healed by arguments for *consistency*, by urging the example of the Fathers and advocating the good old *ways*. The malady lies deep, and needs a deeper remedy. We were impressed by the recent remark of a Friend: "Nothing will meet the case but the convicting, converting power of the Spirit of the Almighty. If we are truly converted, we shall give up the world." A RELIGIOUS REVIVAL IS THE CURE FOR WORLDLINESS.

THE SOUL'S CRAVING.—As we penned the above paragraphs, the post brought us a letter from a beloved Friend fn Carolina, from which we venture to extract a passage consonant with our current of thought and feeling at the moment:

"My soul does long for the sure proof of

the Divine call and unction to be more largely witnessed in our ministry, in the accompanying power and near access in prayer to our Heavenly Father, fully persuaded, as I am, of the efficacy of prayer, and that the Head of the Church, seeing the need among His people of a more efficient labor, would not be slack concerning His promise to even the two on earth who should agree as touching anything that they should ask. I have felt deeply exercised on behalf of our beloved Society, that there might be a coming, with one accord, to the throne of grace, in prayer for this special blessing, (while we plead for a sending forth of more laborers into the vineyard,)—*a more lively unction.* Then might we not hope in truth to witness vastly increased revivals of the Lord's work in the midst of these *our* years, confirming, cheering onward the faithful believers, stirring up those who hold the dim lights to fill and trim anew—shaking the dry bones—bringing the dead to life, the lost and wandering to the ark of safety. I know the people to be thus wrought upon are free agents, and without their part is done, the preacher preacheth but in vain; though Paul plant and Apollos water, the increase cometh of the Lord; and again, He knoweth all our needs before we ask Him. But it has been repeatedly brought to my mind, that, in our individual experience, and as a Christian Church, we have not enjoyed all the privileges of the Christian to ask and receive good through our Mediator. We have failed to gather spiritual wealth, because, as a dear friend said at our Select Yearly Meeting, 'we have prayed too much for everything in general and nothing in particular;' a spirit of unbelief existing, as to our being *invited to draw near like little children*, and make known our special wants, expecting, as do the trusting little ones, to receive that for which they ask, willing, too, to receive it just in His, the dear Father's, own way; who loves His children so well He *will not upbraid them for this asking*, neither deny them aught that is for their good or the promotion of His cause."

BOOK OF MEETINGS IN AMERICA.—Those who are possessed of this valuable manual (especially Correspondents and Mo. Meeting Clerks) will find it desirable to make in their copies the corrections and additions furnished by the publishers, whose care in this matter confers a benefit upon the Society at large.

DIED.

MONTGOMERY.—On the 15th of Eleventh mo., 1869, in her 25th year, Martha Montgomery, daughter of Job and Prudence Estle, after a lingering illness, which she bore with much patience and resignation; a member of Westfield Mo. Meeting, Ind.

SHAW.—Near Adrian, Mich., on the 11th of Eleventh month, 1869, Lewis Shaw, son of Nathan and Miriam Shaw, in his 23d year; a member of Birch Lake Monthly Meeting. He bore his sufferings with great patience and resignation, leaving to those about him a firm assurance that through adorable mercy he was prepared to enter the mansions of eternal rest and peace.

BATES.—At her residence near Smithfield, Jefferson Co., Ohio, Mary P., wife of Joseph D. Bates' in the 73d year of her age; a member of Smithfield Monthly Meeting. She was a true friend to the poor and afflicted, administering with her own hands and means, as ability was afforded, to their comfort and relief. Being in feeble health for the lest three years, she seldom had the privilege of attending meetings for public worship, yet she manifested a deep interest in the welfare of our religious Society, often lamenting the departure of some from its primitive principles. Her last illness was very short, but she evinced strong faith and hope in her blessed Saviour, and her friends have the consoling evidence that her end was peace.

GREGG.—Of pulmonary disease, at the residence of her father, West Milton, Ohio, on the 19th of 3d mo., 1869, Anna E., daughter of Smith and Rachel Gregg, in the 17th year of her age; a member of West Branch Mo. Meeting. Her end was peace.

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS

Will meet in PHILADELPHIA on Fourth-day, the 19th of First month, 1870, at 3 o'clock P.M.

The sub-committee on *Education* at 8 A.M. of the same day.

The *Washington Committee* at 4 P.M. of the day preceding. JOHN B. GARRETT, *Clerk.*

HOME FOR AGED AND INFIRM COLORED PERSONS,
340 *S. Front St., Philadelphia.*

This Institution, to which many Friends are contributors, will hold its Annual Meeting on Fifth-day evening next, First mo. 13th, at the Franklin Institute, Seventh below Market. All who feel interested are invited.

Twenty-five colored women, whose ages range from near 70 to 99 years, are now cared for in the Institution, and have, during the past year, been so favored with health that not a death has occurred.

The large number of applicants awaiting admission makes it very desirable that enlarged accommodations should be secured, and any who feel like aiding in this good work can forward their contributions to the Treasurer, SAMUEL R. SHIPLEY, 111 S. Fourth St.

Quarterly Meetings in First month, 1870.

(*Copied from New York Pocket Almanac.*)

1st mo. 1—Honey Creek, Iowa Y. M.
" 1—Ash Grove, Western Y. M.
" 15—Contentnea, N. Carolina Y. M.
" 15—Honey Creek, Western Y. M.
" 15—Deep River, N. Carolina Y. M.
" 19—Farmington, N. York Y. M.
" 20—Cornwall, N. York Y. M.
" 20—Salem, New England Y. M.
" 22—Sand Creek, Western Y. M.
" 26—Westbury, N. York Y. M.
" 26—Adrian, Ohio Y. M.
" 27—Dover, New England Y. M.
" 29—Winnisheik, Iowa Y. M.
" 29—Fairfield, Indiana Y. M.
" 29—Blue River, Western Y. M.

INDIAN CORRESPONDENCE.

Indian Agency, near Fort Sill, Indian Territory.
Eleventh month, 14, 1869.

Your very acceptable letter of the 18th ult. was here when we arrived at this place one week ago to-day, about one o'clock, and it was a treat to us to read it, as we came in tired from our journey. How true was your mind's eye view of us, as we pursued our tedious way across the wide prairie at the rate of 25 miles a day. It was a slow way of going 400 miles. We were 19 days on the road, having travelled about 16 days. We camped out 16 nights, all but three. We saw many interesting things—buffaloes, antelopes, wolves, prairie dogs, rattlesnakes, wild turkeys, prairie chickens, etc., of the animal kind. It was an interesting trip, but one that we do not wish to repeat for a while. Did you ever see movers going out West in their wagons, looking dirty and wretched? I imagine that we looked a little like them, only there were not many folks to see us much of the way. Of one thing I am sure, we were very dirty. The road was very dusty, the most of the way, and the wind blew so that some days we were thoroughly coated, and the black stuff was hard to get off. And our clothes! What a time we had washing them last week! But we lived well; we laid in a good supply of provisions at Lawrence, and our men killed a good deal of game by the way,—chickens, ducks and squirrels. At Wichita, where we crossed the Arkansas River, a man gave us a quarter of beef, and two days after we got some buffalo and two turkeys of the Indians, and our boys killed two more turkeys. Farther on a return train gave us a piece of beef that they had killed the day before, and four days before we got through we killed a dozen wild turkeys and had one of them left when we got here. We laid in a good supply of bread when we started; stopped to bake twice before we got out of Kansas; and as we stopped two days on account of our mules, we did baking then, which took us nearly through.

The Agency here is built of sun-dried brick, plastered inside and outside; is one story high, and the main part about 90 feet long by 18 feet wide, divided into five rooms with a hall, and running back about 30 feet and 14 feet wide. There are fire-places in the two end rooms and the kitchen, and no chance to heat the others. As yet we are living in one family—altogether about 30 of us. Some are leaving; when all such have gone, there will be, I suppose, about 20 in the family. Several of our company came down to put up a steam saw-mill, which it was supposed would be erected some miles away, but they now intend putting it up within a mile; so all will remain here I suppose. Two women came from Iowa with their husbands to do the cooking. *We* are expecting to do our own cooking, but I hardly know how it will be. At present there are not stoves and vessels enough for us to have a separate establishment, and it seems to be preferred that we should board with the rest. Perhaps we may go to ourselves next month.

The house stands near a rather nice creek—Cache(*pronounced* Cash)—and on low ground; it is supposed to be in an unhealthy location. We cannot see much of the country from here—the prairies around are rolling, and a few miles to the west of us are low mountains—a chain 12 miles wide, and extending 60 miles to the west, they say, called the Wichita Mountains. Fort Sill is 3 miles N. W. from us. It is an encampment of tents with a few frame houses for the stores and officers.

When we came here a week ago the Indians were encamped nearly all around the house. I should think there were 50 or 100 wigwams in sight. The prairie was burning, and they had moved in here for safety. They have been going away for several days, and now are nearly all gone.

We had a pretty sudden introduction to the Indian mode of life. They have been all around us, peeping into the windows, watching what we are doing, coming into the house and squatting about, variously dressed in their moccasins, leggings, etc., with blankets, their faces painted, carrying their bows and arrows, and some revolvers, (though I guess they are minus the ammunition.) Some of them, I ought to say, are almost entirely naked, especially the children. It seemed indeed like being in a strange country and amongst a strange people, but we are trying to go on and attend to our own business and let them alone.

When we came, the room intended for us had an Indian family in it; the man was white, the woman Indian. They had only been there a short time. They went out the next morning, and we put in Second-day scrubbing it, which was a big job, as the floor was rough oak boards laid down when green, and there had been no cleaning done since plastering. Third-day we washed, and Fourth-day Mahalah ironed all day. In the meantime I was trying to knock up some furniture arrangements. Understand that we were turned into a bare room entirely destitute of anything of the kind. The first day I got the windows so I could raise and lower them, something after the style I did in your house last summer; next I made a couple of three-legged benches and put planks on them for our bed. Since then, as I have had opportunity, I have made a rough three-legged stand, (at which we are now writing,) and

got out stuff to make a decent table and bedstead; I hope to get them completed this week. As for seats, sometimes we can get two chairs, and sometimes we sit on trunks and boxes. My seat now is the end of Mahalah's trunk. Only part of our things have come yet. Two boxes were sent around as freight to come with the saw mills, etc. There are said to be two cooking stoves, chairs, etc., coming with it also, wnich were purchased in Chicago. Maybe they will come soon, and maybe about Christmas.

We have been trying to get the run of, and help Lawrie some in his business. Having been absent so long, of course there is an accumulation of it. The plan is for Mahalah to clerk for him, and for me to clerk or help in the commissary department. I was over yesterday and saw them issuing rations to the Indians. There seem to be many difficulties about our taking hold of that work, and I doubt if we do. I expect that I shall have to go back to Washita River, 40 miles distant, this week, to measure some land that has been broken there this summer. It will be a long, lonesome trip. . . . .

First-day the 21st, 11th mo.

Third-day I made the trip alluded to, to the Washita River, to measure some land plowed there this summer. Dr. Upton went with me; we took the ambulance and two men. The wind was blowing a gale from the North, directly in our faces, and withal quite cold. We stopped with a man who went up along with us the most of the way from the Fort; this man has been living in this country with the Indians for seventeen years, and has an Indian wife, though she did not seem to live much at home. There were about 20 of us there that night, some Indians, some Mexicans, and some from several of the States. We took our provision, but he insisted that we should eat with them, which we did, and had a splendid supper and breakfast of meat, bread and coffee, having venison for breakfast. He had a small pole pen with a thatched roof in which they cooked and ate, and our sitting fire was a log heap in the yard. Perhaps some of them slept in the house, but not many, I guess. As for us we slept in the ambulance without taking anything off, and had hard work to keep warm with all our blankets. But still we slept on the banks of the Washita, to the music of a waterfall 300 or 400 yards distant. We got the land measured before noon, making 253 acres out of what he thought would be 500, and came home that night, I having the sick headache of course.

Our living, as perhaps you are aware, is the soldier's rations, that we draw at the Post Commissary at the Fort. We can get fresh beef every day at the butcher pen. If we want extras we can buy them at the sutler's store at the Post, or Lawrie can buy them at the Post Commissary at the wholesale prices that they cost the Government, which of course makes them very cheap, as cheap as they can be had at home. We have not yet settled whether we shall do our own cooking or not, but we want to if we can get the chance.

ELI JAY.

Kiowa and Comanche Agency, Fort Sill, Indian Territory, Eleventh month, 23, 1869.

My Dear Friends:—Eli has been engaged on letters to you off and on for some time. His regular work does not begin till next month, or rather the military authorities do not pass it over to Agent Tatum's care till then, so he has had some leisure for writing, amongst the jobs of work he has been doing. On the contrary, for me, the office work, which had got sadly behind hand, has been pressing ever since we got here, and I have had very little time for private correspondence. I got my pen and paper yesterday afternoon to write to you separately, but was scarcely commenced when a fresh set of work came on which lasted till bed time. So this morning I concluded I would write what I had to say to all of you together, as to-morrow is mail day, and I might not get any part in the letter if I deferred longer. Eli has told you the principal events of our journey; perhaps I can tell you the cook's part, which will be new. We got two little sheet-iron stoves, a mere box divided about in the middle, the front for the fire, the back part for the oven; the oven was double sheet-iron, with a space around the inside part for the heat and smoke to draw around. Our bread pans would hold nine small loaves like biscuits, and one pan was all the oven held; then there were places on top to set in our coffee boilers. We had, for cooking over a camp-fire, two frying-pans, and a camp kettle, and new pie-pans, and tin-cups for our dishes,—so were we equipped for the journey. Perhaps you would think it was fun to cook so, but fun may last too long to be funny,—to cook for seventeen people, with appetites keen from exercise in the fresh, cold air, was something of a job when we stopped all tired from travel, especially when we had biscuit to make, as it took from six to ten ovens-full for a meal, and we had to bake for dinner next day besides. Eli spoke of our stopping twice to bake. I would say we stopped for other purposes, and baked while the men got their things gathered up. One of these places was at T. Stanley's, where part of our company had gone on to; the other was at Meade's, twenty mlles from Wichita, our last contact with civilization. There the men laid in their supply of corn for the mules, and Lawrie went on to attend to business at Wichita, which kept him longer

than the bread-baking did us, though two wagons staid behind till the bread was baked. It was the last time we got the use of a cook-stove; there were no women there, and they had no yeast, and we had none, or M. A. Tatum had a little, but she did not want it used before reaching the Agency, so one of the women and myself struck out to another house there was not very far off, where we had seen a woman at the door, for already a sight of a woman had begun to look particularly welcome. We found a family pretty much all sick, the woman fixed up in a chair to sit up awhile, and one or two daughters nearly grown, doing the work, and, what was to our purpose, we saw a large pan of dough, light and ready to bake, so I guessed at once we would find yeast, and after talking a few minutes with them,—(everybody scattered out this way seemed glad to see anybody, and asked no introduction to us nor we to them,)—I told our business, that we wanted yeast to make bread for our journey. She had her girl get me some at once, a generous parcel of nice dry yeast, and she would not take pay; "you will have enough of things to pay for," she said, "before you get through, without paying for a little yeast." So we made up dough that night, about seventy-five pounds of flour. They gave us the use of an out-house to work in, and our men who had no wagons made their beds there, and kept the dough warm round the fireplace, for it was a freezing cold night; and next morning between four and five, the news was that the dough was ready to make out; we kept their stove going from that till eleven and a half o'clock as hard as we could crowd it, and then had a nice chance of bread, and started to come up with the other wagons at Wichita. Besides the bread and crackers we started with, we had 250 pounds of flour, and some meal which we cooked on the road, having only a very little left when we got here. We had five bushels sweet, and two bushels Irish potatoes, which we used up, as well as quantities of fresh meat, and some other things,—but like true people of the plains *meat* was our great and principal living, and it continues to be,—fresh beef with little sauce or vegetables. We can have bacon, but of course do not prefer it. This country produces but few wild fruits, and we are too late for what little there might have been. One nice nut, the pecan, has been quite plentiful, and we get some yet. We can get dried fruit at a reasonable price from the Commissary at the Fort, and are having what we want of that. Our flour here has been nice, but it has been wet in the sacks in getting it here, so that we sift out great lumps, several pounds out of a sack, that are mouldy, and take them out as well as we can, our bread tastes musty, though it raises and looks very nice. We have pumpkin sauce and some pumpkin pies, but we have no milk, so they are not quite like what we are used to.

We have formed ourselves into a little meeting and have held it two First-days, and Scripture school in the afternoon. I have the teaching, or rather leading of the class, and then our two children want a class, and think I am the one to teach them, though I think their mothers could do it better, but the children have their way so far. We were going to have two Scripture classes, and our company voted Eli to teach one, and me the other; but Eli does not see the use of more than one class, and declined taking that; and, as some of our company have been writing or walking at school time, both First-days, the class is not so large. An Indian sat with us through one meeting, and showed at least he knew how to sit still. Two Indians were with us a part of our last Scripture school, but as no interpreter was present, we could not tell them what we were doing, nor teach them any. We feel it a great disadvantage not to be able to talk with them, and if possible, lead them to a knowledge of and hope in our Saviour. There have been a good many deaths among the Indians this Fall; some since we came. They mourn with piteous howlings, or cryings, night and morning, for the dead. While there were so many lodges around our house, we heard a good deal of noise. One old woman died since we came, who was, they say, a very good mourner, and since she is gone, they say they are so tired and worn out, they cannot mourn much. How I wish we could reach their dark souls with the glad tidings of the Gospel. It is a part of their duty, as they understand it, to kill, burn and destroy all the property they have at the death of one of their near relations, and they have come nearly naked and destitute; "My brother or my *some-one* died; I had to burn my things;" and so they want something given them. Lawrie told some of them in reference to a house which he is to build for a Chief, the Government furnishing the funds, that he hardly knew what about building it, for he supposed if any of his (the Chief's) relations died, it would be to be burnt down like their lodges. They will kill horses or anything they have, in case of death. They have lost confidence in their own doctors to a considerable degree, and are glad to get medicine of Dr. Upton. Yesterday a Chief got some eye-water from him for sore eyes; there were about a dozen other Indians in the office then, and when they saw what he had got, every one of them wanted eye-water too. Dr. told one of them he did not think his eyes looked very sore, but he said he wanted it

for the time they might be, for it was a good ways to come, so the Dr. gave each one some eye-water.

MAHALAH JAY.

For Friends' Review.

BOOK OF MEETINGS.

In revising this work, the committee found it necessary to apply to some party in every Quarterly Meeting in the United States for information in regard to the Meetings within their limits. A printed circular, with a list of the Meetings in each Quarter, was sent to a correspondent, with a request that it be made correct and returned early to the committee. In most cases the committee are indebted for prompt and material aid—in others the circulars were unheeded, or returned without alteration—thus leading to errors in the work, only seven of which occurred through oversight of the committee.

During the past year many new Meetings have been established, and a few discontinued. A list of all these, as far as could be ascertained, is herewith furnished, which will enable those having copies of the book to make the needful corrections and additions.

As there is no other work of the kind published, it is of importance to clerks and correspondents, who have need of it, that it be correct; it is therefore requested that when errors are discovered, or changes made, notice thereof be sent to the Publishers, William Wood & Son, 61 Walker St., N. Y., or to the Editor of *Friends' Review.*

Dublin Yearly Meeting

Is held on Fourth-day following last First-day in Fourth month.

New England Yearly Meeting,

Seventh-day after second Sixth-day at 9 A.M. Meeting of Ministers and Elders day preceding at 9 A.M.

Rhode Island Quarterly Meeting of Ministers and Elders in Fifth month, at 2 o'clock.

Providence Monthly Meeting, —Correspondent, Thos. Harkness, Providence, R. I.

Falmouth Q. Meeting, 2d and 11th mos. at Windham, 6th mo. at Westbrook, 9th mo. at Durham.

Smithfield Q. Meeting of Ministers and Elders, 5th and 11th mos., at 3 o'clock.

New York.

Westbury Quarterly Meeting in 7th month, at Brooklyn, at 10½ A. M.

New York Mo. Meeting,—Correspondent, Wm. R. Thurston, 141 William St., New York.

Nine Partners Q. Meeting, Fifth day after First-day in 2d, 5th, 8th and 11th months, at 11 o'clock.

Rochester Preparative Meeting, at close of First-day Meeting preceding Monthly Meeting.

Butternuts Q. Meeting, in 2d mo. at Butternuts, 5th mo. at Smyrna, 8th mo. at Westmoreland, 11th mo. at Burlington.

Marlborough Mo. Meeting,—Correspondent, Geo. Hallock, Milton, Ulster Co., N. Y.

Canada.

Yonge St. Q. Meeting, 2d mo. at Pickering, 6th and 12th mos. at Yonge St., 9th mo. at Mariposa.

Philadelphia,

Northern District Monthly Meeting—Correspondent, John W. Biddle, 519 Noble St., Philadelphia.

Middletown Preparative Meeting, Fifth-day preceding Monthly Meeting, at 10 o'clock.

Middletown Meeting for Worship, First and Fifth days at 10 o'clock.

Wrightstown Meeting for Worship discontinued.

Bradford Mo. Meeting—Correspondent, Jas. Embree, Marshalton, Chester Co., Pa.

East Sadsbury Meeting for Worship discontinued.

New Garden Monthly Meeting—Correspondent, Thos. M. Harvey, West Grove, Chester Co., Pa.

New Garden and London Grove Monthly Meetings held at 10 o'clock, instead of 10 and 11.

Burlington Quarterly Meeting established 1682, instead of 1862.

Newtown Preparative Meeting and Galloway Meeting for Worship discontinued.

Ohio Yearly Meeting

Consists of *five* Quarterly Meetings, Adrian being attached to it, (set off from New York,) and is held Sixth-day preceding first First-day in Ninth month, at 10 A.M.

Meeting of Ministers and Elders same day, 3 P.M.

Meeting for Sufferings, Sixth-day preceding 2d Seventh day in 5th month, at 3 P.M., and day of Yearly Meeting in 9th month, at 8 A.M.

Flushing Meeting for Worship discontinued.

Upper Springfield Monthly Meeting—Correspondent, Robert Stanley, Damascoville, Mahoning Co., O.

Indiana.

Fairview Meeting for Worship—in Fairfield Quarterly Meeting. (Time not given.)

Beech Grove Preparative and Meeting for Worship—in New Garden Quarterly Meeting. (Time not given.)

Westfield Q. Meeting Ministers and Elders, 2 o'clock.

Deer Creek Monthly Meeting,—Correspondent, Daniel Harris, Jonesboro', Ind.

East Branch Preparative Meeting. (Times of holding this and Deer Creek Mo. Meeting not given.)

Kansas Quarterly Meeting,—name changed to Springdale,—last Seventh-day in 2d, 5th, 8th and 11th months, at 11 A.M.; at Springdale, in 2d and 8th mos.; and at Tonganoxie in 5th and 11th mos. Meeting of Ministers and Elders day preceding, 2 P.M.

Shawnee Monthly Meeting—Correspondent, John H. Vestal, Shawnee, Kansas.

Lawrence Mo. Meeting and Fairview Preparative and Meeting for Worship. (Times of holding these and Shawnee Monthly Meeting—also Correspondent for Lawrence Monthly Meeting—not given.)

Hesper Quarterly Meeting, first Seventh day in 3d, 6th, 9th and 12th mos., at 11 A.M.; Sixth mo. at Spring Grove; and 3, 9th and 12th mohths at Springfield. Meeting of Ministers and Elders day preceding, at 2 o'clock.

Wabash Meeting for Worship, First-day, at 10 A.M.

Western.

Meeting for Sufferings Fifth-day preceding first Seventh-day in 2d month, and Fifth-day preceding Yearly Meeting in Ninth month, at 10 o'clock.

Yearly Meeting Correspondent, Jas. Kersey, Amo, Hendricks Co., Ind., in place of Matthew Stanley, deceased.

Greenwood Mo. Meeting—Correspondent, Joshua M. Perrisho, Westfield, Hamilton Co., Ind.

Name of Concord Quarterly Meeting changed to Thorntown.

Plainfield Monthly Meeting—Correspondent, Joel Newlin, Plainffeld, Hendricks Co., Ind.

Vermilion Quarterly Meeting, second Seventh-day in 2d, 5th, 8th and 11th mos., at 11 A.M.

Vermilion Monthly Meeting—Correspondent, Jno. M. Elliott, Ridge Farm, Vermilion Co., Illinois.

Ash Grove Quarterly Meeting, first Seventh-day in 1st, 4th, 7th and 10th mos., at Ash Grove, 11 A.M. Meeting of Ministers and Elders day preceding, at 11 o'clock. (Ash Grove Q. Meeting, composed of Ash Grove and Onarga Mo. Meetings. Is this Onarga of Wabash Q. Meeting and Indiana Y. Meeting?)

Sand Creek Mo. Meeting—Correspondent, James W. Newsom, Azalia, Bartholomew Co., Ind.

Fairfield Q. Meeting, third Seventh-day in 2d, 5th, 8th and 11th months, at 10 o'clock.

Richland Q. Meeting, second Seventh-day after fourth Seventh-day in 2d, 5th, 8th and 11th mos., at 11 o'clock.

Popiar Ridge Mo. Meeting—Correspondent, Nathan Wasson, Carmel, Hamilton Co., Ind.

Iowa.

West Grove Meeting for Worship, in Cedar Creek Mo. Meeting.

Gilead Mo. Meeting, in Salem Q. Meeting—attached from Centre Quarterly Meeting, Ohio.

Bloomington Monthly Meeting—Correspondent, James Cattell, Muscatine, Iowa.

Asher Creek Preparative and Meeting for Worship, in Bangor Quarterly Meeting.

Mahaska Preparative and Meeting for Worship, in Spring Creek Mo. Meeting.

East Grove Preparative and Meeting for Worship, in Bear Creek Quarterly Meeting.

Spring Creek Mo. Meeting—Correspondent, Seth Cox, Oskaloosa, Iowa.

New Sharon Monthly Meeting—Correspondent, Wm. Pearson, Jr., New Sharon, Mahaska Co., Ia.

Rose Mount Monthly Meeting, in 9th month, 4th day after second Seventh-day.

Lynn Grove Ql Meeting, second Seventh-day in 2d, 5th, 8th and 11th mos., at 10 o'clock.

(*Time not given for any of the above Meetings except Rose Mount and Lynn Grove.*)

COPPER IN THE COLORING OF A BIRD'S WING.

The *turaco* or *plantain-eater* of the Cape of Good Hope is noted for the beauty of its plumage, and especially for the rich red upon its wings. This red coloring matter has been analyzed, and found to contain nearly six per cent of copper, which cannot be detected by the ordinary tests, nor removed from the red compound without destroying it. This coloring matter is, in fact, a natural organic compound, of which copper is an essential constituent. The name *turacine* has been given to this substance. Traces of copper had previously been found in animals, as in oysters, which, living in streams flowing from the neighborhood of copper mines, had assimilated certain salts of that metal. The copper apparently had no effect upon the health of the oyster, though it did upon the health of people who ate the bivalve. But in this case, as in all others of the kind heretofore observed, the presence of the copper was clearly accidental; while in the turaco the metal is a normal part of the coloring matter of the bird's plumage. Of course it must be obtained in minute quantities with the food, and stored up in this singular way in the system of the animal. In the very same feather, partly red and partly black, the copper is found in the red parts, but not at all, or the merest trace, in the black. If a few fibres from the red part be burned, the spectrum of copper is readily detected in the flame.

It is a curious fact that this red in the wing of the turaco is not a *fast* color. A pair of fine birds which were kept in captivity washed it all out of their plumage in a few days by bathing in the water which was left them to drink, the turacine being soluble in water. Except for the loss of their beauty, the birds did not appear to be any the worse for the change. It would seem, therefore, that we have here an instance of the elaboration of a chemical substance perfectly unique in its nature and containing a metal whose salts are usually regarded as poisonous to animals; and yet the sole purpose which, so far as we know, it serves in the animal economy, is one of pure decoration. How will those who take an exclusively utilitarian view of the plan of creation explain this?—*Journal of Chemistry.*

RIPENING GRAPES BY CUTTING AWAY THE LEAVES.

The August number of the *Cosmos* contains a paper on this subject by M. J. Comte, which was read at a meeting of the Agricultural Society of Agen. It appears to have been an old custom, and one still kept up in the South of France, to pull off the leaves of the vine so as to let the full sunlight fall on the grapes, which soon get an amber color and appear as if over-ripe. The author strongly condemns the practice. He states that the leaves, as arranged by nature, are absolutely necessary for perfecting the maturity of the grapes; in other words, for converting into grape-sugar a portion of the acids which are present in large quantity in the unripe fruit. This change is brought about by the addition of carbon to the acids, and this *carbonisation* (as Comte calls it) is effected by the leaves. Fully ripe grapes (of course, he is speaking of grapes which have a green color when ripe) should be of a pure green, and not of the yellowish shade exhibited by those which have been exposed to the light by stripping off the leaves. The taste of these yellow grapes is intensely sour, while that of the green-colored ripe grapes is sweet.—*Scientific Journal.*

OVER AND OVER AGAIN.

BY JOSEPHINE POLLARD.

Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour.
But the morning dews must fall;
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain,
And a blessing, failing us once or twice,
May come if we try again.

The path that has once been trod
Is never so rough to the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be riven
With storm and tempest, we need them all
To render us meet for Heaven.

— *Watchman and Reflector.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 3d inst.

Great Britain.—Heavy gales prevailed all around the coast during the last few days of the year, causing many shipwrecks. The damage by the recent floods in England and Wales, it is stated, is estimated at nearly £500,000, about $2,500,000. In some sections the lowlands will probably be useless until Spring.

The recent receipts of wheat from America have been very large, and there is a great accumulation of that grain both at London and Liverpool. The *Statistical Journal* of London said on the 30th ult. that 74 more cargoes were afloat bound for England than at the corresponding period last year.

Ireland.—A violent gale at Limerick on the 31st uprooted trees, threw down chimneys and even prostrated some houses. Ten persons were known to have been killed, and many others were badly injured.

France.—The extraordinary session of the Legislative Body ended on the 27th ult. and the regular session commenced the following day. The former President, Schneider, was re-elected. The Ministry resigned on the 28th, their resignationa were accepted, and Emile Ollivier was requested by the Emperor to name persons to associate with himself to form a homogeneous cabinet, faithfully representing the majority in the Chamber, and resolved to apply in letter and spirit the "*senatus consultum*" of 9th mo. last. The Emperor declared that he relied on both Ollivier and the Legislature to aid him in putting into successful operation the constitutional regime. The list of the new Ministry was published on the 3d; two of the late cabinet, the Ministers of War and Marine, retain their positions, and Ollivier himself assumes that of Minister of Justice. As a member of the Legislative Body, he was formerly active as one of the Opposition but has gradually become more moderate and conciliatory towards the government. A statememt recently made by him of the political principles on which he purposed to act if made the head of the Ministry, includes peace abroad, and at home some reforms tending to greater freedom.

The Director General of Telegraph Lines at Paris has published in the official journal a declaration that his administration does not exercise any control over dispatches transmitted by the French Transatlantic cable, either from America or from any other quarter, except to take care that they are transmitted in the order of reception, without favoritism, and that none are sent clandestinely to avoid the tax due the government; that the conditions under which it exercises this control are without political intention; and that most of the dispatches received, especially those for the west of France, for Spain or England, reach their destination without passing through Paris. This publication was called forth by the remarks in the annual message of the President of the United States, relative to the terms of the concession of that company, and his suggestion of an international convention to establish reciprocity in cable telegrams. The concession, however, contains an express reservation by the French government of "the right of establishing such control over the service of the line as it may judge convenient."

Spain.—Zorilla, Minister of Justice, made a speech a few days since at Albaceta, in which he declared that if the government cannot find a king, they will throw themselves into the arms of a republic.

Italy.—The place of meeting of the Council has been changed from the Cathedral of St. Peter to the Quirinal palace, owing to acoustic defects of the hall occupied in the former building, which render it unsuited for the meetings. No account of any further proceedings has been made public. The correspondent of the London *Times* at Rome, asserts that the Pope's influence over the Council is perceptibly growing weaker.

Switzerland.—Victor Rueffy, President elect of the Federal government of Switzerland, died on the 28th ult.

Egypt.—A dispatch from Port Said, dated the 30th ult., says, that the steamer Sterling, for Bombay, passed through the Suez canal in 12 hours, on the 27th, and that several other steamers were following it.

Domestic.—The monthly statement of the public debt, for the 1st inst., shows a total amount, principal and interest, of $2,658,134,670; amount in Treasury, including sinking fund, $209,387,716.69; leaving the excess of debt over amount on hand, $2,448,746,953.31, a decrease within the last month of $4,812,781.92, and since Third mo. 1, 1869, of $76,716,306.70. The amount of bonds issued to the Pacific Railroads is $64,135,320; interest paid by the United States, $1,984,822.54 of which $1,861,089.71 has been repaid by transportation of mails, &c.

The Secretary of the Treasury has authorized the Assistant Treasurer at New York to continue the sale of $1,000,000 in gold and the purchase of $1,000,000 of bonds on alternate weeks throughout the present month, on account of the Sinking Fund; and also to sell $1,000,000 of gold and purchase $2,000,000 of bonds on alternate weeks, for the special fund; these sales and purchases alternating with those for the Sinking Fund, so that only one sale and one purchase shall take place each week.

The postage on letters to Great Britain having been reduced at the first of the year, the managers of the foreign steamship lines sailing from New York which had carried the mails, declined doing so longer at the reduced rates, but the Postmaster General has made arrangements with other lines, by which the mails will be carried as frequently and nearly as expeditiously as heretofore.

FRIENDS' REVIEW.

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POPULAR IDEAS OF RIGHT.

We cannot but think that the adoption and diffusion of the doctrine of self-interest as the rule of right has lowered the standard of morality in this country within the last half century.

This theory of virtue is so nearly allied to the theory of self-indulgence, that nothing in the world seems more easy than to practice it. Accordingly whole classes of men, who know but little of abstract speculations on the origin of moral obligations, are insensibly led by the prevailing tone of argument on these subjects to slide into the Epicurean view of human duties. Mr. Mill may argue that the utilitarian system is of necessity identical with the highest precepts of religion and objective morality, and that the service of humanity "may acquire, even without the aid of belief in a Providence, both the psychological power and the social efficacy of a religion;" but the world does not take that view of the matter, and the results of his theory are quite different from what he would himself anticipate or approve. The desire of procuring and of spending wealth becomes intense, because it is the key to all the most alluring forms of enjoyment. In politics, fixed principles of right and duty succumb to the prevailing popular interest or impulse. In trade, there is a marked decline in a commercial good faith, provided success can be purchased, or ill success concealed, by dishonesty. In manufactures, any expedient is tolerated which will put a tempting surface on cheap productions. The respect for parental authority is weakened in England and extinguished in America. The reckless self-indulgence and prodigality with which multitudes of young men of the upper classes rush to ruin, denotes an enfeebled sense of duty and self-control. In the relations of the sexes and the decorum of female life, there is a striking change, which may be traced in a thousand indications of manners, literature, dress, conversation and art. Crimes of the deepest dye are defended as venial, and even hailed with popular applause, if they are attributable to political motives—a circumstance which, in truth, only aggravates the guilt of such offences. There is less veneration for the sanctity of an oath, because there is less of faith in that which gives to an oath its sacred character, not only as an obligation between man and man, but between man and God. We are living in what would have appeared to our forefathers a relaxed state of morality, and the reason is not far to seek.

The utilitarian system of morals consists in the substitution of a purely mundane, finite, temporal and limited rule of action for that moral law which rests upon the will of God and the order of creation. The one is the moral rule of Paganism, the other is the moral rule of Christianity. It has been justly observed by Prof. Maurice that Mr. Bentham, the founder of modern utilitarianism, "rejected a divine basis altogether for human society and for the life of the individual man." That is the essence of his system, though it had not been rigorously adhered to by all his followers. If there be no God, no hereafter, no conscience, and no soul, the principle of utility may serve indifferently

well to guide men in their actions toward one another in this obscure and transient world. But the moment we admit the religious idea and a conception of the immortal destiny of man, the whole range of his moral obligations is enlarged. The direct mundane consequences of this or that action cease to be the true test of its worth. Actions in themselves the most contrary to human prudence or interest, become, on the contrary, the most virtuous and laudable. The real test to be applied to either theory of morals is, therefore, in our opinion, whether it rests on a conception of human interests or of divine law. The morality of Paganism was just as imperfect as the religion of Paganism, and the utilitarian doctrine of morals brings men back to precisely that point at which Paganism had left them before the conception of morality based on the religious idea had illuminated and regenerated the world.—*Edinburgh Rev.*

MEDITATIONS ON PRAYER.

By Hugh L. White, of Dublin.

There appears to exist among many in our day a jealousy and dislike of every exhortation to a believer's personal vigilance and exertions for the attainment and increase of holiness, as if all such exhortations savored of a spirit of legality, manifested a presumptuous desire to share with the Holy Spirit in the glory of the work of salvation, and tended to encourage a feeling of proud self-righteousness and dependence upon our own efforts. I cannot but fear this alarm at hearing the scriptural injunctions, "Watch, strive, labor, wrestle, run, fight," echoed and enforced, has tended very much to hinder the work of sanctification in many sincere believers. For if they are taught to regard every effort of their own (however humbly made in unqualified dependence on Divine Grace) as calculated to rob the Holy Spirit of the honor which is exclusively His due, this must manifestly have a tendency to lead them to relax those very exertions, with the faithful and persevering use of which it has pleased this Sovereign Dispenser of all grace to connect the promised aid and influence which He can alone impart. . . . . .

When the husbandman prepares the ground and sows the seed, does this argue an atheistical forgetfulness, that no matter how carefully he may plant or water, it is God alone that giveth the increase? Is he not perfectly aware that it is no power of his own, but exclusively the power of God, which makes the buried seed spring up and bring forth fruit to an abundant harvest? Then how is it more a denial of the Divine power, or an usurpation of the Divine prerogative, if, in hopes of an abundant spiritual harvest, the believer cultivates with unwearied diligence the *field* which the Lord of the harvest has committed to his care; provided in all his watchings and labors he ever remembers that even when a Paul plants or an Apollos waters, it is God alone who giveth the increase. And if from the analogy of Creation we turn to the testimony of Scripture, how loudly does *it* echo th call to exertion. *Strive* (literally agonize) to enter in at the strait gate; for the kingdom of Heaven suffereth violence, and the violent take it by force. *Labor* not for the meat that perisheth, but for that which endureth to everlasting life, which Son of Man shall give unto you. *Watch!* watch and pray, yea, pray without ceasing. *Work* out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His own good pleasure. *Fight* the good fight of faith. *Run* with patience the race set before us—yea, *so run* that you may obtain. Now combine with these and many similar expressions the plain purport of the parable of the sower, and still more of the two parables of the *talents*, and surely it is as plain as Scripture can make it, that while we ought each of us to feel and to confess

"Help I every moment need,"

and that we cannot take one single step in our heavenward journey, in our own unaided strength, yet we are to expect God's promised grace to help in every time of need and bring us safe to Heaven at last, not while standing still in slothful inactivity, under any pretext, but while watching—striving—praying—laboring—wrestling—running,—using a holy violence to seize on heavenly things—giving *all* diligenee to make our calling and election sure.

1843.

For Friends' Review.

TEXT CLUSTERS.

On the subject of "*the Cross*" a few very instructive texts may be put together. First, the narrative of the crucifixion of our Lord, —John xix. 17, 18. Some Bible classes may contain members ignorant of this history, and needing reference to other passages, to show the divine purpose of the coming and suffering of Christ on earth. Then compare his injunction, (Luke ix. 23,) "*If any man will be my disciple, let him take up his cross daily and follow me.*" It is to be remembered that, at the time when this was said, the disciples did not well understand, even though announced to them, the coming death and resurrection of their Master. This taking up of the cross must have been then a hard lesson for them to learn, as it is now to us. Paul taught it, by example,—"*dying daily.*" 1 Cor. xv. 31. Yet was it not, nor should it be, too grievous,—as "if we be dead with Christ, we believe we shall also live with him." Rom.

vi. 5–8; 2 Tim. ii. 11. But, to all, in their own strength, it is impossible, needing the constant help of the Almighty, (Daniel iii. 23–25; Ps. xxxiv. 18, 22; Philip. iv. 13;) the words of the last being, "*I can do all things through Christ which strengtheneth me.*" It would be easy to add to these texts others to the same effect; but it is desired merely to suggest and exemplify this simple method of instruction. Fitting remark may, with a qualified teacher, be made to aid its application throughout.

Another subject may be "*Fear.*" In a number of passages of the Old Testament, the fears of the wicked are depicted, at which, one day, God shall laugh; as Prov. i. 24–27, x. 24, xx. 2, xxii. 13, and xxviii. 1. Also in Prov. i. 33 and Ps. xlvi. 1, 2 the safety of a refuge in God is shown. Jesus taught (Luke xii. 4, 5) whom alone we ought ever to fear, not men; as had been written of old, as the conclusion of the whole matter. Eccles. xii. 13. Yet, while the conclusion of all human experience is in favor of fearing God, this is but "the beginning of wisdom." Prov. ix. 10. For an account of its growth, in Christ, search the gospels and epistles; as Luke xii. 32. John xiv. 1 and xv. 15; Rom. viii. 28, 38; and especially 1 John iv. 18, 19: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. *He that feareth is not made perfect in love. We love him, because he first loved us.*" H. H.

ISRAEL BETWEEN THE PASCHAL NIGHT AND THE RED SEA.

The blood on the lintels had secured the first-born, and the Egyptian had then allowed Israel to pass out of the land. But the Egyptian himself was not yet destroyed, neither was Israel clearly beyond the borders of the enemy; till then, they are not at ease, nor have they any song of joy and salvation; the Egyptian has gone out after them, and they judge that there is nothing but death before and behind. They see the cloud, and they cannot but remember the shelter of the blood, and that they have in some sense left Egypt. But in some sense they judge themselves to be in a worse state than ever.

Such is often a stage in the history of a converted soul. Nay, is it not descriptive of the sorrowful condition of many who are indeed called out of darkness? They are quickened, they have risen up to go out of Egypt, the soul has suddenly taken a new direction, with some sense of the value of the blood of Christ. Still this quickening, this rising up, only leads the soul to judge worse of its own condition than ever. A new sense of death comes in. There is an apprehension of death in trespasses and sins, and no adequate assurance of the completeness of redemption. The soul can look to Jesus; the blood on the door-post has told of His love, and so it has glimpses of hope; but God has not been so apprehended as to give certainty and ease of heart; all the virtue of the cross is not known; just as Israel had not yet learned all the virtue of the cloud and the rod. For the cloud had virtue not only to lead the redeemed but to overthrow their pursuers. It could change its ground and stand between the two camps; and then while it was light to the one, it was darkness to the other. As the rod could make a passage for the one and bury the other in the mighty waters, the cross, in like manner, has its full and double value. It rescues the sinner and silences all his accusers.

The full victory of Jesus for the sinner, the double virtue of the cross, may be understood at once; for the Gospel publishes it without reserve. But till it be understood, the song is not learned; the redeemed one is on the Egyptian side of the Red Sea. Let, however, the cloud and the rod fully display themselves; let the cross of Christ publish all its virtue in the ear of faith; then Israel can sing their song and the believer can say, "If God be for us, who can be against us?" In the cross of Christ, the enmities are seen to be all abolished, the law is seen to have found its end, sin to have paid its wages; the great enemy is seen to have been overcome, death to have been abolished, and the flesh to have been exposed, condemned, and discharged. As the enemy is thus seen dead on the shore, the sinner sees himself to be fully rescued, to be accepted in the Beloved, happy in the adopting love of God, treated as in the spirit not in the flesh, safe in that hand out of which none can pluck, dwelling in that love which leaves no room for fear. Israel has passed the waters and is free; Egypt and its enmity are gone forever.—*Witness.*

WHAT ARE YOU DOING?

Dear fellow-Christian, you have perhaps learned by woful experience to pity those who, by a restless activity in what they call Christian work, are seeking to settle the unsolved question of their salvation. You have perhaps learned something of the order in which salvation and service are presented by the Gospel. By the grace of God you know that Christ is *all our salvation.* But it may still be asked, Are you sitting down, after the long, dark night of uncertainty and vain striving for salvation, merely to enjoy the thought of a salvation accomplished? We would ask not only what you are enjoying, but *what are you doing?* Are you glorifying Him in your body and your spirit which are His? You have no longer salvation to seek, but are you seeking His glory? You may

dwell with rapture on His love, but does the love of Christ constrain you? Are you living not to yourself but to Him who died for us, and rose again? Assuredly He has not left His redeemed in such a world as this, merely to enjoy salvation. He has very plainly told us for what end He has left us here, and in view of this we ask, WHAT ARE YOU DOING?

It is most true that Christ's beauty seen, His love felt, and His words known are the springs of acceptable service. But what avails it if you can speak of all these, and yet they do not move you in His service? Do you hear His word, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me?" Do you visit the saints in their sickness and sorrow, and minister to the poor of your substance? Are you prayerfully and practically seeking the welfare of the Church of God? Do not say you can do nothing; for you are a member of His body, and He has given you a place of service. "Nay, much more those members of the body which seem to be more feeble are necessary." He has given you talents to use for Him, and has said to you, "Occupy till I come." Your blessing and spiritual growth will be hindered, as well as the Lord's name dishonored, if you are not occupied in service according to His mind.

Think also of the Gospel which He commands to be preached in all the world. Are you helping this forward by your prayer and substance? Are you preaching it according to your opportunities? If so, are you "steadfast and unmovable, always abounding in the work of the Lord?"

Consider the awful precipice on the verge of which so many are standing; and think how few of our relatives, friends, and neighbors truly confess the Lord Jesus! Think of the tens of thousands at our very doors, and the millions throughout the world, who do not know the only name given under heaven among men whereby they can be saved. Think of the multitudes within your reach who make no secret of their neglect of this great salvation: and can you be walking in fellowship with Him who came to seek and save the lost, who shed His blood for the ungodly, who wept over impenitent Jerusalem, if you are sitting at ease in the midst of these careless sinners over whom an awful doom is impending?

Once more, WHAT ARE YOU DOING? Can we say with Paul, "I am pure from the blood of all men?" Will the Lord, when He comes, say of you and me, as He said of that poor woman who loved much, "*They have done what they could?*"—*Witness.*

"FRIENDSHIP improves happiness and abates misery, by doubling our joy and dividing our grief."

INDIAN CORRESPONDENCE.

Comanche and Kiowa Indian Agency, near Fort Sill, Indian Territory, Eleventh mo. 21st, 1869.

Dear Friends:—We have not had a letter from you yet, but hope soon to get one. We wrote you before leaving Richmond, Ind. We left there the 8th ult., and reached Lawrence the 10th. There we were detained by various things for nine days, instead of coming on directly. The weather was pleasant all that time, but when we left on the 19th, it had turned cold, and was rather stormy, so that, for near a week, it was quite disagreeable, and we suffered a good deal. One week after starting, we reached Wichita, in the S. W. part of Kansas, where we crossed the Arkansas River. I wrote ——— a short letter from that place, which perhaps you have had an opportunity to hear, and from thence I will resume the account of our journey for your and for their perusal.

It was quite late when we got ready to start the next morning, one team having to be sent back to the village, (a mean-looking place of perhaps a dozen houses, with whiskey signs on them, and covered with sod for a roof,) to get some things, amongst which was a quarter of beef that a man had given us. Two of our wagons stuck in the quicksand in crossing the Arkansas, and we had to double teams. It was about 10 o'clock when we got safely over. We now bade farewell to civilization, taking the road opened by the Government the present year, for hauling supplies to the military and Indians in this agency. We had furnished ourselves with a table of distances and suitable camping places. As the country is all prairie, with only a very small skirt of timber along the streams, and the water in some of these streams too salt to use, it was necessary for us to know where to stop to get both wood and good water, as well as grass for our mules, as we had no feed for them but corn, and had to depend upon the grass for hay. Our agent, Lawrie Tatum, had passed over this road twice the past summer, but neither time under circumstances to make him notice it much, and none of the rest of the company had ever seen it. There was one advantage: there was no other road leading out of it, though sometimes there would be two tracks that separated, but came together soon. A good part of the way we might have traced the road by the carcases of oxen that lay about, near one thousand northern cattle that have been used in hauling supplies having died this summer. We passed several small trains that were waiting for help to go on, having been left there on account of the death

of their oxen. One company of four wagons told us that they had already waited two weeks, and we met the help coming for them several days after. They had numbers of sick and dead oxen around them when we met them, and the men looked lonesome guarding their wagons on the banks of Kingfisher Creek.

Well, as I said, it was after 10 o'clock when we got across the Arkansas, and then, in order to make our campings come right for several days after, we must make thirty miles yet that day. About twenty-five had been our average day's journey. One wagon had to go a few miles out of the way, across the prairie, to a place which they did not know, to get a tent, which we had the promise of for our journey. Agent Tatum went with that team, and left orders that we should go on to State Creek, thirty miles off—we would know it by its being the third creek we came to—and there camp, and they would overtake us. Our loads were heavier than usual, having taken in additional feed, and the roads for several miles were worse than usual, so that by the time we had crossed the second stream, (a bad sandy one at which we doubled teams,) it was about an hour by sun, and twelve miles to make to our camping place. Here we left a team till the other wagon should come up, to help them across if necessary, and pushed on with the ambulance, containing the women and children, and the wagon on which were the provisions and cooking utensils. You may imagine that it was interesting travelling for about two hours after dark, over a road that none of us had ever seen, to find a place that none of us would know when we got there. The wolves made music for us as we went along, and as I happened to have the sick headache that day, and was exempt from driving, I lay back and slept when it became dark, which, I suppose, shortened the road for me. A little after 8 o'clock we came to some timber on the bank of a creek and camped. In about an hour, and after we had eaten our suppers, the other teams came up, and some of our company, especially the women whose husbands were behind, felt good at this meeting.

The next day our twenty-five miles took us to Bluff Creek, where we stopped near an encampment of Osage Indians, from eastern Kansas, now out on a buffalo hunt. A couple of them visited us, but did not trouble us, only to ask for "*backy.*" As only one of our company uses the weed, and he moderately, having laid in only about a pound, of course they did not get much. We thought best, however, to tie up our mules, and keep a guard all night to prevent them from stealing, as they have the reputation of being great thieves. In the morning after we had started, some of them met us to trade buffalo meat for salt, and to beg more "*backy.*" We took a little meat of them, but declined the "*backy*" business. This day we passed through several miles of prairie-dog villages, as they are called. The prairie-dog is an animal that looks and acts very much like a fat, young pup, about the size of a small cat. They burrow in the ground, and seem to have a great curiosity to see people as they pass by, and sometimes sit on their holes and bark at them. Their bark very much resembles the chirrup of a ground-squirrel. Travellers say that they can dodge a bullet, and that they cannot be hit when they are looking at the gunner; and it seemed very much so, for our men had several fair shots at them, at short distances, and made the dust fly just where they were sitting; but they invariably escaped into their holes, until one of our men got a shot at two of them that were busily playing, and did not notice him: he had a shot-gun, and killed them both. They seemed to be young ones. We afterwards passed through miles of these prairie-dog villages, I should think seventy-five or eighty miles in all, and they ceased to be much of curiosities. The land they burrow is very level, and apparently very poor, of a reddish color. I should think it would be a long time before any one would wish to take *their lands* from them. It is said that owls and rattlesnakes live with them in their holes, but that cannot be proven by me, for I did not see it.

We camped that night at Pond Creek. Here, until about two months ago, was Brinton Darlington's Agency for the Cheyenne and Arapahoe Indians. There were two unfinished log houses, sod-covered, standing there, but the Agency is moved one hundred and seventy-five miles farther west. The houses had been used by the cattle, &c., so we did not choose them for our lodging place, preferring the bank of the creek. We had, however, plenty of company, for there was a large encampment of Osages across the creek, within one hundred rods of us, though we could not see their tents. They soon gathered around us pretty thick, many of them sturdy, rough-looking customers. Our intercourse with them was principally limited to signs. They had a good many papers, ranging in date from 1812 to 1869, that they wished us to read, stating various things, some that they were good Indians, some commending them to the charity of those that they should meet, but not vouching for their honesty. We thought it best for our comfort, if not safety, to divide our small stock of sugar, coffee and molasses with them; then after we had eaten our supper, gave the remaining Indians, six or eight, privilege to eat up the balance, which they seemed to do with a relish. The next morning, when we went to gear up, two of our

bridles were gone. After some ineffectual effort to get them of the Indians, or at least to buy one, (we had an extra one,) we made a rope bridle, and went our way. This day we crossed a stream that has a wide sandy bed, though there is not much water in it, called Salt Fork, the waters of which were quite salty, and had our first sight of buffaloes and antelopes. We saw a herd of the latter that scampered away in fine style on our approach. We saw a few scattering buffaloes that did not seem to want to give us a very near view of their majesties. After awhile we saw a small company lying down on the bank of a ravine; we stopped our wagons opposite them, and three men crawled down the ravine, got within about seventy-five yards of them and fired. They all jumped and ran, but two of them lagged behind and turned to see what was after them. One of them seemed to be hurt. They soon disappeared over the hill: the men reloaded and went after them. We soon heard them fire again, and now, of course, thought they had got a buffalo. So several of us started over to see about it, one-half or three-quarters of a mile away, and I recollect that I took the butcher-knife and hatchet along. When we got over, we met the men coming back; they told us the buffaloes were all out of sight. In about an hour after, we saw ten buffaloes quietly grazing beyond a hill along our road. The wind was from them to us, and we got within fifty rods perhaps of them without their seeing us. We stopped our wagons in a situation that they could not see them, and our two riflemen crawled up quite near to them; how near I do not know; but they might have got within forty or fifty yards, if they had not been afraid of them. They fired, and the buffaloes went off rather deliberately to our right. As the wagon drove on, they made a turn to the left, crossed the road before us, passed over to our left nearly opposite to us, and stopped. Our men kept loading and firing at random at them, two or three hundred yards off, instead of trying to get up to them. The buffaloes seemed to be daring us to hit them if we could. They passed on deliberately, crossed the road again behind us, and went off, half a mile to our right, where they parted, four of them going on and crossing the road ahead of us again, and the other six going to the west. We did not get near enough to them to shoot again. Thus ended our buffalo hunt. Our guns were not suitable for killing them.

That night, which was Seventh-day night, we camped at a creek called "Skeleton Creek," so called because the skeletons of some Indians, that died with the cholera, were found on it once. The next morning three of our mules were gone. Our first thought was that the Indians had followed us and taken them, but an examination of the road showed that they had taken the back track, dragging their ropes after them. We had turned them out to pick with long ropes on their necks, tying up our pony, supposing the mules would stay with him, but some of them were not well enough acquainted with him to do so. Our men tracked them back eight or ten miles, and then their trails left the road. After two days of fruitless search, we concluded to go on without them. We had but seven mules left for our four wagons, but, fortunately, the pony that we had filled a place, though he had probably never been harnessed before; by putting him and the best mule to the ambulance, we were able to go on, though it made our loads heavier, we having had before four mules to one of the wagons. While hunting for the mules, some of our company saw a great many buffalo, but I did not get the sight of a large herd of them. I did get a good view of a large wolf, while I was looking around by myself about two or three miles from the camp, for he jumped up out of the grass only forty or fifty feet before me.

The next day, Third day, we reached a small stream, Turkey Creek, twenty-five miles on, and the next morning, after going about ten miles, came to Red Fork, a salty stream with a large sandy bed. There was broken land, sand hills, on the north of it for a short distance, with some timber. There we killed about ten turkeys in about half an hour. As we had to double teams at the river, we took the turkeys and the spare folks over as the first load, and by the time we got the other wagons over, they had the turkeys dressed, a tub full of turkey, which, with two others that we killed a couple of days after, did us through our journey: and we had a whole one on hand when we arrived.

That night our camping place, to make twenty-five miles, came midway of a prairie twenty-two miles wide. We were told by teamsters that we met in the morning, that we would find water there, so we prepared ourselves with wood to carry along and struck out. The smoke of burning prairies was in sight all the afternoon, and about sunset we met the fire advancing towards us, though gently, as there was but little wind. We easily crossed the fire, as it was burning one hundred rods or so ahead, on one side of the road: and just there was some water; but the grass was all gone, so that we must go on for grass for the mules. I should think we went five or six miles, the fire burning all around us, before we crossed the back fire and came to the grass again. A couple of miles farther on we found water and camped. Though about two-thirds of the horizon was lit up by burning prairie, the night was so still, the little wind that there was blowing against the

nearest fire, that we felt little fear, though surrounded by the tall grass.

We planned to go on next morning for breakfast to a spring, which proved to be about eight miles ahead, and so were up and started by six o'clock. The wind, by that time, had begun to blow from the north, and when we started, I could hear the fire crackling behind us. The wind increased, the fire advanced rapidly. Before we had prepared our breakfast at the spring, the fire had come up to us and passed by, the flames leaping and dancing on the hills around, devouring the grass in an instant. We were in a protected place with a branch on one side, the road on the other, and by burning off a corner of high grass before the flames came up, we were pretty safe, having a place of retreat in case the fire came upon us.

This day we crossed the North Canadian; reached the South Canadian, twelve miles beyond, about three o'clock, P. M., but as we did not know that we could find a camping place farther on, we stayed on the bank of that river all night. The next day we had a hard road over the sandy hills that separate the Canadian, a tributary of the Arkansas, and the Washita, a tributary of the Red River; we made twenty-four miles, camping on Sugar Creek near the Washita. Here we met some of *our* Indians, who were very friendly, four of them staying with us till bed time. They were Caddo and Wichita Indians, very quiet and peaceable. Here we came in sight of a fence and corn field again, the work of this agency. The next day we crossed the Washita and camped on Cache Creek, the stream that we are now on, within eighteen miles of this place. The next morning, which was First-day, after we had come five or six miles, four men from the Agency here met us with seven fresh mules to help us in. A man had come down from the Washita the day before, told them that we were coming, and that we had lost some of our mules. They turned out pony and four of our most tired mules, and we made the rest of the journey in quick time, and came in in fine spirits.

When we arrived, we found the Indians encamped all around, and the house full of a motley crowd, some of them Indians. I confess that the introduction to the Comanches seemed to me pretty sudden. For two or three days after our arrival, the Indians kept coming into our enclosure more and more, because the prairie was on fire, and they feared to leave the stock out there; but for ten days they have been going away to places where grass was more plentiful, and to hunt buffalo, until there is only one tent left, in which there are an old man and some sick women and children.

It is now First-day afternoon. I suppose you wonder what we do here. We have not all got settled down to our regular duties yet, so, in some sense, we hardly know what we are doing. Mahalah is to be Lawrie's clerk in transacting the general business of his office. She has been very busy the last two weeks getting the run of the business, and straightening up matters that have not been attended to in his absence the last two months. My duties are to be to attend to issuing rations to the Indians. The Government issues regular rations to the Indians of this Reservation, about six thousand, when they are here to get them. A large part of them are now away hunting buffalo. Generally they draw once a week, but some of them only once or twice a month. When they went away to hunt, some of them drew for two or more weeks before going. A large part of those away hunting, the wildest of the Indians, have been away two months, and have drawn no rations lately, so that the work is rather light now. Yesterday, the regular issue day, I was at the commissary two hours before dinner, but no Indians were there then. I shall probably take charge of the issuing the first of next month, and will then give you an account of the manner of doing the work.

As to our First-days, we have agreed to have a meeting for worship at ten A. M., and a Scripture School at two P. M. There are fourteen of us Friends that came down together, and a few others have been into the two meetings we have had. You may imagine that our meetings are precious times to us in this far-off, strange land. Think of us in our little gatherings, and pray that we may be comforted together, and that our strength may be renewed from week to week for our work.

A part of the Indians have been sowing wheat since we came. They have got about one hundred acres in,—all, I guess, they will sow this fall. Wheat has never been raised in this part, so that it is something of an experiment. Considerable breaking has been done this season,—two thousand acres perhaps. Corn does well, and a good deal will probably be raised next season. Others of our men have been arranging for putting up a steam saw-mill, that we hope will be here soon. It is intended to get that up and saw out lumber enough for a half dozen houses through the winter. Everything is new here, the post having been established only last spring.

. . . In love, your sincere friend,

ELI JAY.

Camp Supply, Indian Territory,
12th mo. 8, 1869.

"Train up a child in the way he should go, and when he is old he will not depart from it." In reviewing the manner in which the Aborigines of our country are being

trained, there appears to be much need of improvement. From infancy to old age they are led to look upon woman as the proper person to perform all the drudgery and most of the hard labor, and in connection therewith they are nurtured from childhood to consider it degrading for a man to labor. The effect of this training is visible wherever we see them; the women are performing nearly all the labor, and many of them work very hard, while the men seem by their conduct to manifest that they have nothing to do but to direct—their hands being as soft as though they had never touched a tool. The men manifest energy and perseverance in hunting buffalo, but after they kill and skin the animal, the residue of the labor devolves upon the women; and it is surprising with what energy and power they perform their work, especially in dressing the robes. Warlike exploits and achievements are held up to their view as being the only way to greatness. This, too, is inculcated from childhood, and the child who gives early evidence of ability to perform some daring deed is patted and praised as being one of great promise. The query arises, Are Christian professors performing their duty towards these people? Are the Friends in the United States *awake* to *their* duties and responsibilities?

The President has opened the way for Friends to labor, and invited them to assist in civilizing and Christianizing them; but if we do nothing in the cause except what is paid for out of the U. S. Treasury, in my opinion we shall come very far short of performing our whole duty.

The important task of "training them in the way they should go," if ever accomplished, will be done by self-denying Christian laborers, the most of whom will have to be sustained by voluntary aid from those who are willing to sacrifice something for the cause. As to the manner of entering into this training, there will probably be some variety of opinion, and different tribes may require different management. I have thought that those of this Agency could be eminently benefited by having (in addition to the men who will be necessarily engaged in agricultural and other industrial pursuits) a few earnest and capable Christian women sent amongst them, such as are qualified to instruct the women in baking, cooking, washing, making clothing, &c., and to teach any branch usually taught in our schools. They should possess both the will and ability to lead mothers and children forward to a high moral and intellectual attainment, and at the same time should inculcate the precious principles and doctrines of the Gospel, enforcing them by an *example* of dedication and love. Will Friends furnish a few such laborers and provide for their comfort and support? I apprehend our Government will not do it.

BRINTON DARLINGTON,
Agent for Cheyennes and Arapahoes.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 15, 1870.

THE PERFECT STANDARD.—We commend to thoughtful attention the views copied from the *Edinburgh Review* on "*Popular Ideas of Right.*" It is well for Christians to place at every outpost a sentinel to give warning of the approach of each enemy that would hinder us from rendering unto God the things that are God's. It is an essential part of true allegiance that we give clear and constant recognition to the cardinal principle of Christian ethics, that *the Divine Will is the standard of Right.* It is in vain to say that an enlightened selfishness will bring to the same results, because our real interests are always in connection with right. Theorize as we may, self is man's dangerous enemy; and although our real interest must in every instance be damaged by any departure from right, yet that damage will be continually incurred if self be the motive and counsellor, and selfishness the standard.

Only One is perfect in goodness or in wisdom. The Creator of all the worlds, the Contriver of all the wonders of organism and mechanism, is the Author also of all laws and principles which govern matter and mind. He is Sovereign in the highest sense—sovereign of the universe. His will is necessarily law, and the basis of all law. Jurisprudence is valid or spurious according as it is in harmony or at variance with His will. Set up any other standard, and the resulting system will be a failure.

Let us settle it in our minds and hearts,—let the consideration regulate our life,—that the will of God is the test by which to try all rules and acts. That will is set forth in the inspired pages; it shines with celestial perfection in *the golden rule;* and, for our special and individual guidance, the attentive and dutiful disciple will find that *will* inwardly revealed by the blessed Comforter, the wonderful and sure Counsellor, whom the risen Saviour has sent to abide with His people and

to teach them all things. Blessed be God, we have a standard which utilitariantsm could never have discerned, to which selfishness fails to resort, but which is so absolutely perfect that in all the lapse of ages it will never lead a soul to a false conclusion.

FAULTLESS.—"There is no man that sinneth not," said King Solomon; and he besought the Most High that the mercy of remission might be granted to the sincere penitent who should pray toward the house which he had builded, and which, in its highest glory, was a type of the perfect temple of Christ's body, which was made a sin offering for fallen man. "All have sinned and come short of the glory of God," said Paul, declaring in the same connection that no flesh shall be justified by the deeds of the law, but that every believer in Jesus may be "justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness in the remission of sins *that are past*, through the forbearance of God." And here the apostle reconciles the apparent contradiction, the possibility with God of what is an impossibility with man, the satisfaction of justice, yet the free pardon of the offender, who could not, by a life-time of good deeds, purchase his own ransom or wash out one scarlet stain of sin. "That He might be JUST and the JUSTIFIER of him which believeth in Jesus." And here the apostle, who had sinned even to the persecution of Christ and His Church, yet had been made perfectly whole and the recipient of unspeakable revelations, exclaimed: "Where is boasting then? It is excluded!"

Faultless!—"All we like sheep have gone astray." The beloved John declares that if we say that we have not sinned, we deceive ourselves and make Jesus Christ (whose blood cleanseth from all sin,) a liar, and His word and His truth are not in us. (1 John i. 8 and 10.) As no effort of ours, no work of supererogation, no absolution from men, can absolve us from a single infraction of the Divine law, if the transgression must remain forever uneffaced and the sentence stand unrepealed: "the soul that sinneth it shall die,"—how, in the "fearful looking for of judgment" the cry is extorted, "Oh wretched man that I am!" Debtor to a creditor of such majesty, if He offer terms of pardon, shall any sinner hesitate to accept them? If He condescend to speak to us: "Come let us reason together—though your sins be as scarlet, I will make them white as snow,"—if He say: "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more,"—what a blessed message this to souls that shall receive it in faith, with the heart believing unto righteousness, and with the lip making confession unto salvation! Faultless,—because the infinite merit of the Intercessor who has paid the debt has wiped away our faults,—what peace and unspeakable joy must fill the soul that can adopt the words of David: "As far as the east is from the west, so far hath He removed our transgressions from us!" And well might the sweet singer of Israel both commence and end the Psalm containing such acknowledgment with the words: "Bless the Lord, oh my soul!" Faultless! Eternal redemption for a guilty world—for one guilty soul—could only be obtained by a faultless offering—by "the blood of Christ, who, through the Eternal Spirit, offered Himself without fault [*marginal reading*] to God." Peter, in contemplation of the awful accompaniments of "the coming of the day of God," exhorts the believers to "be diligent, that ye be found of him in peace, without fault and blameless." And John declared of those who were redeemed: "They are *without fault* before the throne of God." To be cleansed from all filthiness of flesh and spirit,—in short, to be faultless,—is essential to an entrance into that realm of holiness whence all impurity is self-repelled. For this, who is sufficient? We have a daysman, a Saviour—a Redeemer able and willing to "wash us whiter than snow." Without Him there were no hope. He is the only Way. Why then should any delay to throw themselves, with holy unreserve, into the waiting arms of "Him that is able to keep us from falling, and to present us FAULTLESS before the presence of His glory with exceeding joy?"

ACKNOWLEDGMENT.—Received for Tennessee Fund, from Boston, $5; from Pawtucket, R. I., $5; from do. for Freedmen, $5.

DIED.

COUTANT.—At her residence near Milton, on the 13th of Tenth month, 1869, Rachel, wife of Peter V. Coutant, in the 68th year of her age; a member of Marlboro' Monthly Meeting, N. Y. A mother in Israel, she was concerned for the welfare of the Church.

PALMER.—At his residence near Clintondale, on the 9th of Twelfth month, 1869, James Palmer, aged about 39 years; a member of Marlboro' Monthly Meeting, N. Y. Although suddenly taken from the active scenes of life, he was enabled through Divine mercy to realize that his peace was made with God. In his death, his family, the Society, and the community at large, have lost a valued member.

RANSOME.—Near Milton, on the 15th of Fifth month, 1869, Irving G., only son of Cornelius A. and Hannah G. Ransome, (members of Marlboro' Monthly Meeting, N. Y.,) in his 1st year.

GRIFFEN.—At the residence of his mother Phebe Griffen, in Clinton, Dutchess Co., N. Y., on the 17th of Seventh month, 1869, Elihu Griffen, aged 47 years. In the early part of his illness he passed through much conflict of mind, from an apprehension of unfitness for the approaching solemn change, but was brought, through redeeming love and mercy, to a state of peaceful resignation, and enabled to rest in an assurance of eternal happiness.

CHASE.—At Aquila Grove, on the 17th of Twelfth mo., 1869, in the 22d year of her age, Lydia Maria, daughter of N. G. and A. G. Chase; a member of Winneshiek Monthly Meeting, Iowa. Diffident, amiable, and possessed of traits which greatly endeared her, she gave promise of future usefulness. Evidences of Divine acceptance attended her close.

CHASE.—On the 26th of Eleventh month, 1869, Nathan G., son of J. E. and H. C. Chase, members of Winneshiek Monthly Meeting, Iowa, in the 4th year of his age.

MACY.—On the 29th of Eighth month, 1869, at his residence in Franklin Co., Iowa, Henry H. Macy, in the 69th year of his age; an Elder and member of Rocksylvania Monthly Meeting. As a peace-maker of sound judgment, he was often engaged in reconciling differences. He lived in the faith of the Gospel, and after a long and painful illness he passed away from this present life, rejoicing in the hope of a blessed immortality. During the last stage of his life, though utterance was difficult, he was much engaged in vocal prayer, and in communicating weighty counsel to those around him.

PYLE.—On the 18th of Eleventh month, 1869, at his residence in Iowa Falls, Iowa, of typhoid fever, Jehu H. Pyle, in the 56th year of his age. He was a member of Rocksylvania Monthly Meeting, filling acceptably the stations of Elder and Overseer, and an interested worker in First day Scripture schools. He gave evidence by his daily walk that he had "passed from death unto life." During his painful illness of over four weeks, he was an example of Christian patience and resignation, and not a murmur was heard to escape his lips. At one time he said, "I shall soon be walking the golden streets;" at another, when in extreme suffering, he repeated the passage, "Bless the Lord, O my soul, and all that is within me, bless His holy name." He was often engaged in prayer for himself and family, and children who resided at a distance, and other relatives and friends. He gave repeated assurances to those around him "that all was well." When queried near his close as to the state of his mind, he said, "All is peace;" and just before he quietly breathed his last, he said, "Happy—happy—happy!"

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS

Will meet in PHILADELPHIA on Fourth-day, the 19th of First month, 1870, at 3 o'clock P.M.

The sub-committee on *Education* at 8 A.M. of the same day.

The *Washington Committee* at 4 P.M. of the day preceding. JOHN B. GARRETT, *Clerk.*

CORRESPONDENCE.

WEST BRANCH, Iowa, 12th mo. 26.

The *Review* is increasingly valued in the households to which it comes, and the good news it brings of late is cheering. We hear by other means, tidings of the Lord's work prospering, in Philadelphia, in Cincinnati, in Baltimore, &c.

Our own beloved meeting, largely attended this winter, has often been deeply solemnized under a sense of Divine o'ershadowing, and our First-day school, numbering about 120, is attended as among our precious privileges by old and young. I know no argument which I think could so dispel the doubts and fears of the doubting and the fearing about First-day schools, as for them to attend such a school as ours has been during the last six months, when, on almost every occasion, we have been drawn near together, in searching the "New Testament of our Lord and Saviour Jesus Christ," and the precious evidence of his Spirit's presence has tendered and solemnized our hearts. It is not in boasting that I recognize this favor; but I believe much of it has come in answer to the increasingly earnest concern and prayer of the teachers, who hold regular teachers' meetings, to confer together and wait upon the Lord, seeking His blessing and His help.

We have a precious work this winter. Our large school (140) closely occupies us. We have a lovely band of scholars. We expect the dear English Friends to-morrow evening to spend a few days with us.

Affectionately thy friend, JOEL BEAN.

[The same Friend writes, on New Year's day:]

Our dear English Friends, Wm. Robinson and H. Binns, have just completed their visit to the meetings of Iowa Yearly Meeting, and spent a few days with us. Wm. Robinson gave a lecture on Astronomy to our school, very much interesting the pupils. We have had a delightful visit with them. They left us last evening for Chicago, leaving Iowa as the year closed, to proceed to another field—Canada Yearly Meeting. It is not their prospect to remain in this country to attend Canada Yearly Meeting, but to visit its meetings.

We highly value their services among us,

believing they have been enabled "rightly to divide the word of truth," "in the demonstration of the Spirit and of power."

HAVERFORD COLLEGE, 1st mo. 6, 1870.

Dear friend Wm. J. Allinson,—An Editorial article in last week's *Review* alludes to "*the opening of a fresh decade*" as an event coincident with the opening of the present year. Allow me to object to this, not in a spirit of trifling, verbal criticism, but out of regard to that entire accuracy of statement always desirable in matters of this kind, and a neglect of which in similar cases has already introduced some confusion into chronology.

Such terms as century, year, decade, week, &c., are used to express definite periods or intervals of time; but when we speak of *the* century, *the* year, or of "the opening of a fresh decade," something more is implied—we mean a period beginning at a definite and generally recognized point of time. Now when does a decade properly begin?

Decade is a natural subdivision of century according to the decimal scale. Considering then the longer period as exactly made up of ten of the smaller periods, the first decade of a century must evidently begin with the beginning of the century.

Of the present century, the year designated as 1801 was the first, 1800 having been the closing year of the 18th, as the year 100 plainly was of the first century. A decade then properly commenced with 1801, a second with 1811, a third with 1821, and the present one, the 7th of the century, and now in its *last* year, with 1861.

In our dates the number of the year represents "the year current, not the years elapsed;"* and a similar remark may be applied to the number of the month and of the day of the month, but not to the hour, minute, &c. The date at the head of this communication signifies the 6th day of the 1st month of the 1870th year of our era: but 8.20 A.M. in a railway time-table does not mean the 20th minute of the 8th hour of the day, but a point of time 8 hours and 20 minutes subsequent to the conventional commencement of the day,—viz., the previous midnight. At first view this distinction might be regarded as a perplexing and useless irregularity, but good reasons may be found for it in the indefiniteness usually belonging to our references to the larger periods, as year or century, and the precision required in designating an exact point of time when we employ the smaller denominations of hour, minute and second.

About the beginning of the year 1850 there was much newspaper discussion concerning the time of commencement of the second half of the century. The correct statement plainly is that the latter half of the century commenced with the year 1851, as the next decade will begin with 1871, and the next century with 1901.

Truly thy friend,

SAMUEL J. GUMMERE.

[Thanks to our valued friend for his perfectly fair criticism—we saw the inaccuracy after it was too late to correct the proof. We are pleased that Prof. G. has taken the occasion to explain a very common misapprehension.—ED.]

LA PORTE, IND., 12th mo. 28.

We have a new meeting at this place. A few Friends from Little Egg Harbor came here many years ago. They have had no meeting till this winter. A very few of them have built a nice brick meeting-house in this city at a cost of about $3500. It is neat and comfortable, with seats to accommodate 250 persons. The meeting is held regularly on First-day at 10½ A. M. General attendance about 50. We are in the limits of Wabash Quarterly and Birch Lake Monthly Meeting, on Michigan Southern Railway, 58 miles east of Chicago. Friends travelling in the service of Truth would find a welcome with us. La Porte has a population of about 14,000.

FAYETTE CO., IND., 12th mo. 28.

[*A Friend aged fourscore writes:*]—It has been my privilege during the year now closing to attend all except one of the meetings in Ohio belonging to Indiana Yearly Meeting, and have visited 250 families of our large Quarterly Meeting, in which Quarter (the most eastern in our Yearly Meeting) there is a large increase both in members and in vital religion. It is deeply interesting to see old meetings that had been stripped by Western emigration now growing up, and larger than ever before. In Seventh month it was estimated that more than six thousand persons attended at Fairfield. Meetings were held in the house and at two places in the groves adjoining. Recently and for some time there was no minister in the Quarter, now there are ten recorded ministers and a number unrecorded. One Monthly Meeting that had been over forty years without a minister, now has two, and several unrecorded; with a membership of nearly five hundred, till the present month, when about thirty were turned over to the new meeting (*Fairview*) spoken of by J. H. Douglas in a late *Review*.

Committees of Fairfield Monthly and Fairfield Quarterly Meetings, Ohio, have for several years been holding meetings on the east side of Scioto River, in a beautiful valley of ten or fifteen miles in extent, where many members of the Society of Friends settled as early as from 1797 to 1801, and held meetings for worship in *several* places at private

* Herschell's Astronomy.

houses before any meeting-house for Friends was erected in the North-Western Territory. Where the first minister settled and died, a meeting-house was since built, but in consequence of Friends moving West, the meeting ceased to exist near or quite fifty years ago. In Seventh month last, part of our committee held several meetings in that desirable locality to very general satisfaction; and in the early part of this month, held nine meetings in the same vicinity, seven of them in the same house. The result was to a large extent encouraging. Many persons received our message of love kindly, and four persons gave their names for membership, and were received at our late Monthly Meeting, held some forty miles distant. The prospect is now very fair for soon opening a meeting there. Many persons are looking towards Friends there, as well as at many other places. Seven applications for membership were before our last Monthly Meeting, and three requests were made since.

I would say that those meetings held in the Scioto valley were strictly in the order of Friends, and seasons of much tenderness. Many there acknowledge our principles. Elgar Brown, Daniel Hill and John Henry Douglas, ministers of our Quarter, and Nathan and Esther Frame, from Indiana, were in attendance, and several elders and other members.

Rocksylvania, Iowa, 12th mo. 30, 1869.

Our little meeting has been greatly stripped by the removal of three dear Friends, but this has been followed by what, I trust, is a true revival of religious life. Many of our youth are brought to a deeper realization of their need of a Saviour, and have openly confessed their convictions. This is not confined to minors, but is manifest among the adults and the aged. Branches which before gave little evidence of life are now bearing fruit.

A MORNING IN A LONDON UNION HOUSE.

The *Monthly Record* (*English*) gives an account of the visit of several Friends (Ministers.) The inmates numbered 890. A large portion of the sick were Irish Romanists. Some of these were very near the close of life. The following extract will interest the readers of the *Review*. Ed.

Passing from ward to ward, and from one bed to another, we came at last to the gathered company at dinner in a noble room, used also as a chapel. It was not thought advisable to address the people collectively, as there were some very rebellious ones, especially among the younger women, so we endeavored to make use of such opportunities as presented, saying a few words to them in smaller companies.

A very strong desire rested on our minds to see the refractory young women just alluded to, and we were directed to a shed in the yard, where they were employed in picking oakum. Only four chose to accept the visit, and the demeanor of those four gave no promise of a satisfactory result. Laughter and wild songs assailed our ears on entering, and two of the four were almost defiant in their behaviour. Our feelings of pity and of love were strongly awakened, and they were addressed somewhat like this:—"Young women, cease your laughter; we come to see you because we wish to do you good, without any object or any expected reward but your happiness. Now listen. These bodies of yours must perish in the dust—the world around you must also perish, but there is in every one of you a spark that will never die, but live through all eternity, either in heaven or hell—mind, either in heaven or hell—only one or the other. And you may die to-night—where will you go if you do not repent? To the lake that burns with fire and brimstone; and you don't wish that, do you? Now, we love you, but Christ Jesus loves you better—so much, that He died to save you from that dreadful place; and we believe that He has sent us to tell you so. Let us read you a story."

And then we read the parable of the prodigal son, with a few words here and there.

Two of these unhappy young creatures, (and they were very young) broke down under this message of pardoning love.

The other two, one of them in particular, still tried to make a joke of it, and to laugh the others out of their convictions.

"You do desire a better life, and a happier state," were the words addressed to one of the latter. "I do indeed," was the reply. "Then don't let *her*, or any one, laugh you out of it; never fear, Christ is the Friend worth having, and He will give grace to endure the cross, and to bear all for His sake."

Then turning to the other, "Young woman, don't laugh! it is no laughing matter. Don't hinder others, but come yourself to that Saviour whose blood can cleanse from all sin. Oh! come, before it is too late."

She covered her face, as we supposed to conceal renewed laughter, but it was to hide her tears, which continued to flow like a blessed shower, where dew or rain had long been absent, and after solemn prayer, we left those poor children of sin and sorrow, in a sweet feeling of hope that, even if this remarkable visitation of Divine love should pass away *now*, it might be like the bread cast upon the waters, found after many days.

"With God all things are possible." In the casual ward there were no inmates, but a

number of desperate looking men were picking oakum in the yard.

They were marked as the victims of drink almost to the last degree, and our kind guide told us the oft repeated truth, "'Tis the drink that does it." A large basketful of strips of torn clothing looked rather puzzling. Our companion pointed to it, and said, "Torn up this morning by casuals, in order to get a new suit, for which we commit them for a month, but they don't mind it."

Drink, drink, drink, meets us everywhere, with the conviction that the time is fully come when our Society, and society at large, must look this great question fully and fairly in the face. *Let Christians cease to drink, and the thing must fall!* To take no higher ground than policy, our drinking custom is national suicide. But if we take a moral and religious view of the question, we may well be horrified, and ask ourselves what share of the responsibility is ours.

They tell us we exaggerate. We don't, and we can't draw a picture anything like up to the reality of horrors, which we ourselves have seen, and which others might see if they would.

As citizens, let us legislate! and close that door through which so much of the best blood of our country enters, and is lost.

As Christians let us abstain! and no longer buy our paltry indulgence at such a fearful cost. Let us not retain on our own tables that which we know ought to be withheld from the weak and the tempted, many of whom have not our comforts to cheer them, and with whom the craving is all but irresistible.

"We therefore that are strong ought to bear the infirmities of the weak, and not to *please* ourselves; for even Christ pleased not himself." Rom. xv. 1–3. J. G.

DEEP-SEA DREDGINGS.

Men have ever been strangely charmed by the unknown and the seemingly inaccessible. The astronomer exhibits the influence of this charm as he constructs larger and larger telescopes, that he may penetrate more and more deeply beyond the veil which conceals the greater part of the universe from the unaided eye. The geologist seeking to piece together the fragmentary records of the past which the earth's surface presents to him, is equally influenced by the charm of mystery and difficulty. And the microscopist who tries to force from nature the secret of the infinitely little, is led on by the same strange desire to discover just those matters which nature has been most careful to conceal from us.

The energy with which in recent times men have sought to master the problem of deep-sea sounding and deep-sea dredging, is, perhaps, one of the most striking instances ever afforded of the charm which the unknown possesses for mankind. Not long ago, one of the most eminent geographers of the sea spoke regretfully about the small knowledge men have obtained of the depths of ocean. "Greater difficulties," he remarked, "than any presented by the problem of deep-sea research have been overcome in other branches of physical inquiry. Astronomers have measured the volumes and weighed the masses of the most distant planets, and increased thereby the stock of human knowledge. Is it creditable to the age that the depths of the sea should remain in the category of unsolved problems? that its 'ooze and bottom' should be a sealed volume, rich with ancient and eloquent legends, and suggestive of many an instructive lesson that might be useful and profitable to man."

Since that time, however, Deep-Sea Dredging has gradually become more and more thoroughly understood and mastered. Recently, when the telegraph cable which had lain so many months at the bottom of the Atlantic was hauled on board the Great Eastern from enormous depths, men were surprised and almost startled by the narrative. The appearance of the ooze-covered cable as it was slowly raised towards the surface, and the strange thrill which ran through those who saw it and remembered through what mysterious depths it had twice passed; its breaking away almost from the very hands of those who sought to draw it on board; and the successful renewal of the attempt to recover the cable,—all these things, were heard of as one listens to a half-incredible tale. Yet when that work was accomplished deep-sea dredging had already been some time a science, and many things had been achieved by its professors which presented, in reality, greater practical difficulties than the recovery of the Atlantic Cable.

Recently, however, deep-sea researches have been carried on with results which are even more sensational, so to speak, than the grappling feat which so surprised us. Seas so deep that many of the loftiest summits of the Alps might be completely buried beneath them have been explored. Dredges weighing with their load of mud nearly half a ton have been hauled up without a hitch from depths of some 14,000 feet. But not merely has comparatively rough work of this sort been achieved, but by a variety of ingenious contrivances men of science have been able to measure the temperature of the sea at depths where the pressure is so enormous as to be equivalent to a weight of more than 430 tons on every square foot of surface.

The results of these researches are even

more remarkable and surprising, however, than the means by which they have been obtained. Sir Charles Lyell has fairly spoken of them as so astonishing "that they have to the geologist almost a revolutionary character." Let us consider a few of them.

No light can be supposed to penetrate to the enormous depths just spoken of. Therefore, how certainly we might conclude that there can be no life there. If, instead of dealing with the habitability of planets, Whewell, in his "Plurality of Worlds," had been considering the question whether at depths of two or three miles living creatures could subsist, how convincingly would he have proved the absurdity of such a supposition. Intense cold, perfect darkness, and a persistent pressure of two or three tons to the square inch, —such, he might have argued, are the conditions under which life exists, if at all, in those dismal depths. Certainly, even if we were disposed to concede the bare possibility that life of some sort may be found there, then certainly some new sense must replace sight,—the creatures in these depths can assuredly have no eyes, or only rudimentary ones.

But the recent deep-sea dredgings have proved that not only does life exist in the very deepest parts of the Atlantic, but that the beings which live and move and have their beings beneath the three-mile mountain of water have eyes which the ablest naturalists pronounce to be perfectly developed. Light, then, of some sort must exist in those abysms, though whether the home of the deep-sea animals be phosphorescent, as Sir Charles Lyell suggests, or how light may reach these creatures, we have no present means of determining.

If there is one theory which geologists have thought more justly founded than all others, it is the view that the various strata of the earth were formed at different times. A chalk district, for example, lying side by side with a sandstone district, has been referred to a totally different era. Whether the chalk was formed first, or whether the sandstone existed before the minute races came into being which formed the cretaceous stratum, might be a question. But no doubt existed in the minds of geologists that each formation belonged to a distinct period. Now, however, Dr. Carpenter and Professor Thompson may fairly say, "We have changed all this." It has been found that at points of the sea-bottom only eight or ten miles apart, there may be in progress the formation of a cretaceous deposit and of a sandstone region, each with its own proper fauna. "Wherever similar conditions are found upon the dry land of the present day," remarks Dr. Carpenter, "it has been supposed that the formation of chalk and the formation of sandstone must have been separated from each other by long periods, and the discovery that they may actually co-exist upon adjacent surfaces has done no less than strike at the very root of the customary assumptions with regard to geological time."

Even more interesting, perhaps, to many, are the results which have been obtained respecting the varying temperatures of deep-sea regions. The peculiarity just considered is, indeed, a consequence of such variations; but the fact itself is at least as interesting as the consequences which flow from it. It throws light on the long-standing controversy respecting the oceanic circulation. It has been found that the depths of the equatorial and tropical seas are colder than those of the North Atlantic. In the tropics the deep-sea temperature is considerably below the freezing-point of fresh water, in the deepest part of the Bay of Biscay the temperature is several degrees above the freezing-point. Thus one learns that the greater part of the water which lies deep below the surface of the equatorial and tropical seas comes from the Antarctic regions, though undoubtedly there are certain relatively narrow currents which carry the waters of the Arctic seas to the tropics. The great point to notice is that the water under the equatorial seas must really have travelled from polar regions. A cold of 30 degrees can be explained in no other way. We see at once, therefore, the explanation of those westerly equatorial currents which have been so long a subject of contest. Sir John Herschel failed to prove that they are due to the trade winds, but Maury failed equally to prove that they are due to the great warmth and consequent buoyancy of the equatorial waters. In fact, while Maury showed very convincingly that the great system of oceanic circulation is carried on *despite* the winds, Herschel proved in an equally convincing manner that the overflow conceived by Maury should result in an easterly instead of a westerly current. Recently the theory was put forward that the continual process of evaporation going on in the equatorial regions leads to an indraught of cold water in bottom-currents from the polar seas. Such currents coming *towards* the equator, that is, travelling from latitudes where the earth's eastwardly motion is less to latitudes in which that motion is greater, would lag behind, that is, would have a westwardly motion. It seems now placed beyond a doubt that this is the true explanation of the equatorial ocean-currents.

Such are a few, and but a few, among the many interesting results which have followed from the recent researches of Dr. Carpenter and Professor Thomson, in the hitherto little known depths of the great sea.—*Spectator*.

YOUTH'S DEPARTMENT.

THE EFFICACY OF FAITH.

The waves were dashing loud and high,
My child looked on with me;
"Father," she cried, "why may not I
Trust God, and walk the sea?

"Was it not lack of faith alone
That made the apostle sink?
By faith, therefore, it may be done;
Father, what should I think?"

The Lord bade Peter go, my child;
And should He thee command,
Thy feet would on these waters wild
Be firm as on the sand.

But life has storms more awful yet,
Waves rougher than yon sea;
Then do not thou in these forget
That Jesus is with thee.

Care not what others have to do,
What may be or has been;
But in the path God calls thee go,
And use thy faith therein.

—*Hinds.*

NAUHAUGHT, THE DEACON.

BY JOHN G. WHITTIER.

Nauhaught, the Indian deacon, who of old
Dwelt, poor but blameless, where his narrowing Cape
Stretches its shrunk arm out to all the winds
And the relentless smiting of the waves,
Awoke one morning from a pleasant dream
Of a good angel dropping in his hand
A fair, broad gold-piece, in the name of God.

He rose and went forth with the early day
Far inland, where the voices of the waves
Mellowed and mingled with the whispering leaves,
As, through the tangle of the low, thick woods,
He searched his traps. Therein nor beast nor bird
He found: though meanwhile in the reedy pools
The otter plashed, and underneath the pines
The partridge drummed: and as his thoughts went back
To the sick wife and little child at home,
What marvel that the poor man felt his faith
Too weak to bear its burden—like a rope
That, strand by strand uncoiling, breaks above
The hand that grasps it. "Even now, O Lord!
Send me," he prayed, "the angel of my dream!
Nauhaught is very poor; he cannot wait."

Even as he spake, he heard at his bare feet
A low, metallic clink, and, looking down,
He saw a dainty purse with disks of gold
Crowding its silken net. Awhile he held
The treasure up before his eyes, alone
With his great need, feeling the wondrous coins
Slide through his eager fingers, one by one.
So then the dream was true. The angel brought
One broad piece only; should he take all these?
Who would be wiser, in the blind, dumb woods?
The loser, doubtless rich, would scarcely miss
This dropped crumb from a table always full.
Still, while he mused, he seemed to hear the cry
Of a starved child; the sick face of his wife
Tempted him. Heart and flesh in fierce revolt
Urged the wild license of his savage youth
Against his later scruples. Bitter toil,
Prayer, fasting, dread of blame, and pitiless eyes
To watch his halting—had he lost for these
The freedom of the woods—the hunting-grounds
Of happy spirits for a walled-in heaven
Of everlasting psalms? One healed the sick
Very far off, thousands of moons ago:
Had he not prayed Him night and day to come
And cure his bed-bound wife? Was there a hell?
Were all his fathers' people writhing there—
Like the poor shell-fish set to boil alive—
Forever, dying never? If he kept
This gold, so needed, would the dreadful God
Torment him like a Mohawk's captive stuck
With slow-consuming splinters? Up in heaven
Would the good brother deacon, grown so rich
By selling rum to Indians, laugh to see him
Burn like a pitch-pine torch? His Christian garb
Seemed falling from him; with the fear and shame
Of Adam naked at the cool of day,
He gazed around. A black snake lay in coil
On the hot sand, a crow with sidelong eye
Watched from a dead bough. All his Indian lore
Of evil blending with a convert's faith
In the supernal terrors of the Book,
He saw the Tempter in the coiling snake
And ominous, black-winged bird; and all the while,
The low rebuking of the distant waves
Stole in upon him like the voice of God
Among the trees of Eden. Girding up
His soul's loins with a resolute hand, he thrust
The base thought from him: "Nauhaught, be a man!
Starve, if need be; but, while you live, look out
From honest eyes on all men, unashamed.
God help me! I am deacon of the church,
A baptized, praying Indian! Should I do
This secret meanness, even the barken knots
Of the old trees would turn to eyes to see it,
The birds would tell of it, and all the leaves
Whisper above me: 'Nauhaught is a thief!'
The sun would know it, and the stars that hide
Behind his light would watch me, and at night
Follow me with their sharp accusing eyes.
Yea, thou, God, seest me!" Then Nauhaught drew
Closer his belt of leather, dulling thus
The pain of hunger, and walked bravely back
To the brown fishing-hamlet by the sea;
And, pausing at the inn-door, cheerily asked
"Who hath lost aught to-day?"
"I," said a voice;
"Ten golden pieces, in a silken purse,
My daughter's handiwork." He looked, and lo!
One stood before him in a coat of frieze,
And the glazed hat of a seafaring man,
Shrewd-faced, broad-shouldered, with no trace of wings.
Marvelling, he dropped within the stranger's hand
The silken web, and turned to go his way.
But the man said: "A tithe at least is yours;
Take it in God's name as an honest man."
And as the deacon's dusky fingers closed
Over the golden gift, "Yea, in God's name
I take it with a poor man's thanks," he said.
So down the street that, like a river of sand,
Ran, white in sunshine, to the summer sea,
He sought his home, singing and praising God;
And when his neighbors in their careless way
Spoke of the owner of the silken purse—
A Wellfleet skipper, known in every port
That the Cape opens in its sandy wall—
He answered, with a wise smile, to himself:
"I saw the angel where they see a man."

—*Atlantic Monthly.*

"No true prayer is ever lost—no *right religious exercise is ever unfruitful*—no struggle against evil ever unprofitable. These things may well encourage the feeble, fainting Christian to hold on, watch and pray."

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 10th inst.

Great Britain.—The trigonometrical survey of the United Kingdom, which was commenced by Gen. Roy in 1783, was ended last week with the completion of the surveys in Scotland.

The prosecution of the directors of the Overend, Gurney & Co. joint stock company, resulted on the 22d ult. in the honorable acquittal of the defendants, the jury being absent from the Court less than ten minutes. An application for costs on the part of the prosecution was refused by the Lord Chief Justice, who expressed his entire concurrence with the verdict. The result was hailed with enthusiastic applause by a "vast crowd."

France.—The *Rappel* newspaper, one of the organs of the extreme Opposition, has been prosecuted for a violation of the law relating to the press, in publishing an article favoring political organizations among the soldiers. The two chief editors were sentenced to four months' imprisonment, and a fine of 1000 francs each, and one of them in addition, to four months' imprisonment and 1000 francs fine for having distributed among the soldiers an article calculated to foment insurrection. Official permission has, however, been given for the sale of the paper in the streets.

Count Daru, the new Minister of Foreign Affairs, has addressed a circular to the diplomatic representatives of France at foreign courts, announcing that the policy of the government will be absolutely pacific. Prime Minister Ollivier, in receiving the magistrates of Paris in a body, said in his address that he will maintain intact the dignity of the magistracy, and above all, will keep justice clear from politics, so that decisions will have the more weight. Permission has been given for the sale of all journals on the streets, and foreign journals will hereafter be distributed without examination by the Bureau of Censorship. The government has decided to allow Ledru Rollin and others to avail themselves of the amnesty recently granted.

An indication of the power of the new Ministry, it is thought, is found in the fact that Baron Haussman, Prefect of the Seine, under whose administration many changes, openings of new streets, and architectural improvements, have been made in Paris, has been displaced at their request, although the Emperor is understood to have wished to retain him in his position.

On the 10th, Ollivier addressed the Legislative Body, declaring that the Ministers considered it their first duty to communicate with the Legislature; that they had the confidence of the sovereign, and asked for that of the Chambers. They hoped that a policy of conciliation would prevail, and that all would aid in the work of establishing a national government adapted to the requirements of the nation, and likely to insure liberty without license.

Spain.—Gen. Prim, it is reported, asked of the King of Italy a positive assent or refusal to the candidacy of his nephew, the Duke of Genoa, for the Spanish throne, and that monarch returned a decided negative. All the Ministers, including Prim, thereupon resigned on the 4th inst. For some days much political agitation prevailed, and many conflicting rumors were current as to the probable course of the Cortes and the Regent; but on the 8th it was announced that the crisis had terminated, and that Rivero, President of the Cortes, had accepted the Ministry of the Interior, Admiral Topete that of Marine, and Sagosta that of State.

Italy.—The organization of the Council, it is stated, is completed, but it cannot yet promulgate decrees. The Committee on Dogmas has commenced its sittings. Some members of the Council have signed a petition to the Pope, asking him to present an opportunity for declaring the dogma of Papal infallibility, but he is said to adhere to the determination not to permit the introduction of the question unless success is certain.

Portugal.—An American company has secured from the Portuguese government, the privilege of landing an ocean telegraph cable on the Azores Islands. It is proposed to proceed from New York, without intervening land lines, directly to the Azores, thence to a point on the south coast of England near Brighton, and thence to have two branches, one to the French coast and the other to that of Holland, near the Hague.

South America.—The latest accounts received in Lisbon from Rio Janeiro, to the 15th ult., represented that Lopez had retired into Bolivia with his family, and the war was considered at an end. Ygustimi in Paraguay had been occupied by the allies without resistance. An agreement had been signed between Brazil and the Argentine Confederation, by which the former was to withdraw from Paraguay 14,000 men, and the latter its entire force.

Hayti.—The insurgents who have been for some time in conflict with President Salnave, have recently been so far successful that he was compelled to shut himself up in Port-au-Prince, declaring his determination to defend the place to the last extremity. The latest reports were that the insurgents had captured the city, but the fate of Salnave was not known.

St. Domingo.—It is reported that our government has effected a lease of the Bay of Samana, in this republic, for a naval station for U. S. vessels, and a treaty has been negotiated by President Baez and the American commercial agent at the city of St. Domingo, for the annexation of the republic to the United States as a Territory, the sum of $1,500,000 to be paid therefor, and to be devoted to the liquidation of the debts of St. Domingo, including the redemption of its currency; the treaty to be valid when ratified by the U. S. Senate and by a majority of the citizens of St. Domingo.

Domestic.—The Legislature of Missouri has ratified the 15th amendment, the Senate by a vote of 22 to 3, the House by 88 to 34.

The Supreme Court of Alabama has decided that there has been no property in slaves since 1863; and also that every judgment given by any of the Courts in Alabama from 1861 to 1865 is null and void, and that all the officers of the Courts and the Legislature during that period were mere usurpers.

The Legislature of New York has adopted resolutions repealing the ratification of the 15th amendment by the last Legislature, the Senate by 15 to 13, the Assembly by 65 to 56.

A Convention to propose amendments to the State Constitution of Tennessee, met at Nashville on the 10th inst. Seven Representatives of that State in Congress and one of the Senators have memorialized Congress, representing that the election held in the 8th month last for Governor, Legislature, &c., was conducted in disregard of the Constitution and laws of the State, that the character of the majority of the Legislature was determined by illegal votes, that said majority are passing and threatening unconstitutional acts, and that the election for the Constitutional Convention, ordered by that Legislature, was illegal; and asking Congress to protect the rights of the citizens of the State in this matter.

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LETTER FROM MARIA FOX.

LONDON, 24th of 4th mo., 1837.

To —— ——:

. . . "Thou mayst be assured, my dear, we feel for and with thee, under those exercises thou describest; but I infer from the tenor of the communication altogether, thy mind is at present in a state of excitement which it is safest for thee not to foster; for thankful as we ought to be, and I trust are, that thy attention is seriously turned to the consideration of those solemn truths which are of infinite and eternal importance, and on which the hopes of the true Christian depend, we should be sorry to see thee carried away by that current, which, though it may not always take the same direction, seems in the present day to endanger the deep, thorough, hidden work which must be carried on in every regenerated soul (and which is not the work of a day) before it can be prepared to bring forth mature, substantial and good fruit to the praise of the Great Husbandman. Far be it from me to give an opinion as to what may be thy future path; the great Head of the Church chooses His own instruments as it pleaseth Him; but even if it should be His purpose that thou should thus testify thy love to Him, He may show it thee, as he has done to many others, for years, before He calls thee to the public acknowledgment of it. I believe also that young converts—those who are newly awakened to the value and importance of religion—are very apt, in the ardor of their feelings, to imagine they are called to great things, and in the overflowings of that love to their Saviour which may be raised in their hearts, to believe they must, as thou expressest it, 'Speak His praise to those around;' but it does appear to me to be one of the very successful stratagems of our ever-watchful enemy, to persuade the young, as soon as they begin to walk in the right way themselves, that they are called upon to teach others, rather than to abide under that blessed teaching which would, if they had patience to endure its secret reproofs, and wait upon its many salutary though silent monitions, in due time make them much more capable to do so, in their daily life and conversation. I write to thee in great freedom, because thou hast asked it, and because, as one who has lived longer and has seen something of the insidious working of the cruel tempter, I feel it my duty so to do, being assured also thou wilt accept it as it is intended,—not to discourage thy progress in the way that is cast up for thee, whatever that way may be, but to show thee, if it may be, some of the dangers that surround the path of the young pilgrim. The longer I live, the more anxious I feel that the Lord may give me such a sense of the awful importance of the great truths of religion, as that I may always be fearful of substituting *expression* for *experience*, and that I may be more desirous to feed in secret upon the bread of life than to talk about it to others. Let us remember, my dear, that stillest streams are the deepest, and that it often pleases the great Sanctifier, Enlightener and Comforter of the people of the Lord to carry on His work in their souls after a very hidden manner. I would therefore rather encourage thee to diligence in the

duties of the closet, to private reading of the Scriptures, to close self-examination, meditation and secret prayer, than to suffer thyself to be drawn forth into much conversation, or writing on thy spiritual concerns. If thou look to the Lord Jesus, and desire to be His sincere, humble follower, He has promised, such 'shall not walk in darkness, but shall have the light of life;' and there is no teaching like His teaching." . . . .

TRUTH MADE SIMPLE AND CLEAR AS DEATH APPROACHED.

Caroline A. H. was of a lively, frank temper and good understanding, but disposed to enter into the pleasures of the world with all the avidity natural to youth. She partook, for a time, of its vanities with all the enjoyment they are capable of affording: but it pleased the Lord early to stain this beauty in her-view, and by the influence of his blessed Spirit on her heart, to awaken her, in the fifteenth year of her age, to higher pursuits and more substantial enjoyments, even the peace which is the reward of obedience to His will. After passing through many conflicts, she yielded to what she believed was required as a religious duty, and in a few months after joined the Baptist Church in Philadelphia. But not feeling quite satisfied, she afterwards became an Episcopalian, and an attentive, useful member of St. Paul's Church in the same city; diligent in the performance of the various duties which she thought would tend either to her own advancement or promote the good of others. She belonged to a Bible class, and was a teacher in the Sabbath-school under the care of that church, and actively employed in benevolent associations for assisting the destitute and afflicted. She also undertook the charge of an infant school, and continued for some time in that useful but arduous engagement. The companions to whom this state of mind attracted her were of a correspondent character; some of them, her intimate associates, were experienced in the Christian path, and were a means of encouraging and strengthening her. With these she was in the practice of meeting for social prayer, and on returning home it was her custom to retire immediately to her chamber, that the sweetness of heavenly good of which her soul had partaken might not be dissipated by joining in frivolous conversation. Although subjected by the peculiar texture of her mind, and the snares of an unwearied adversary, to many temptations, yet the Divine Witness never left her entirely to herself, and did not forsake her in the bitterest stages of her life. Her example of early dedication exerted an extraordinary influence on the minds of her less serious relatives, by which, under Providence, they were led to abandon many of the vain customs of the world and adopt more profitable pursuits.

Often, during the time of her best health and prosperity, she would call to mind this early visitation of Divine love, and express her gratitude to God in that he had snatched her "as a brand from the burning." At the age of twenty-four, she was married to Dr. H., and they settled in Burlington, N. J. Happy in herself,—happy in an amiable and most affectionate husband who knew how to appreciate her—whose welfare and comfort she made her study—and an infant son whose opening mind she watched with maternal love—she was cheerful as the morning, social, affable, kind-hearted and ready to assist those who required her aid. She soon became known and beloved in the neighborhood.

Bnt this is not the place of our rest. In the spring of 1837, she was attacked by what appeared to be inflammatory rheumatism, which deprived her of the power of using much exertion, and she felt, as she expressed it, "like a cumberer of the ground." Throughout the whole course of the disease, which terminated her existence in the morning of her life, she was blessed with the continuance of Divine mercy to support and sustain her, and which, we have every reason to believe, crowned her in the end with immortality and eternal life. The disease, from its insidious approach, was not discoverable until within two months of her decease, when she was subjected to medical discipline. A friend, in the early stage of it, sitting with her, was struck with the quiet and calmness with which she said, in allusion to a recent spell of pain, "I thought I should not recover!" Soon after, in the hope that change of air might be beneficial, her husband took her to Philadelphia, but fully aware of the dangerous nature of her disease, he thought it right to inform her mother, who had gone for a few months to a distant State, and showed the letter to Caroline, who approved of his sincerity and added a page or two.

After their return, her husband called in further medical aid, and she was confined to her bed, submitting with great patience to her painful complaint and all the remedies prescribed. Conversing with him freely on the nature of the disease, and of the prospect of eternity and the awfulness of death, she observed that at one time she had lived in the more full enjoyment of religion than subsequently, and that she regretted her backsliding, and the mistakes she had made, in which she had missed her way, but for which she now hoped to receive forgiveness.

Although she manifested resignation to the Divine will, yet her heart, at seasons, felt reluctant to leave the world and those who were most dear to her, more especially her

husband and child, grieving, not on her own account, but for the bereaved condition of the former, saying, at one time: "My dear husband! how can I close my eyes forever on my husband!" asking him to give her up. In this early part of her illness, she expressed great anxiety about her mother, greatly desiring to see her, that it would make her so much more comfortable to have her at home at a time like this. A friend observing that "it was not new to her—that *she* knew to whom to look for help;"—"Yes," she said, "I try to keep as still as I can:" afterwards adding, He (the Lord) had been her help and support all her life, and He would continue to be so to the end; He would not fail: He had promised to "those who seek:" she had earnestly sought Him, and she *knew* that He would carry her through.

Her sister, who could not conceal her emotion when convinced that her recovery was hopeless, she gently reproved for grieving, saying, "why L., I am only going a little while before you," endeavoring, by the most persuasive arguments she could think of, to reconcile her to the parting. Through the whole of her illness, her trust was alone in Jesus, often adverting to the weakness of her heart, and that she could not save herself by anything she possessed—that her right hand could not save her, and she trusted for salvation alone in Jesus. When under deep suffering, she often exclaimed, "My Saviour has passed through the dark valley before me:" she would cast herself upon him. She repeated her desire to see her mother, as she had much to say to her—replying to a proposal to write anything she would dictate, "No! it was for herself; she had said what was on her mind to her husband, and knew more of his than she ever had known before." Her advancement in the path of Christian refinement became an object of intense interest to the friends who were round her. Having always attended the Episcopal Church, during her residence in Burlington, (from her skill in music she was one of the choir,) some of the clergy and other serious individuals visited her; but of these she said they could do but little for her, though acknowledging their attention and kindness. In time, she was made willing to leave all things to the will of her Divine Master, who knew best what was best for her, and ceased to be anxious about her mother, whom she said she might never see. Rising one day, she said to her husband, "I have now no wish to see my mother! I have given her up!" and expressed great thankfulness that the Lord had given her strength and so much resignation. "I have now no desire for her to come." Her absence, she said, would spare her feelings: it would be too great a trial for her mother to witness her sufferings, and her presence would only have a tendency to call her mind back to the earth. This seemed like the Lord's doing, and marvellous in our eyes, so contrary to her strong inclination. Her mind was now in a state of peaceful quiet, in which nothing seemed to have power to disturb her—all fear of death was taken away from that time: "Oh! death!" she exclaimed, "where is thy sting! Oh! grave, where is thy victory! I am going to a happy home. Oh! L., if you knew how happy I am, you would not wish me to stay." Afterwards, fears of her own state arising, she asked her sister if she thought she was deceiving herself, fervently praying that if so she might be undeceived. On one occasion, when under great suffering from an accumulation of water on the chest, and unable to lie down for several days and nights, being told by Bishop Doane that "the Lord chasteneth those whom He loveth," she expressed a willingness to endure all her pain with patience and resignation to His will, and during the same opportunity, she asked him "if he thought it wrong for her to wish to be taken away?" His answer was, "if she was willing to abide the Lord's will." She said, "Yes, yes." During one interview, she told him the ground of her faith and her entire reliance on her Saviour, but that this did not satisfy her; she desired to feel an evidence that she possessed the spirit of Christ. This, he said, could be only partially attained; he had believed her to be making progress, and reminded her of the promises of the Gospel. Affected by her child-like state of resignation and willingness to be taught, he acknowledged that it was a lesson to him, and ought to be to all; observing to her sister that they ought to rejoice and not to mourn. On bidding Caroline affectionately farewell, she desired him to "give her dying love to his wife;" and a friend who was sitting by, impressed with the solemnity of what she had said, afterwards observed to her that she "had preached to the Bishop." She answered, "though I am young, I wish to be useful." She said it not by any means boastingly, but she thought something might be learned even from the young. Having partaken of the *living substance*, she felt an insurmountable objection to receiving the outward bread and wine, which she was solicited to do in the sacrament of the supper, and in which she had been accustomed to join. After a conflict, which cost her many tears, she now *wholly declined it*. Expressing a strong desire to be made useful to others in the little time she had, and believing her disease to be unusual, she said if the physicians wished to make a post mortem examination, she was quite willing. The suffering now, from pain and difficulty of breathing, was very great; and though enduring it all with

husband and child, grieving, not on her own account, but for the bereaved condition of the former, saying, at one time: "My dear husband! how can I close my eyes forever on my husband!" asking him to give her up. In this early part of her illness, she expressed great anxiety about her mother, greatly desiring to see her, that it would make her so much more comfortable to have her at home at a time like this. A friend observing that it was not new to her—that she knew to whom to look for help,—"Yes," she said, "I try to keep as still as I can;" afterwards adding, He (the Lord) had been her help and support all her life, and He would continue to be so to the end; He would not fail: He had promised to "those who seek:" she had earnestly sought Him, and she knew that He would carry her through.

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exemplary patience, yet, when its violence drew from her a groan or sigh, she would say, "Oh! if you knew what I suffer, you would not wonder if I am impatient." She frequently expressed her preference for religious visits unaccompanied by the regular *forms* practiced on such occasions, and acknowledged the satisfaction she had felt from the visit of a female minister in the Society of Friends, whose testimony was in unison with her own feelings, and had been comfortable and consolatory to her.

That lively Faith, which is the substance of things hoped for, being richly given her, and leaning with full confidence on her Saviour, she would say to those about her: "Oh! trust Him! do not distrust Him! He knows that we are only dust, and He has promised that those who seek shall find! A death-bed is no time for repentance! Oh! do not put it off!" A cloud would sometimes obscure the brightness of her view. After this, she asked a friend who sat by "if she thought she should be saved if she were then taken away?" Her friend asking her "if her prospect was not then as clear?" she said, "No," and was reminded that experienced Christians had had these doubts. The clouds passed away, and the sun of righteousness again shone forth. "There," she said, pointing to her little son who had come into the room, "there is my strongest tie to earth, but I *can* give him up!" Having great faith in the precept, "Train up a child in the way he should go, and when he is old he will not depart from it," she strongly felt the responsibility of a parent and a concern to bring him up "in the nurture and admonition of the Lord."

It appeared to be more than an ordinary tie that connected her with her husband and child; but those she gave up, that the Lord's will and work might be fulfilled in her. She now very freely conversed with a friend of hers, living in the country, on the unsettled state of a neighboring church. Her friend having been urged to connect herself with it, and comply with the requisitions by receiving baptism and the Supper, she advised her "not to be in haste, but to wait and seek Divine counsel." Expressing a great desire to be released, if it was the Lord's will, she said to a friend: "I am afraid I am too anxious—is it right to be so anxious?" adding, in reference to one who had just breathed her last in peace, "I am afraid I envy her." At another time, speaking of the terrors of death, she said, "She had none. Oh! death, where is thy sting! Oh! grave, where is thy victory!" Again, "Saviour, Saviour, haste thy speed! haste thy speed! come and take me to thyself!" A letter arriving from her mother excited much tender feeling. Having it read to her repeatedly, she afterwards asked to hear it once more, and placed it under her pillow. On being asked if she would have her son brought in to see her, "Oh no!" she said, and, much affected on his account, wept. But her husband, who was most anxious that her mind should not be disturbed at so late a period, telling her that he hoped it was but a minor consideration to her, she wiped away the tears from her eyes, and recovering her fortitude, said, with great serenity of countenance, "It is only a little nature come up, but the Lord will give me grace sufficient to put it down." On the 23d of Seventh month, she had an interview with Samuel Aaron, a minister of the Baptist Church, with whom she was well acquainted, and in whose Christian humility and integrity she had undoubted and well-placed confidence. She told him she had always felt great terror of death until the day before, and that now she felt so perfectly free from that state, that she was afraid it was a deception of the heart —that she had prayed, at a very early age, that she might not have any fear of the terrors of death, and it seemed that God had fulfilled His gracious promise to her and answered her early prayer. She then asked him "what were evidences of the reality and of her not being deceived:" she wished "indubitable evidence." He suggested to her, in reply, that the very fact of her having doubts of herself was to him an evidence that she was not deceived, as she did not depend on her own works, but on Jesus. To this she answered "Yes." Other interesting conversation took place, in which she set forth the emptiness of the profession which many were making of religion, and that as regarded herself, she had been long dissatisfied. The interview excited in him much tenderness of feeling, in which he acknowledged a deep and humbling consciousness of his own weaknesses. During the course of her illness, she never appeared to suffer her mind to be carried away for a moment by the delusive hope of recovery. On Third-day, the week before her decease, she was so much revived as to hold considerable conversation with individuals; her mind was alive to the comfort of every one, and she was able to give minute directions in domestic concerns. During this interval, a friend of hers from Philadelphia said to her: "Your health, Caroline, has been so variable, and you are now so much better, I think there is hope for your recovery." She answered that "she was more sanguine than anybody else about it; but," she added, "I do not wish any hope entertained of my recovery, for I shall be disappointed if I do—it is not my wish." Her friend then asked if she would not be pleased to recover provided she should enjoy good health? She replied, that if it was the Lord's will to spare her for some useful or wise purpose, she would be satisfied, but she

had no will of her own—"not my will, but thine, O Lord! be done." It gave her no pleasure to hear that she looked better; her heart and affections appeared to be in Heaven, and she longed, as she expressed it, "to go home." "Do not sigh," she would say to her sister, "you do not know how it hurts me to hear you sigh; if you knew how happy I am, you would not wish to keep me back,"—desiring them all, when she observed them weeping, "not to mourn for her." The pain and suffering returning with increased violence, she seemed disappointed on each returning morning to find herself still here, observing to a friend, who came in to see her, "I had hoped to be at home—I am afraid of sin." Her friend saying "that suffering is allotted to us while we continue in these bodies"—"Yes," she said, "but rest will be the sweeter, we shall enjoy it the more." It was not, she hoped and trusted, for the sake of escaping from suffering that she desired to be gone; repeating—"not to escape from suffering."

She had expressed that she felt "not the raptures which some had described, but quietness and sweet peace! How trifling," she added, "everything in this world appears. I am now able to give up husband, son and mother—all into Thy hands, O Lord! I resign them all—it is finished! the work is done! I am ready!" Turning to two members of the Society of Friends, who sat by her bed, she asked them "if she might be permitted to be buried in Friends' burial-ground," adding: "I am a stranger, but I shall occupy but little space." Although the request was unexpected to them, believing her to belong to another Society, yet she was assured that "there could be no doubt of it; she might make her mind quite easy on that point." An Episcopal friend present, apprehending she had not considered that the usual burial-service could not be performed in that ground, reminded her of this at another time; she replied, "and what is that to this poor body? It is all nothing!" She gave directions regarding the funeral, requesting that everything in relation to it might be very plain and consistent. She desired that her thanks might be given to Bishop Doane and others for their kindness during her illness, and observed how dear the Society of Friends had become to her, and how differently she now estimated them from what she had heretofore done. At a time when her departure appeared very near, she repeated, "Sister spirit come away," and afterwards added: "Oh the pain! the bliss of dying." "Come Lord Jesus! from Calvary's mount, conduct me through the dark valley and shadow of death! Farewell, dear friends"—thanking them affectionately for all their kindness. She said to her husband, "Remember, my dear, what I told thee, plain and simple;" observing to one of her friends that she would have a sad office "to inform my mother of all!—tell her everything;" again requesting them not to mourn for her, and tenderly recommending her sister to leave the room if she felt unable to bear it. The night was one of extreme restlessness and pain. On being asked if she suffered much: "Yes," she said, "agony of body." Even then she could give particular directions for what she thought would add to her husband's comfort. Affection for him seemed to survive every earthly feeling—desirous for the moment to arrive, she would frequently ask him how near he thought it was. His answers were always candid, with his hand on her wrist, telling her how long he thought it probable she might last. He asked her if the time had now come, what would be her last concern? With her hand on her heart, she pointed to him—having before said: "Seek—seek to follow me." He asked her if the same bright prospect still continued. She said, "Yes." Her sister observing that "her head was clearer than her own," she said she had early prayed that her reason might be preserved in the hour of death, "and you see how it has been fulfilled!"

There was in her chamber a feeling of sweet solemnity and peace, which seemed to forbid the voice of mourning. Her mind, throughout, was perfectly clear, and her conversation generally animated. Her departure was now at hand; she sent to desire her sister not to put on black for her, and with tender consideration for the friend who was supporting her head, gently removed her hand, and laid her own arm upon it, telling her "she would wear herself out!" Soon after, she broke forth as follows: "My husband!" and then after a short pause proceeded: "Husband, I have none! child, I have none! mother, I have none!" thus intimating that the Lord was her husband, her child, her parent, and her all. It corresponded with the Scripture. "Those who have husbands shall be as those who have none," &c. Presently after, at 5 o'clock in the morning of the 4th of Eighth month, 1837, her redeemed soul was sweetly at rest in Jesus. She died in the 28th year of her age.

The naturally sweet expression of her face still remained, and the serenity of her soul seemed written upon it in death. She was laid, agreeably to her request, in Friends' burial-ground in Burlington, and a holy solemnity was felt by those who were there assembled, while the dust was committed to its kindred dust, and the Divine language was repeated: "Blessed and holy is he that hath part in the first resurrection; over him the second death shall have no power!" S.

[At the grave, the beloved Stephen Grellet

was memorably engaged in preaching, with demonstration of the Spirit, the Everlasting Gospel. Abigail Barker also testified the gospel of the grace of God with impressive solemnity and demonstrative power. A deep impression was made by the touching circumstances attendant upon her reception of the Truth in its simple pureness, and by her refusal, in the solemn approach of death, to give any countenance to a ritual that could lend no aid in the work which He, upon whom all her reliance was placed, had finished.—ED.]

THE TRUTHFUL USE OF CHRISTIAN LANGUAGE.

There is a striking difference between a people just entered upon a career of Christian civilization, and one whose Christianity is reckoned by centuries. The new forms of thought and feeling in the case of the former are indeed imperfectly expressed, but they are fresh and direct. The Christian culture of our day, on the other hand, transmitted as it has been from past ages, is encumbered, to a great degree, with formal and mechanical phraseology. It has been objected against the French language, that it contains so many expressions all prepared for the use required, that a simpleton, with their help, can appear for a considerable time quite profound. This, however, is not peculiar to the French; in that language the degrading process has only been more rapid than in others. The same complaint comes from England, and in Germany the symptoms of similar confusion and corruption of language, springing from excessive refinement and the lack of naturalness, are evident to every serious observer.

Even in the literature and religious language of the church, this mechanical phraseology extensively prevails. The rich treasure of pious discourse in which the deep emotions of our ancestors once found utterance, is appropriated by the merely worldly preacher, and used without any true thought of what it expresses. In the beginning he is conscious that the words and thoughts he uses are exhortations to himself not to cease to strive after the divine life which they express. But the mind, by abuse, becomes more and more insensible to the difference between the use of words with a full recognition of their meaning, and a careless employment of them as mere phraseology, and thus the man falls into a mechanical and merely habitual repetition of the noblest terms. His use of religious language is accompanied with no corresponding thoughts. His real life runs in another channel. How great the danger that the progressive estrangement between his life and his words will issue in the transition from an unconscious divergence to *conscious hypocrisy*.

We would not be understood as maintaining that one may not use a term, the full meaning of which is not at the moment present to the mind. On the contrary, it is characteristic of the deepest thoughts, that they are always accompanied by a certain striving of the soul to reach the fulness of the terms in which it has chosen to clothe them. But, then, this conscious striving is never to be neglected. It is only when it really exists, and the imperfection is not only felt, but true efforts made to diminish it, that the difference between a ripe word and an unripe life is tolerable. It is only then that the words, especially the sacred words, which we take upon our lips, elevate the soul in its weakness, and bear it into a higher atmosphere.—*Theol. Eclectic*, 1863. (*From the German.*)

For Friends' Review.

SPIRITUAL GUIDANCE.

A comparison between the following extract and those confessions of faith in the immediate and perceptible guidance of the Spirit, with which the readers of the *Review* are familiar, will serve to show the spiritual oneness of true believers. The extract is from a recent volume by E. M. Gouldburn, on Progress in Holiness; and is especially noteworthy from the fact that the author is one of the High Church party in England.

When language so befitting the lips of Fox, of Story, of Grellet, or of any well-instructed Friend of this or any age, comes from such a source, it must recall us forcibly to the divine principle of charity in judgment. While thankfully commending such a persuasion of truth in others, may *we* daily stir each other up with the warning, "Let no man take thy crown!" J. P.

"The principles of all right conduct, and of all right sentiment, are, no doubt, laid down with perfect clearness in the Holy Scriptures; but we need for the conduct of daily life something more than this—it is necessary that we should see the right application of these principles to the ever-new and unforeseen openings for moral conduct which are continually presented to us. And this cannot be done by any outward rule, written and printed on paper, however perfect. It can only be done by submission of the will to what is called 'the Law of the Spirit of Life in Christ Jesus;' that is, by compliance with the instigations which on such occasions the Spirit of God makes in the hearts of those who are sincerely and singly desirous of pleasing Him. . . . . As a man increases in earnest love to Christ, a delicate tact grows up within him, a spiritual instinct, which teaches him (without any book) what he ought to say and do, and what he had better avoid, in each par-

was immovably engaged in preaching, with demonstration of the Spirit, the Everlasting Gospel. Abigail Barker also testified the gospel of the grace of God with impressive solemnity and demonstrative power. A deep impression was made by the touching circumstances attendant upon her reception of the Truth in its simple purness, and by her refusal, in the solemn approach of death, to give any countenance to a ritual that could lead no aid in the work which He, upon whom all her reliance was placed, had finished.—Ed.]

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ticular occasion. . . . . He never leaves them without an interior indication of His will, if they have but one desire, that of pleasing Him. . . . . The soul must be empty of self-will before God can work in it."

LETTER TO A YOUNG MAN.

Do not, as you value your soul, be excusing your acknowledged worldliness by urging this or that reason, such as your situation, your temptations, your connections. Cut all reasoning short by these inquiries: What does the Bible say? by what rule will the Judge of all proceed, when He sitteth upon the throne of His glory? Put these questions fairly and honestly, and you will be convinced that conformity to the world is but another name for ruin. Yield to conviction, and ask grace from the Lord that you may be one of His separated people. A Christian should be satisfied with nothing that will not satisfy God. You will say that worldly pleasures are both innocent and necessary. Try their innocence while I am asking you the following questions: Have you any authority for expecting that the grace and blessing of God will sanctify them to your soul? Do you actually find the cheering presence of the Lord with you while partaking of them? Can you, in the society with which you then mingle, speak of the glorious Gospel, of a Saviour's love, of the costly price of redemption, of a Christian's joys and sorrows, of a believer's inheritance and crown? Can you and do you retire from these amusements with a spiritual mind suited to prayer and praise, disposed to hold fellowship with the Father and with His Son Jesus Christ? Do they prepare your soul, by cherishing holy and heavenly affections, for the joys and songs of the spirits of just men made perfect? If they do not, oh, how worthless! Would you have no objection whilst joining in worldly pleasures, to meet the stroke of death, or to hear the solemn summons to come to judgment, and stand before the Son of man? Now, my dear young friend, answer these questions solemnly, honestly, as in the sight of God, and then they will be answered honestly; and say whether the pleasures and amusements are innocent or not. In proportion as the heart is filled with them, there is no room for God. Oh, we have no time to waste in frivolous follies, nor do they suit our perilous condition here. Enemies are encamped against our souls—enemies within and without. Their power is great and their name legion. Yet a little while only is the light with us. Death is near—eternity at hand. Our business is not to trifle, but to prepare to meet our God—to watch and pray—to be humbled before God——to be trusting, loving and serving Christ—pressing forward towards the crown of life—seeking an abundant entrance into the everlasting Kingdom. Oh, be not conformed to the world; it can furnish no solid, abiding joy. God reconciled in and through Christ is the only happiness of the soul of man. Look for happiness, then, where there is no disappointment, for the God whom you seek will be the fountain and guardian of your joy for ever and ever.—*Robert Houseman.*

WALKING IN THE LIGHT.

It was the privilege of the priests to feed in God's dwelling-place, upon the offerings which represented the expiation of the sins of Israel and formed the ground of their worship. But when a priest sinned, he could not draw near as a worshipper until he had offered a sin-offering for himself; and this he was commanded not to eat, but to burn with fire. This is designed to teach us that the believer is brought into the light of God's presence by the atonement of Christ; and there it is his privilege to abide, feeding with God upon the sacrifice, delighting in the unspeakable love and the divine righteousness which it displays. Yet if he sins, he cannot enjoy communion until he has come to God for cleansing. He has forsaken the light, and he must confess his sin in the terrible character in which it is revealed by the suffering of God's Holy One, before he can enter into communion. To confine the results of the death of Christ to salvation from wrath, manifests carelessness about sin, and leads to hardness of heart. To profess communion with God while we allow sin and uncleanness, dishonors the most precious death of Christ, on whom we profess to feed in fellowship with a holy God.

The Scripture does not say that the blood of Jesus Christ cleanseth from all sin if we walk *up* to the light; for that none do: nor if we walk up to it as far as we can: but absolutely, if we walk "in the light," having no other standard, honestly walking in the light "as God," who sees all according to His holy nature, "is in the light." The light shows sin in its true color, but also shows how completely the blood cleanses us from all sin. To walk after the manner of other Christians, making their approval our standard, is not walking in the light. Surely it is not necessary to add that indulgence in worldliness, unmortified tempers, or self-pleasing, is not walking in the light. If we walk thus, and say that we have fellowship with Him, we lie and *do* not the truth. We may know the truth, but we are not doing it; and honest dealing with ourselves will discover darkness and death instead of life and grace.

A Christian often complains that he has not more enjoyment; and yet he is all the while giving way to pride or selfishness, or

evil-speaking, or ungoverned tempers. He tries perhaps to settle himself more firmly on gospel ground; but what he really needs is to confess his sins, to come to the light, to know that the blood, which is God's only adequate judgment of the sinfulness of sin, will not give him fellowship with God while he is walking in darkness. People almost seem to think that the blood of Christ was a provision to enable God to make men happy in sin, instead of a provision to bring men out of darkness into light.

The believer who walks humbly with God blesses Him for the light, and rejoices in a salvation which not only delivers him from wrath, but reveals God in His holy and blessed nature. Such a one would not have his failures excused; for he has been made a partaker of the divine nature, and, as he walks in fellowship with God, he hates even the garments spotted by the flesh. He feeds with God upon the Sacrifice; and instead of merely knowing its virtue to deliver from judgment, he becomes daily more acquainted with its infinite perfection as seen in the light of God, and grows in fellowship with the Father and the Son. The more he is in the light, the more he will value the cleansing blood; holiness of life will increase his sensitiveness to the evil of sin, and will thus enhance his appreciation of the atonement. By the blood we come into the light, and in the light we know the value of the blood—*Witness.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 22, 1870.

THE DWELLING PLACE.—Regarding with tender love the many precious souls to whom the word of salvation is sent, and who, having been through mercy joined to the Lord, have tasted and do taste of "the good word of life," those who "pray for the peace of Jesusalem" cannot but earnestly crave that these may "dwell in the secret place of the Most High," and "abide under the shadow of the Almighty." "Thou hast been our dwelling-place in all generations!" exclaimed the man of God to whom the earliest history of our race was revealed. Intelligible and dear to the class alluded to is the injunction and gracious invitation of Him in whom dwelt all the fulness of the Godhead: "ABIDE IN ME."

In the year 1684, Geo. Fox, in the holy sense of oneness which no sectarian organization could impart, addressed those whom he could adopt as "dear Friends and brethren *in the Lord Jesus Christ*,"—entreating all "who are of the seed of the promise, children of the kingdom of God and of the new covenant of light and life, to walk in the same and worthy of the same, to the glory of God." He exhorted those who profess the "primitive, pure and undefiled religion," to "show it forth in life and practice."

In that day there was a large brotherhood who could be thus addressed. And to-day, among the readers of the *Review*, there is, we thankfully believe, a band of believers, "followers of God as dear children," to whom the following passages from the address alluded to will be comforting and edifying:

"And now, dear friends and brethren who profess and possess that which is above all religious ways and worships in the world; our desire is that you may always outstrip and exceed the world in virtue, in purity, in chastity, in Godliness and in holiness; and in modesty, civility, righteousness and love. With that you may overcome the evil; and with the good overcome the bad; so that your moderation and holier life may appear to all, and answer that [*which is*] of God in all. That so the fruits of the Spirit may show themselves forth in meekness, kindness and humility; from the holy understanding and the pure heavenly wisdom, and the Word of life and patience, by which all things were made. In that you will be able to bear all things, and endure all things, through Him that strengthens you.

"And whatsoever things are lovely, decent or comely, and honest and of good report, that answer the Truth in all, THAT mind and practice; that God Almighty may be glorified in His Seed that serves him: in which Seed [Christ the Seed] all nations are blessed: which bruiseth the head of the serpent that brought the curse. In which Seed no enmity nor strife can come: in which Seed, Christ Jesus, your heavenly unity and fellowship is preserved. And whatever storms or tempests should arise in the world, *keep in the Seed* CHRIST JESUS *your Sanctuary*, who was before the world was; who is your Saviour that destroys the destroyer; in whom you have all life, peace, rest, safety and salvation.

"In Him, who is the Amen, the First and the Last, farewell: and from Him the blessings of the Lord *rest upon you.*"

Those who have the evidence that they have been grafted into Christ, the Vine, have abundant cause for peace and joy, always with humility, godly fear and faith. "If the root be holy," saith the Apostle, "so are the

evil-speaking, or ungoverned temper. He tries perhaps to settle himself more firmly on gospel ground; but what he really needs is to confess his sins, to come to the light, to know that the blood, which is God's only adequate judgment of the sinfulness of sin, will not give him fellowship with God while he is walking in darkness. People almost seem to think that the blood of Christ was a provision to enable God to make men happy in sin, instead of a provision to bring men out of darkness into light.

The believer who walks humbly with God blesses Him for the light, and rejoices in a salvation which not only delivers him from wrath, but reveals God in His holy and blessed nature. Such a one would not have his failures excused; for he has been made a partaker of the divine nature, and, as he walks in fellowship with God, he hates even the garments spotted by the flesh. He feels with God upon the question; and instead of merely knowing its virtue to deliver from judgment, he becomes daily more acquainted with its infinite perfection as well as the light of God, and grows in fellowship with the

light, the more he will value the cleansing blood; holiness of life will become his sincerest desire to the evil of sin, and will thus enhance his appreciation of the atonement. By the blood we came into the light, and in the light we know the value of the blood.—Ibid.

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PHILADELPHIA, THIRD MONTH 22, 1884.

THE DIFFICULTIES—Regarding with tender love the many precious souls to whom the word of salvation is sent, and who, having been through mercy joined to the Lord, have tasted and do taste of "the good word of life," those who "pray for the peace of Jerusalem" cannot but earnestly crave that these may "dwell in the secret place of the Most High," and "abide under the shadow of the Almighty." "Then hast been our dwelling-place in all generations!" exclaimed the man of God to whom the earliest history of our race was revealed. Intelligible and dear to the class alluded to is the tojnation and gracious invitation of Him in whom dwelt all the fulness of the Godhead: "ABIDE IN ME."

In the year 1684, Geo. Fox, in the holy sense of oneness which no sectarian organization could impart, addressed those whom he could adopt as "dear Friends and brethren in the

branches." They are safe—but conditionally so. How impressive the warning: "Thou standest by faith—be not high-minded, but fear." "Towards thee, goodness—if thou continue in His goodness—otherwise thou shalt be cut off." "Take heed, lest He also spare not thee."

The pardon of sins that are past is a kingly act. It is perfect. A burden has been rolled off, with the weight of which pressing upon him, the pilgrim was despairing, knowing that he could not be saved in his sins. But the pardoned sinner has acquired no righteousness save that of Him who gave the pardon, —and he is only safe whilst he shall "continue in His goodness." "Patient continuance in well-doing" is essential.

But this consideration does not render insecure the disciple who leans upon Jesus' bosom. "By faith ye stand." Even Peter began to sink the moment his faith in Christ was supplanted by distrust. The power which could wipe away transgression and render the guilty soul faultless, which was able to sanctify and justify, which is competent to keep that which was committed to Him even to the final day—is faithful to the inestimable trust—is able to keep the soul from falling and to present it, *faultless still*, before the throne, and within those gates from which the smallest remaining taint of sin would be an inevitable exclusion. The power of God is "unto salvation,"—is sufficient to "make perfect, strengthen, stablish, settle." It is amply sufficient to free from the power of sin. The Psalmist saw that this condition was attainable, when he was inspired to pray: "Let not any iniquity have dominion over me!" And Paul, addressing those who "yield themselves to God as those that are alive from the dead," was bold to declare: "Sin shall not have dominion over you, for ye are not under the law but under grace." The experiences of Fox, Penington and other early Friends, (whose writings see,) illustrate that complete sanctification, in other words, the Christian perfection so emphatically enjoined in Scripture is attainable.

And yet if angels left their first estate, surely the awakened soul has need to cling closely to the Saviour, "always to pray and not to faint." In such filial position "that wicked one toucheth him not."

> "The soul that on Jesus has leaned for repose,
> He cannot, He will not desert to its foes."

"He that hath the Son hath life." "He that *abideth* in the doctrine of Christ, he hath both the Father and the Son."

James Naylor, when in company with George Fox, had a presentiment that one of those two should fall. The honorable Elder, being preserved in the constant realization that Christ was all and that he was nothing, was favored with a calm conviction that he should "never fall." Indeed, how could he, or any one, whilst abiding *in Him* that is able to keep from falling? But if James Naylor experienced the desolate state of the branch fallen off, he also, when he ceased to be "high-minded," realized the blessed assurance that "God is able to graff them again;" and being made free from sin and become a servant of God, he had his fruit unto holiness, and the end everlasting life. (Rom. vi. 20.) Filled with the Spirit which "bears no evil in itself," and has for its ground and spring "the mercies and forgiveness of God," the heavenly breathings with which his soul passed into "eternal holy life," are scarcely surpassed by any words of human eloquence.

The Same Power.—A beloved Friend of Indiana Yearly Meeting, in a private letter, gives comforting assurance that "the Lord is visiting His people in many parts of the vineyard." He tells of several meetings held in remarkable life and solemnity, and of new witnesses for Jesus being raised up; also of successive appointed meetings in one neighborhood, the house being crowded to its utmost capacity—some of the members being afresh awakened to a new life, and a considerable prospective addition to the membership.

This ought not to surprise any one. Is the Lord's arm shortened, or His ear grown heavy? Truly His power is the same as when he added to the Church daily such as *were* saved. And are not His mercies new every morning, and His offer of free salvation still extended? Never was there stronger reason for old men and children, young men and maidens, to bless Him for His goodness and

wonderful works, or greater need than now to flee to Him for refuge. Never did the free payment of our debt of sin, the ransom and the intercession of our Redeemer and Mediator, possess more power than now to melt the heart in tenderness and love to Him who first loved us. The Psalmist put unto himself the searching query, "What shall I render unto the Lord for all His benefits toward me?" He finds nothing to render but simple acceptance, and he immediately answers his own question: "I will take the cup of salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord now, in the presence of all His people."

"I fear," says our dear Friend, "if Friends do not improve the offer, now that the waters are troubled, it may be a long time before the angel will visit us again with such power."

May the work go on, in the love and the fear, in the liberty and the restrainings of the Divine Master, and regulated by "the peaceable Spirit and wisdom of Jesus."

PEACE.—Our friend *W. G. Hubbard* gives an interesting account of abundant labors in the cause of Peace in the States of Iowa and Indiana, the peaceable message having been received with remarkable favor by many who had not previously seen the wickedness and folly of war.

He has presented the subject and introduced Dymond on War and other Peace documents to sundry colleges, to the University of Indiana, and to many ministers of religion, and other persons of conspicuous and influential positions.

We rejoice that a doctrine so essential to true civilization, humanity and religion should claim the attention of thinking men. We remember the case of a military officer who sat down to the perusal of Dymond's treatise for the purpose of studying it and exposing the flaws which he was sure must exist in his argument. He read it with candor and intensity—and finding nothing which he could controvert, he pursued the course of an honest man—he threw up his commission—enlisted under the Prince of Peace, and became a valiant testimony-bearer against all those lusts from whence come wars and fightings.

On another page will be found a fresh essay from W. G. H.

ANONYMOUS LETTERS.—The editorial on page 264 had no reference to any thing that had been received by the Editor. Our correspondents have been uniformly kind and considerate.

IMPORTANT MEETING.—On page 351 will be found notice of a Meeting which we trust will be largely attended.

MARRIED,

At Friends' Meeting, Plainfield, Ind., on the 12th of Eighth mo., 1869, CHARLES ALBERT JOHNSON and MELISSA E. NORDYKE, both of Plainfield.

At a meeting appointed at the house of the bride's father, near Hesper, Iowa, on the 24th of Eleventh month, 1869, JOHN I. TAVENER to CAROLINE W. FAWCETT.

DIED.

COLE.—At his residence in Jackson, Maine, on the 3d of Fourth month, 1869, after a severe illness of three days, Reuben Cole, aged 71 years. We believe his end was peace.

WINSLOW.—In Burnham, Maine, on the 22d of Fourth month, 1869, Noah Winslow, very suddenly, in the 69th year of his age.

ROBINSON.—In Brooks, Maine, on the 30th of Third month, 1869, Ira Robinson,—*all members of Unity Monthly Meeting.*

GOUGH.—At Ellenville, N. Y., on the 14th of Tenth month, 1869, Sarah Gough, in the 73d year of her age; an esteemed member of Marlborough Monthly Meeting. She was an accredited minister of the Gospel more than thirty years. During a long life of peculiar and varied trial, this dear Friend maintained her fidelity to her Saviour, recognizing in all life's discipline His loving hand guiding and sustaining. Those who knew her most intimately can testify to the richness and fulness of her religious experience, growing out of her constant walk with Jesus, her daily life reflecting in an eminent degree the blessed image of her Divine Master. Her enlarged Christian charity greeted as fellow-heirs of eternal life all who love the Lord Jesus, of whatever name, and while with Christ-like love she yearned for the conversion of sinners, her prayers were frequent and fervent for greater spirituality in the professors of the Christian name.

BOWLES.—At the residence of his son David Bowles, Jr., near Redfield, Dallas Co., Iowa, on the 17th of Third month, 1869, Daniel Bowles, Sr., in the 86th year of his age; a member of Bear Creek Monthly Meeting. He was a native of Pascotank Co., N. C., and was one of the pioneer settlers at Richmond, Ind., in 1807. During the greater portion of his long life he was an active member of our religious Society, and an able supporter of its principles and practices. His close was easy and peaceful, marked by entire resignation to the Divine Will, and a well-grounded hope in the mercy of the Redeemer of men.

ROBERTS.—At New Durham, N. H., on the 31st of Seventh month, 1869, Thomas Roberts, in the 79th year of his age; an esteemed member of Dover Monthly Meeting. In early life he was brought to feel the necessity of bearing the cross, without which he said—after he had reached the age of threescore years and ten—it had always been his experience that there was no crown. He manifested a deep interest in the attendance of all our religious meetings, where he was frequently engaged to bear testimony to the Truth as it is in Jesus. During

his last illness, on being asked if he felt that the Anchor was sure, he replied, "Firm as far as has been tried;" and when the summons came to depart, he was sustained by an unfaltering trust in Him in whom he had believed.

EATON.—At the residence of her father Richard Williams, on the 25th of Tenth month, 1869, Mary Albina Eaton, wife of Hiram Eaton,—an exemplary member and a successful First-day school teacher of Ypsilanti Mo. Meeting, Mich. Few have fairer prospects of lengthened life and increasing usefulness than this Friend, or are more highly prized and beloved than she was in the large family connection of which she was a member. Sudden and awful was the final summons, yet she expressed with calmness and confidence "that she had tried to live a Christian; and though sensible of her failings, she could now trust in Jesus, and the prospect before her was bright."

CORRESPONDENCE.

HILLSBORO', ORANGE CO., N.C., 12th mo, 22, 1869.

The Trustees and many of the colored people have been here to see me this evening. Poor creatures, they want counsel and help. They are in terror and dismay from outlaws abroad, and in famine and starvation from poverty at home. One of the Trustees, and an intelligent man, too, said that there would be "many people in this country who would starve to death this winter," and that they "had never known such a time since the surrender." ALFRED H. JONES, *Supt.*

JAMESTOWN, N. C., 12th mo. 22, 1869.

Last year I hoped a single cry might not be heard at this time from the freedmen, but the drought of last summer has been terrible, as thou art already aware. Many of our colored, as well as white people, had planted patches of cotton, in addition to their corn crops, hoping to spend the long winter evenings in spinning to make cloth and clothe themselves, but cotton will not grow even in the South unless the season proves favorable; hence they have succeeded in neither, and are now, many of them, quite in want of clothing and of food. Even here in our little neighborhood application has been made to us for bread for 28 persons to-day, who were in actual want of bread,—not all colored persons, but all members of the same body; and it is indeed painful to say, all were not supplied; we could not do it. These are not idle vagabonds either, but hard-working, industrious persons, all who are of sufficient size and strength. . . . .

JUDITH J. MENDENHALL.

DANVILLE, N. C., 1st mo. 10, 1870.

I am sometimes astonished at the extent and severity of the suffering with which we are surrounded, not only in the town, but in the country for many miles around. Hordes of poor, half-naked, famishing suppliants, with want and despair depicted upon their countenances, despoiled by the drouth of a summer's toil, come to us:—"Please, sir, will you give me a little meal to keep my children from starving;" or, "Please, sir, will you give me something to clothe my children, to keep them from perishing—shirts, or coats, or *any thing*, good master, you's pleased to give us." "We's mighty glad to get any thing you's mind to give."—"We's mighty hard scuffle." —"Seems like we can't get nothing, no way." —"We done jus' ready to perish." Not less than two thousand have applied at our Mission for help since the setting in of cold weather." . . . A. H. JONES.

RICHMOND, VA., 1st mo. 19, 1870.

In my last I spoke of the gloomy prospect before the poor freedmen during this winter on account of the failure of their corn crop by the drouth. Our Heavenly Father, who disposeth all things, has opened the way for their relief very remarkably, by flour being so plenty and low in price, and by the great demand which has opened for their labor at remunerative wages in the cotton-growing States. Thousands are availing themselves of these offers and going thither; thus making their own condition and that of their friends they leave behind greatly improved. The Southern people have become used to the labor of the negro, and really cannot well do without them; hence, when the demand exceeds the supply, it will ensure better pay and treatment. That this state of things will soon be reached in this State is now quite hopeful. I do not write to disguise the fact that there is real suffering here now, and of a character which calls loudly for relief.

We have received from private sources—from two, $15 each, and from one, $50, especially for the sick and aged,—the donors wishing, doubtless, that their "alms should be in secret." These sums are placed in the hands of my dear wife, who finds plenty of worthy subjects for this charity. The aged in distress, with the sick and afflicted, should ever claim our warmest sympathy. The mental culture of the children of this long oppressed race should not be forgotten by the private sympathy or public enactments of our country. We can report the schools under our charge in excellent condition, with about 2000 pupils enrolled the past month; in each case the freedmen sharing a part of the expense, and doing it with commendable promptness. In most cases this amounts to the full board of the teacher and the supply of books; but in some localities, on account of the drouth, they only buy the books. This is generally done by subscription on the part of the parents, making the school free, as it ought to be, to every child within its limits.

It is to be hoped Congress will increase and extend the educational work in the South for years to come, as no government can afford

his last illness, on being asked if he felt that the Anchor was sure, he replied, "Firm as far as has been tried;" and when the enemies came in departed, he was sustained by an unfaltering trust in Him in whom he had believed.

EATON.—At the residence of her father Richard Williams, on the 23th of Tenth month, 1859, Mary Albina Eaton, wife of Hiram Eaton,—an exemplary member and a successful First-day school teacher of Deerfield Mo. Meeting, Mich. Few have fairer prospects of beneficial life and increasing usefulness than this friend, or are more highly prized and beloved than she was in the large family connection of which she was a member. Endeared and awful was the final summons, yet she expressed with calmness and confidence "that she had tried to live a Christian; and though sensible of her failings, she could now trust in Jesus, and the prospect before her was bright."

CORRESPONDENCE.

Hillsboro', Oneida Co., N.C., 12th mo., 22, 1859.

The Trustees and many of the colored people have been here to-day this evening. Poor creatures, they want counsel and help. They are in terror and dismay from outlaws abroad, and in famine and starvation from poverty at home. One of the Trustees, and an intelligent man, too, said that there would be "many people in this country who would starve to death this winter," and that they "had never known such a time since the Revolution."

Lakeview, S. C., 13th mo. 22, 1859.

Last year I heard a single cry might not be heard at this time from the freedmen, but the drought of last summer has been terrible, as thou art already aware. Many of our colored, as well as white people, had planted patches of cotton, in addition to their corn crop, hoping to spend the long winter evenings in spinning to make cloth and clothe themselves, but cotton will not grow even in the South unless the season proves favorable; hence they have proceeded in neither, and are now, many of them, quite in want of clothing and of food. Even here in our little neighborhood applications have been made to us for bread for 23 persons to-day, who were in actual want of bread,—not all colored persons, but all members of the same body; and it is indeed painful to say, all were not supplied; we could not do it. There are not idle vagabonds either, but hard-working, industrious persons, all who can of sufficient size and strength. . . .

JUDITH J. MCKIMMON.

Beaufort, S. C., 1st mo. 19, 1860.

I am sometimes astonished at the extent and severity of the suffering with which we are surrounded, not only in the town, but in the country for many miles around. Hordes of poor, half-naked, famishing negroes, filled with want and despair depicted upon their countenances, deprived by the drouth of a summer's toil, come to us:—"Please, sir, will you give me a little meal to keep my children from starving;" or, "Please, sir, will you give me something to clothe my children, to keep them from perishing—shivis, or coats, or any thing, good master, you's pleased to give us. "We's mighty glad to get any thing you's mind to give."—"We's mighty hard zeddle"—"Seems like we can't get nothing, no way," —"We done jus' ready to perish." Not less than two thousand have applied at our Mission for help since the setting in of cold weather." . . . A. H. JONES.

Beaufort, S. C., 1st mo. 19, 1860.

In my last I spoke of the gloomy prospect before the poor freedmen during this winter on account of the failure of their corn crop by the drouth. Our Heavenly Father, who disposeth all things, has opened the way for their relief very remarkably, by those being so plenty and low in price, and by the great demand which has opened for their labor at remunerative wages in the cotton growing States. Thousands are reviving themselves of these ofers and going thither; thus making their own condition and that of their friends they leave behind greatly improved. The Northern people have become used to the labor of the negro, and really cannot well do without them; hence, when the demand exceeds the supply, it will ensure better pay and treatment. That this state of things will soon be reached in this State is now quite hopeful. I do not write to disguise the fact that there is real suffering here now, and of a character which calls loudly for relief.

We have received from private sources—from two, $10 each, and from one, $50, especially for the sick and aged,—the donors wishing, doubtless, that their "alms should be in secret." These sums are placed in the hands of my dear wife, who finds plenty of worthy subjects for this charity. The aged in distress, with the sick and suffering, should ever claim our warmest sympathy. The moral culture of the children of this long oppressed race should not be forgotten by the private sympathy or public enactments of our country. We can report the schools under our charge in excellent condition, with about 200 pupils enrolled the past month; in each case the freedmen sharing a part of the expense, and doing it with commendable promptness. In most cases this amounts to the full board of the teacher and the supply of books; but in some localities, on account of the drouth, they only buy the books. This is generally done by subscription on the part of the parents, making the school free, as it ought to be, to every child within its limits.

It is to be hoped Congress will increase and extend the educational work in the south for years to come, as no government can afford

to tolerate such a mass of ignorance within its borders. It is well known that, in Virginia alone, there are at least 500,000 of the population (including the whites) who cannot read or write. With the efforts put forth thus far, it is safe to say that 100,000 of the colored people have learned to read and write, and many of them have added to this other branches of learning within the past five years.

SAMUEL H. JONES.

PENNSYLVANIA, 12th mo. 31st, 1869.

Now that among various denominations *instrumental* music is considered an essential accompaniment of public worship, I have reflected how foreign it is from the precepts and practice of our Saviour, and that the custom was ushered in with the deterioration of Christianity. At the present time I believe that its tendency is not found to promote spirituality. That still small voice uttered in the secret of the soul is easily checked by anything of a sensuous character. The Holy Redeemer of our fallen race declared that God is a Spirit, and that they who worship Him must do it in spirit and in truth. Is not the question a pertinent one: Are sweet sounds to gratify the Divine or the human ear? The melody made in the heart is that which is regarded by Him whom we adore.

For Friends' Review.

PEACE PRINCIPLES AMONG THE LEARNED AND LEARNERS.

It is said that Napoleon's playthings, when he was a child, were little drums and guns. He had a small brass cannon mounted in the yard, the use of which, together with other similar articles and habits of childhood, must have had much influence in developing the dispositions in him that in after years resulted in the slaughter of nine or ten millions of his fellow creatures. Tennyson, the poet, says:

"I am a part of all I have met."

If the Swiss people are bold and rugged in character, like the mountains amid which they are reared—if the hordes of Northmen, that overran the Roman Empire, were savage as the monsters and heroes they had worshiped—if a butcher becomes brutal, (England once prohibited butchers from sitting on juries,) so that he is disqualified for judgment in criminal cases,—may we not well conclude that—not only in the case of Napoleon—the war-habits and dispositions of warriors are largely owing to the influences of early training? The histories, classics, and even school readers are full of eulogies upon the bloodiest men of the world. Why should we wonder then, if a man reaps what he sows, that our nation has expended eighty per cent. of its whole revenue in time of peace in military purposes? The nations of Christendom spent, in the year 1869, about three hundred times as much on their military systems, as they spent on benevolent and missionary objects. There are now more than five millions of men belonging to Europe's standing armies, and these men are suffering a bondage worse than the slave of South Carolina or Alabama ever knew.

But these are the natural fruits of the seed we sow and have sown. We might as well expect to gather corn from briars, as to expect nations to live peaceably while the child is rocked to sleep by the war-song; while the poet sings the warrior's fame, the orator extols his virtues, the historian records his glory, and the professed minister of the Prince of Peace, with a strange and subtle transformation of the Gospel, accords to him full salvation from the field of blood.

But it is not the intention to give here a treatise on this subject. The humble writer of this brief article has just visited and lectured on peace at Mt. Union College, Ohio. This college is beautifully situated, well organized, under the control of the Methodists, with religious teachers—patronized by Friends and others representing various denominations, and from sixteen different States of the Union. We were kindly received by Dr. Hartshorn, the president, and found it delightful to be in the presence of and converse with this man of learning and travel. We were informed by him that the college had turned out, in the past twenty years, about five thousand teachers. What a fountain for good or evil? There is no whiskey sold in Mt. Union, and the tone of instruction seemed moral. This is encouraging, and we conclude that the institution does as good work as any of its neighbors in Ohio, many of which I have visited. But here, as elsewhere, no definite knowledge is received by the students on the great theme of *peace*, or the terrible evils and folly of war, "which has absorbed half man's energies, and caused half his woes."

Can instruction on peace be given at such institutions as this? To answer this question I write this article. Truth readily commends itself to the thoughtful. So at this institution, where a lecture on peace had not before been heard by either students or professors, the truth met a warm reception. Nearly all of the twelve professors, and a large number of students, listened attentively for an hour and half to arguments upon the subject of peace; and many expressed themselves pleased even with the high grounds the speaker took in favor of the inviolability of life. The students expressed a desire to investigate the subject further, and were furnished with appropriate books and documents.

Although education will not convert or save the soul, yet there is latent in man a gentle feeling the reverse of barbarism, that may be

developed into civilization. Reason may be so developed, and the feelings so cultivated, that the savage custom of adjusting difficulties by war will be counted among the barbarisms of the dark ages. Train our students in the doctrines of peace, and war will cease with the next generation. Shall they have the light? We have done much to abolish slavery—much to check the tide of intemperance; but what have we done to stop war, the worst system of bondage in the world, and the most fruitful source of intemperance?

Then if the learned and learners may be reached with the principles of peace, the sad history of the past, and fearful forebodings of the future, demand that this should be done.

W. G. H.

For Friends' Review.

CHRISTIAN INFLUENCE UPON THE INDIANS.

An Indian trader writing to a Baltimore merchant, (not a Friend,) gives the following testimony to the services of the devoted men, our agents, and to the success of the peace principles under which they act. K.

"The Arapahoe and Cheyenne Indians are drawing rations here. They number about 3,100. The Cheyennes are a fine-looking set of men, tall, strapping fellows. The squaws, with few exceptions, are ugly and squalid in appearance, and do all the drudgery of the camp, but are not quite as dirty as their neighbors, the Arapahoes.

The Indian agent is a Quaker, B. Darlington, of Iowa. He is a very fine man, and will do every thing on the square. He is doing wonders among the savages. A few days since, while on a hunt, the Arapahoes, Cheyennes, Comanches, Osages and Kiowas met on friendly terms and shook hands, as an emblem of their sincerity as individuals and as tribes, all of which is accredited to the exertions and influence of their agent. He has called forth the utmost confidence from the most treacherous tribes. All on the plains feel the great benefit of the Friends' agencies, and great deeds are yet looked for.

RELIGIOUS REVOLUTION IN MADAGASCAR.

Burning of the Royal Idols.—Idolatry gives place to Christianity.

A remarkable religious revolution has taken place in Madagascar. We learn from a letter from Rev. W. Pool, dated from the capital on the 23d of September, and published in a weekly cotemporary, that the Queen has had the royal idols publicly burned, that she and her aristocracy have embraced Christianity, and that the whole province of Imerina, in which the capital is situated, has followed the example of the Government. The Queen embraced Christianity early in the year, and has all the summer been building a chapel royal. Meanwhile, the wooden fence around the Temple of the great national idol had been pulled down, and the priests assumed a threatening aspect, even hinting that their god had medicine which would avenge him on the heretic sovereign.

On the 8th of September they came in force to the capital to claim their rights as nobles. A council was called, and it was decided to send the Chief Secretary of State and other high officials to the sacred village, seven miles from the capital, and burn the idol before its keepers returned. They set off the same afternoon, and by an authority from the Prime Minister seized the idol's house. The wood of the fallen fence was collected, and a fire was made, and the contents of the temple were brought out to be burned. First, the long cane carried before the idol in processions was thrown in; then twelve bullocks' horns from which incense or holy water had been sprinkled; then three scarlet umbrellas and the silk robe worn over the idol by the keeper who carried it. Then came the idol's case—the trunk of a small tree hollowed and fitted with a cover; and last of all the idol itself. Hardly any of the present generation had seen the god, and great was the surprise when he was produced.

Two pieces of scarlet silk about three feet long and three inches wide, with a small piece of wood about as big as a man's thumb inserted in the middle between them, so that the silk formed as it were two wings, was the great god of Madagascar, whose touch was sanctifying, and whose nearness was preservative. "You cannot burn him, he is a god," said the people. "If he be a god he will not burn," said the officers; "we are going to try," and held it on a stick in the fire, that the people might see it as it was consumed. The victory was complete. Next day four other idols shared the same fate, and the rest followed. One was a little bag of sand; another consisted of three round pieces of wood united by a silver chain.

The people looked on in wonder, and when the process was over, seeing that they had now no gods to worship, they sent to the Queen to ask what they were to worship for the future. The Government, says the *English Independent*, adding to the information contained in Mr. Pool's letter, thereupon appealed to the native Christians to send Christian teachers, and they at once responded. It was found that of 280 towns and villages in Imerina, 120 already had Christian churches, and teachers were at once found for all the rest. This movement, which is remarkable for its purely native origin, is another proof that in certain stages of civilization, nations may be converted by authority. The conversion of Madagascar has been accomplished

developed into civilization. Reason may be so developed, and the feelings so cultivated, that the savage custom of adjusting difficulties by war will be counted among the barbarisms of the dark ages. Train our students in the doctrines of peace, and war will cease with the next generation. Shall they have the light? We have done much to abolish slavery—much to check the tide of intemperance; but what have we done to stop war, the worst system of bondage in the world, and the most fruitful source of intemperance?

Then if the learned and learners may be reached with the principles of peace, the sad history of the past, and fearful forebodings of the future, demand that this should be done.

W. G. H.

CHRISTIAN INSTRUCTION HOW THE HINDOS

An Indian trader writing to a Baltimore merchant, (not a Friend,) gives the following testimony to the service of the devoted missionary agents, and to the success of the peaceful principles under which they act.

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in the nineteenth century much as that of the Saxons was accomplished in the sixth. The iconoclast is the reformer's forerunner. To overthrow a fetish worship, the fetish itself must be first destroyed.

SATAN'S REVENUE.

The New York *Star* very properly designates the money squandered by moderate and irregular drinkers for intoxicating beverages as "the devil's revenue." And an immense revenue is derived from this source; enough to pay the ordinary expenses of all the governments on the face of the earth, with several millions to spare. Think of it, you who are daily wasting your substance in riotous living—you who are hastening your steps to the grave, destroying your prospects here and hereafter, and weighing down your families with poverty, wretchedness and shame—think of it, and pause while there is yet time. Add not another cent to the "devil's revenue"—withdraw your name from his tax list. Look at the yearly amount to which each of you contribute. Says the *Star:* "One billion four hundred and eighty-three million four hundred and ninety-one thousand eight hundred and sixty-five—that is it. The price of happiness, peace, hope, aspiration—in short the value of the American retail liquor sales in a single year. More than all the product of gold and silver from American territory for twenty years, and ten times the value of our whole church property. These are encouraging statistics, truly. Forty-three dollars for every man, woman and child in the country! *Most* of the money thus devoted to his Satanic majesty comes from the pockets of laboring men, who, getting one foot at a time into the whirlpool, go down inch by inch, with unconscious rapidity. It is a common mistake of laborers that liquor is necessary to sustain their strength under exhausting conditions. Careful examinations prove this a fatal fallacy. The effect, gratefully exhilarating on a small capital at first, wears off quickly, and the succeeding doses, to be felt, necessarily grow larger. But the superficial strength obtained in this way disappears all the more rapidly at last for its constant renewals. The drinker—moderate drinker, he may think himself—dies when he should be at the most powerful period of his existence—dies from fever, or consumption, or 'visitation of God'—but, whatever it is called, dies from something which has its root in this unhappy habit."

Every word of it true. Here is food for reflection—a short but excellent temperance lecture, which we trust may impress itself deeply in the minds of the thousands of otherwise good (and might be useful) men who are on the broad road to ruin, drinking themselves into dishonorable and untimely graves. —*Delaware Co. Repub.*

YOUTH'S DEPARTMENT.

WILLIE'S SIGNAL.

At twilight, in old Hospital St. Luke,
The smiling eyes that watched grew wet with crying,
And kind lips kissed away, with love's rebuke,
The cruel anguish of the sick and dying.

In the fourth ward, a boy with broken bones
Lay dreading what the morrow should betide him,
And sobbed and talked by turns, in faltering tones,
With little Susie in the cot beside him.

For he had borne the knife, that day, and strain
On his weak limbs of surgeon's cord and splinter,
Till he had fainted with the weight of pain—
Too great for one just through his seventh winter.

And, oh! to wait the rest!—'twas worse, he said,
To lie and tremble at the doctor's warning—
"I think 'twere better, Susie, to be dead,
Than bear the hurt that's coming in the morning.

"They say that every night the loving Lord
Comes here for some of us, in watch or slumber,
And I have prayed that when he walks our ward
To-night, He'll take me, too, among His number.

"I hope He'll know I want Him—and I've planned,
For fear I may be dreaming when He sees us,
Above the bed clothes—so—to prop my hand,
And hold it there to be my sign for Jesus."

At midnight, in old Hospital St. Luke,
While lamps burned low o'er lives yet lower burning,
And angel sleep, aloof at pain's rebuke,
Tempted pale eyelids, going and returning,

Who saw the Son of God, with countenance bland,
In pity sweet His glory all concealing,
Come at the beckoning of that lifted hand,
And smile his answer to its mute appealing?

The arm grew weak that held it—Faith's good will
Stayed up the tiny sign of supplication
Full long, and when it quivered and grew still,
It pointed up from sorrow to salvation.

'Tis morn at last. The nurses come again,
And see that child-like token where it lingers,
Erect and cold, above the counterpane,
With resignation in its helpless fingers.

From sight of fear and sound of parting hope,
And curses wrung from sufferers unforgiven,
The soul of wounded Willie had gone up,
Led by that little lifted hand to heaven!

Why wait for death, O spirit sick with sin?
Faith *now*-may imitate the child's behaviour,
And from the wounds of penitence within,
Stretch forth her signal to the healing Saviour.

Theron Brown.

COMMERCIAL INTERCHANGE.

"Give to the North the products of the Sun,
And blend the ungenial climates into one."

There arrived in Chicago the other day two tons of silk-worm eggs in transit from Yokohama, Japan, to Lyons, France, via steamer to San Francisco, rail to New York, and thence again by steamer to Havre. They

reached Chicago in good condition. The eggs rest on small pieces of card-board, several millions being upon each. These pieces are laid upon shelves arranged in boxes. A special agent in charge of them kept a stove in the car to regulate the temperature, which had not varied *five degrees* since the shipment of the eggs from Japan. He was confident that he would be able to reach Lyons in safety with his charge. This is the third experiment made to ship silk-worm eggs from Japan to France, two others having failed. The first shipment was made via San Francisco and the Isthmus, and the second via the Suez Canal, both cargoes having perished when the voyages were half completed. If the present undertaking proves successful, a large business will be done, it is said, in this way, the silk producers of France being desirous of securing other species of worms for propagation and production. It is certainly a novel undertaking.—*Press.*

For Friends' Review.

[The enclosed lines were written by a young woman Friend in England in the summer of 1838, and I believe have never been published. I well remember enjoying that glorious sunset, as I was riding alone through the beautiful rural district of Hertfordshire, between Hertford and Hitchin. It was the subject of general remark that evening amongst loved ones, many of wham have since passed away to realize the fruition of their faith; but there are others in whom these lines will touch a chord of pleasant memory and prove a grateful souvenir of other days.—T.]

THE SUNSET LAND.

My Father, why is it I seem,
When the sun is slow sinking to rest,
To see by the light of his beam
A glorious land in the west?

I watched it to night, and descried
A city most fair to the sight,
In a vale with a mountainous side,
On the banks of a river of light.

There was nothing but light in the sky,
That gleamed upon turret and spire;
And the dark mountain hovering nigh
Showed more bright the celestial fire.

It was strange, passing strange, to behold;—
Now fading, now bright'ning its glow;—
When the hills, awhile burnished like gold,
Were changed to the whiteness of snow!

And whilst sinking the glorious sun,
Behind clouds of a silvery hue,
The towers grew faint, one by one,
And faded away from my view.

My Father, oh! tell me much more
Of this distant and glorious strand;—
I only can gaze on its shore,
And call it the sunsetting land!

It cannot indeed be the clime
Where the spirits of blessed ones go;
For none on that country sublime
May look while here walking below.

My son, thou hast fondly surveyed
A city thou callest most fair;—
A city by fancy portrayed,
And wrought from a phantom of air.

The clouds which the setting sun drew,
And the summer wind bore on its wing,
These gilded, appeared to thy view
That beautiful, glorious thing.

In thy journey through life thou wilt find
The things that look brightest below,
As fleeting as clouds on the wind,
And their gleam but a sunsetting glow!

And when to the west thou shalt gaze,
And the fanciful city is there,
Called up at His will, who doth raise
All the wonders of earth and of air,

Look by faith to that city above,
Wherein is no "need of the sun;"
Transcendent in brightness and love,
Which mercy for sinners hath won.

For the things that are seen are soon past;
They vanish away from our sight;
But those which we see not shall last
And endure in immutable light!

1838. E. M.

IMPORTANT MEETING.

The Baltimore Association of Friends, deeming it very desirable that their Schools in North Carolina should be continued, as well as their efforts to promote the Agricultural improvement of the neighborhoods where Friends reside, wish to present to Friends of Philadelphia Yearly Meeting, statements of the present situation and prospects of the work in North Carolina.

A Meeting will accordingly be held at Arch street Meeting-house on Fourth-day, the 2d of Second month, at 7½ o'clock, P. M., at which our Friends Francis T. King, Joseph Moore, and Allen Jay, the present Superintendent of the Schools, expect to be present.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 17th inst.

Great Britain.—It was announced on the 15th that a working arrangement had been agreed upon between the Anglo-American, the Atlantic, the New York, Newfoundland and London, and the French Telegraph Cable Companies. It has been settled between the Directors, but requires to be confirmed by the shareholders. The receipts of the cables will be placed in a joint fund, and divided in the proportion of 36⅔ to the French and 63⅓ to the other three companies. Should any of the cables or the land lines connected therewith, be at any time interrupted, messages will be sent by the route which is open, without regard to the company which may have accepted them.

A plan for an international workmen's exhibition, to be held in London next summer, was matured on the 10th at a meeting at which Gladstone presided.

John Bright made a speech to his constituents at Birmingham, on the 10th, in response to a vote of thanks to the Ministry for its general policy, especially in regard to the Irish Church. Catholic grievances, he said, were extinguished, and Irish grievances only were left. He asked Parliament now to do something for Irish non-Catholics and for land reform. Land in Ireland has few owners, while half the population are tenants at will. The industry, home and life of the tenant are at the mercy of the owner and his agents. Irish proprietorship is really confiscation, the result of conquest. To this wrong, penal laws have added greater ones. Parliament is now called on to give rights to tenants, yet save the property of owners.

reached Chicago in good condition. The eggs rest on small pieces of card-board, several millions being upon each. These pieces are laid upon shelves arranged in boxes. A special agent in charge of them kept a stove in the car to regulate the temperature, which had not varied five degrees since the shipment of the eggs from Japan. He was confident that he would be able to reach Lyons in safety with his charge. This is the third experiment made to ship silk-worm eggs from Japan to France, two others having failed. The first shipment was made via San Francisco and the Isthmus, and the second via the Suez Canal, both cargoes having perished when the voyages were half completed. If the present undertaking prove successful, a large business will be done, it is said, in this way, the silk producers of France being desirous of securing other species of worms for propagation and production. It is certainly a novel undertaking.—*Free.*

The Ministers are preparing measures of reform, and serious popular consideration is invoked for them. Their plans of pacification may fail, but it is hoped not. They propose a new conquest of Ireland without shedding blood; the only weapon will be frank and generous justice, potent to reunite nations long separated by oppressive neglect.

France.—An order has been issued permitting the free return to France of Ledru Rollin and others in the same position. Some conspirators against the life of the Emperor, banished in 1864, are included in the general amnesty. Great excitement was caused in Paris by a tragical event on the 10th inst. Prince Pierre Bonaparte, a cousin of the Emperor, having been bitterly attacked in the *Marsellaise*, a new paper edited by Rochefort, addressed him a note apparently intended as a challenge. Two of the editorial staff of that journal visited the Prince on behalf of another who had written the obnoxious article, and who assumed the responsibility of it. An altercation ensued, during which the Prince twice fired a pistol at his visitors, killing one of them, Victor Noir. He afterwards surrendered himself to the authorities, and was imprisoned, and a decree was issued convoking the Chambers for the purpose of bringing action against him before the High Court of Justice, in which charges against members of the imperial family must be tried. Rochefort in the Chamber denounced the murder, and demanded that the murderer should not be allowed to escape punishment, and another member proposed that members of the imperial family be rendered amenable to the law. Ollivier, in reply, promised justice, but intimated that, if necessary, power would be exerted to prevent disorder. The office of the *Marsellaise* was subsequently seized by order of the government, and a demand was laid before the Chamber for the arraignment of Rochefort for outrages against the Emperor, and exciting to disorder and violence. On the 17th, this question was debated in the Legislative Body, and by a vote of 226 to 34 the demand was granted. Great crowds gathered in the neighborhood during the debate, and when the result was known, popular demonstrations were made in favor of Rochefort.

On the 14th, Ollivier, in a speech before the Council of State, urged that offences against the press laws should be submitted to juries, and the next day a project to that effect was introduced in the Legislative Body. It was said that judgments in matters of the press would be deferred until a vote was taken on the subject; but the government had announced the intention to prosecute for violation of those laws certain journals which had of late violently attacked it.

Italy.—More than 300 members of the Council refused to sign the petition in favor of a declaration of Papal infallibility, and many others returned evasive answers. The opposers of the project, it is said, intend preparing a counter petition.

Spain.—Castelar has introduced in the Cortes a proposition to exclude forever the Bourbon family, and all its branches, from the Spanish throne. The Duke of Montpensier has been nominated as a candidate for the Cortes from Oviedo.

Prussia.—The negotiations between the Prussian government and the Chinese embassy of Minister Burlingame were concluded on the 17th inst.

Africa.—A dispatch dated 2d of Tenth mo. last, from the U. S. Consul at Zanzibar, has been received by the State Department, saying that a letter had arrived there from Dr. Livingstone, bearing date 30th of Fifth mo., 1869. He had then reached Ujiji, on Lake Tanganyika, where he had found supplies forwarded from Zanzibar. He was in good health and spirits, and announced his intention of travelling to the windward of Tanganyika until boatmen and further supplies, for which he sent, should arrive at Ujiji. In a previous letter, which has been published, he expressed his belief that the true sources of the Nile are in latitude 10° to 12° S. in the region which he had been traversing, and his desire to connect the explorations which he had made with those of the discoverers of Lakes Victoria Nyanza and Albert Nyanza.

Domestic.—The Legislature of Minnesota has ratified the 15th Constitutional amendment, and the Senate of Ohio has done likewise. The House of Representatives in that State has not yet definitely acted. The Mississippi Legislature has ratified both the 14th and 15th amendments.

Gen. Reynolds, commanding in Texas, has informed Gen. Sherman that he has issued a proclamation declaring the State Constitution adopted, and naming the members of Congress and of the Legislature elected; that he has organized a Provisional Government with the candidates elected, Davis and Flennagan, as Governor and Lieut. Governor, and will at once convene the Legislature by proclamation. Gen. Sherman has approved his action.

The railroad connecting Salt Lake City with the Pacific Railroad was completed on the 9th inst.

A violent tornado occurred at Cave City Station, on the railroad south of Louisville, Ky., on the morning of the 17th, by which many buildings were destroyed, eight or ten persons killed, and several injured. A number of families were made homeless. At Louisville, hailstones of the size of walnuts fell. On the same day, heavy rain, accompanied generally by lightning and in Cincinnati by hail, visited central and southern Ohio, extending as far east as Pittsburg, Pa., and causing an unusual and rapid rising of the rivers, by which much damage was done. A similar visitation, the previous evening, was reported from St. Louis and Chicago. At many points, a great and sudden change of temperature followed the storm. At Chicago, the thermometer stood at 42° on the evening of the 16th, and the next day was at zero.

Congress.—This body reassembled on the 10th inst. In both Houses the admission of Virginia was taken up. The Senate discussed its bill at every session during the week, and on the 17th laid it on the table and took up that of the House, the discussion on which was continued on that and the next day, without disposing of it. In the House, the Reconstruction Committee reported a bill restoring Virginia to representation in Congress, on the fundamental conditions that no person shall hold office in the State unless he can take the test oath or has been relieved by Congress of disability, and that the constitution shall never be so changed as to abridge the rights guaranteed by the existing one. This was considered on successive days until the 14th, when, by yeas 98, nays 95, a substitute was adopted, in the form of a joint resolution, declaring that the people of Virginia having adopted a Constitution, republican in form, and having conformed in all respects to the act of Congress authorizing the submission of the Constitution to the people, the State is entitled to representation in Congress. This was finally passed by a vote of 142 to 49. The Senate Finance Committee reported a bill as a substitute for all the various propositions relative to the national currency, which had been referred to it, but no action was taken. A bill passed the Senate prohibiting retired army officers from being assigned to duty which would entitle them to full pay. A number of bills were introduced in both Houses.

The Ministers are preparing measures of reform, and serious popular opposition is involved for them. Their plans of pacification may fail, but it is hoped not. They propose a new conquest of Ireland without shedding blood; the only weapon will be GOLD and generous justice, potent in reuniting nations long separated by oppressive conduct.

PARIS.—An order has been issued permitting the free return to France of Ledru Rollin and others in the same position. Some conspirators against the life of the Emperor, banished in 1864, are included in the general amnesty. Great excitement was caused in Paris by a typical event on the 10th inst. Prince Pierre Bonaparte, a cousin of the Emperor, having been bitterly attacked in the Marseillaise, a new paper edited by Rochefort, addressed him a note apparently intended as a challenge. Two of the editorial staff of that journal visited the Prince on behalf of another who had written a most obnoxious article, and who assumed the responsibility of it. An altercation ensued, during which the Prince threw down a pistol at his visitors, killing one of them, Victor Noir. He afterwards surrendered himself to the authorities, and was imprisoned, and a decree was issued prohibiting the Chamber in the purpose of bringing action against him before the High Court of Justice, on the charge against him of murder. Public excitement ran high at this decision, and demonstrations were made in front of the Prince's residence, and in other parts of the city. The funeral of Victor Noir took place on the 12th inst., and was attended by an immense concourse of people, estimated at from 100,000 to 500,000 persons. The procession was headed by the widow of the deceased, and the body was followed to the grave by the Deputies of the Left, and by a large number of the Republican leaders. All the shops were closed, and the streets were filled with people. The funeral passed off without disturbance, and the excitement has subsided.

SPAIN.—The Cortes has been engaged in discussing the Constitution, and the Ministry have been sustained by large majorities. The Republican party is divided, and the Carlists are gaining strength. The Government is preparing to meet the latter with vigorous measures.

PORTUGAL.—The Cortes has been dissolved, and the Ministry have resigned. The new Ministry is composed of Liberals, and the elections will be conducted by them.

ITALY.—The Pope has issued a bull excommunicating the Italian Government, and all who have taken part in the seizure of the Papal territory. The Italian Government has issued a circular to the Bishops, forbidding the publication of the bull, and declaring that any violation of the law will be punished by fine and imprisonment. The Bishops have been summoned to appear before the Courts, and the Government is prepared to enforce its decrees. The Pope has also issued a bull excommunicating the Italian Government, and all who have taken part in the seizure of the Papal territory. The Italian Government has issued a circular to the Bishops, forbidding the publication of the bull, and declaring that any violation of the law will be punished by fine and imprisonment. The Bishops have been summoned to appear before the Courts, and the Government is prepared to enforce its decrees.

GREECE.—The Legislature of Minnesota has ratified the 15th Constitutional amendment, and the Senate of Ohio has done likewise. The House of Representatives in [illegible] has not yet acted. The Mississippi Legislature has rejected both the 14th and 15th amendments.

GEN. RAYMOND, commanding in TEXAS, has issued an order declaring that on the issuing a proclamation declaring the State Constitution adopted, and naming the members of Congress and of the Legislature elected; that he has organized a Provisional Government with the candidates elected, and will at once convene the Legislature by proclamation. Gen. Sheridan has approved his action.

The railroad connecting San Luis City with the [illegible] was completed on the 9th inst.

A violent tornado occurred at Clay City, Ill., on the [illegible] ult., by which many buildings were destroyed, and [illegible] persons killed. A number of families were made [illegible]. At Centralia, on the same day, heavy rain, accompanied by hail, [illegible] and [illegible] Chicago, by which [illegible] and [illegible] an unusual and rapid rising of the rivers, by which much damage was done. A similar visitation, the previous evening, was reported from St. Louis and Chicago. At many points, a great and sudden change of temperature followed the storm. At Chicago, the thermometer stood at 82° on the evening of the 16th, and the next day was at zero.

CONGRESS.—This body reassembled on the 16th inst. In both Houses the admission of VIRGINIA was taken up. The Senate discussed its bill at every session during the week, and on the 17th laid it on the table and took up that of the House, the discussion on which was continued on that and the next day, without disposing of it. In the House, the Reconstruction Committee reported a bill repealing VIRGINIA'S representation in Congress, so the Fundamental conditions that no person shall hold office in the State unless he can take the test oath or has been relieved by Congress of disability, and that the constitution shall never be so changed as to abridge the rights guaranteed by the existing one. This was suspended on the 18th, by yeas 98, nays 37, a substitute was adopted, in the form of a joint resolution, declaring that the people of VIRGINIA having adopted a Constitution, republican in form, and having conformed in all respects to the act of Congress authorizing the submission of the Constitution to the people, the State is entitled to representation in Congress. This was finally passed by a vote of 143 to 42. The Senate Finance Committee reported a bill as a substitute for all the various propositions relative to the national currency, which had been referred to it, but no action was taken. A bill passed the Senate prohibiting United States officers from being assessed to any political purpose, and from being required to duty where they [illegible] to hold [illegible]. A number of bills were introduced in both Houses.

FRIENDS' REVIEW.

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From the Annual Monitor.

LUCY FOWLER.

Died at Cannes, First mo. 20th, 1869, Lucy Fowler, of Tottenham, a minister, widow of Thomas Fowler, aged 66 years.

She was born in 1803, and was the daughter of Nicholas and Anna Waterhouse. Her parents were much esteemed members of Liverpool Meeting, and were concerned to bring up their large family in the fear of the Lord: and her father in particular set a bright example, by maintaining a high standard of Christian uprightness in the midst of extensive business engagements. In 1826 she was married to the late Thomas Fowler, of Tottenham, with whom she cordially united in his benevolent efforts to alleviate distress: he being eminently distinguished for his readiness to counsel and assist any who were in trouble, and particularly exerting himself with others during the distress in Lancashire in 1842, and in Ireland during the potato famine of 1846–7.

After a union of twenty-five years, Lucy Fowler was left a widow in 1851, and ten years later was recorded as a Minister, by Friends of Tottenham. Though not engaged to travel from home in that capacity, she was diligent, wherever her lot was cast, to proclaim the Gospel message freely and fully. In this work of faith, and of love to Christ and His cause upon earth, it is believed she was concerned in a large measure "not to reason, but believe;" and to wait on the Lord, for the secret intimations of His will, in simplicity and a spirit of ready obedience. Of her peculiar and very humbling line of service under such impressions of duty, striking instances are known. The remembrance of this confirms in the minds of some of her friends, and those who knew her best, the humble belief that, through the grace of God, she is now one of that blessed company, who have forever joined the army of the Lamb, and of whom it is said, "they that were with Him were called, and chosen, and faithful."

To quote from a minute of Tottenham Monthly Meeting, respecting her public ministry, "her communications were generally brief, but clear; giving no uncertain sound in the doctrine of redemption by the Saviour of sinners, and enforcing His own teaching, 'Ye must be born again;' as well as setting forth the work of the Spirit in the heart, and the fruits thereof. Her invitations to 'behold the Lamb of God, who taketh away the sin of the world,' are fresh in remembrance. She was also frequently and weightily engaged in prayer and supplication with thanksgiving." Lucy Fowler was warmly attached to the principles professed by the Society of Friends; but much enjoyed assembling under her hospitable roof Christians of different denominations, to hear from them, often from a returned missionary, what the Lord was doing in distant parts of the world.

The state of her health induced her to undertake frequent journeys on the Continent. On these occasions, she endeavored to influence for good those with whom she was brought in contact, while she always sought out those who were laboring in her Master's cause. In the Eighth month of 1868, she left England

to winter on the shores of the Mediterranean, and in the course of this journey, a visit to Milan was a subject of weighty concern to her mind. Having, in her wide sympathy with all the followers of Christ, visited Pastor Turin of the Waldensian church, and manifested no small interest in the Evangelizing of Italy, —she was solicited to meet the people of his congregation in the evening, at their usual week-day meeting. This she declined, but afterwards sent a donation in aid of their schools. Her refusal to meet the company, however, gave her much uneasiness; and in a few weeks, when the weather had become somewhat inclement, she returned to Milan, as is related by herself in the following letter:—

Hotel Beau Séjour, Cannes,
15th of Twelfth month, 1868.

"*My beloved Sister,*—I wrote to thee from Nice, that I thought I should have to go back to Milan, but I seemed almost too poorly to do it, and I thought I might venture to go on to Cannes. When I was at Milan, I had some interesting intercourse with Pastor Turin and his wife, of the Vaudois church, and they earnestly invited me to go to their meeting. Not having thought of it, and believing I should be expected to address the meeting, and that I might not have much to say, I shrunk from it, and declined; and went on my journey. But God greatly troubled me. He opened the door, and I refused to enter in. 'Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth.' It matters not whether it be much or little that a man hath: God wills that he be found faithful. Distress came upon me, which greatly troubled me: I could not say what it was. I believe I may humbly say the truth in the Psalmist's words: 'I have set the Lord always before me: because He is at my right hand, I shall not be moved.' But God did not make me stand in the battle. I fled before my soul's enemies. I felt as though I should be slain,—when in condescending mercy the veil was again lifted, and I looked towards Milan. I could no longer doubt: to do so, I felt would be tempting God.

"My doctor first tried to persuade me from going; but finding I was decided, he did all he could to help me, and found me a *courier*, for I had discharged the one I had before, who would not have answered on this occasion. . . . I left this place on the 30th of last month for Nice, not knowing but I might cross that night to Genoa; but the doctor discouraged my doing so, as I was only just recovering from a somewhat severe cold. So I went on board the next morning in an open boat. We were landed at Genoa in the same way after dark, making our way among the small boats and ships in the harbor. On the previous day, when I parted from my doctor at Nice, I felt that God has His people everywhere: it was touching to me to hear him ask God's blessing upon me and the undertaking.

"We lodged at Genoa. The country from thence to Milan was mostly covered with snow. At Milan it was extremely cold: colder to the feelings than in England, for they only have wood fires. When arrived, I sent my card on to Pastor Turin. I explained why I had returned. He seemed struck, and was very kind. I found the usual meeting was the next evening. I asked if they would have their ordinary service, and if I felt it best, I could express what I had to say afterwards. It was a great conflict to me; but I was not permitted to have one misgiving thought, or doubting feeling. Roto, the courier, who is a Roman Catholic and an Italian, asked if he might go to the meeting. He came afterwards, and thanked me most gratefully for speaking to his country people. He was very glad to join in our reading and family worship. I stayed two days in Milan; and spent part of the last evening pleasantly, and I trust profitably, with the Turins.

"I returned with the deepest feeling of thankfulness to my Heavenly Father, that He had not permitted me to remain in rebellion and hardness of heart: not that I thought I had done any great thing; but simply I had offered the sacrifice of obedience, accepted for Jesus' sake, our dear Redeemer. How prone we are to want a clearer evidence! something more than the still, small voice of God's Spirit in the secret of the soul:—forgetting that the walk is by faith, not by sight, that it is by little and little the soul gains light and strength. 'Walk in the light, while ye have the light, lest darkness come upon you,' are solemn words.

"We retraced our steps to Genoa on Seventh-day: but had to wait one or two days, going by night to and fro, as before, in open boats to the vessel,—arriving at Nice at five, and at Cannes at eight o'clock, A. M. . . . . The courier was most attentive. . . . Amongst comparative strangers, I am bound to acknowledge I never was so tenderly, so assiduously, and so earnestly cared for. Dear sister, did not the Lord provide? If the query were put, 'lacked thou anything?' I could indeed say, 'nothing, Lord: Thou hast done exceeding abundantly for Thy poor worm of a servant, above all I could ask or think.' Blessed forever be the name of our God!" . .

The congregation at Milan were much struck with this instance of obedience to the Spirit's guidance. "She told us," observes the Pastor, in a letter relating the circum-

stances, "that God speaks in two ways to His children:—by the written word, and by His Spirit. She earnestly exhorted believers to follow implicitly the inward directions of the Spirit, and to watch carefully that they might never stifle His voice. We were deeply moved. The idea that an elderly lady had not hesitated to come hundreds of miles in such cold weather, to discharge a duty which others would have thought of little importance, . . . greatly impressed us, and held us for a short time in solemn silence. . . My congregation and we all, on hearing afterwards of Mrs. Fowler's death, felt that God had spoken to us that evening, by the voice of one who was on the borders of the grave; and whose words, evidently so Scriptural, deserve our special attention."

Nor should we omit, in this sketch, to notice another earnest pleading made by Lucy Fowler,—also as from the verge of eternity,—with her professing Christian sisters of every name, to resist the tyranny and extravagance of *fashion* in the article of dress. "I feel it in my heart," she says, "to entreat *every Christian woman*, to manifest by her example moderation in this respect, and thus seek to stem this wave of a great flood of evil, that covers our land." Treating the subject as a violation of correct feeling and of good taste, as well as in its religious aspect, "This prevailing folly," she says, "is not only, I believe, an awful sin, directly contrary to the spirit and precepts of the gospel, but it brings our womanhood into great contempt. . . . . It would seem as if many were not contented to wear Satan's chains within, but that these chains must be hung outside, that the wearers might be known to be his captives." Quoting several passages from the New Testament, she adds, "From these texts we learn that this practice of self-gratification is contrary to God's revealed will. . . . Surely a solemn responsibility rests on professing Christian women, to avoid in this thing the sin of disobedience." She urges her entreaties as "a service for God;"—"neither in self-restriction on the one hand, nor in self-indulgence on the other, but in the liberty which Christ gives;"—"and for the sake of that meek and lowly Saviour, in whose footsteps we are invited to walk, and whose yoke we are called upon to bear,—whom to know is life eternal."

Though Lucy Fowler's health appeared to be somewhat recruited by her sojourn in a more southern climate, her removal was very sudden. On the 20th of First month, she enjoyed the spectacle of a beautiful sunset; and after tea, read the Bible with two of her little grand-daughters. It was seldom, if ever, that her family reading closed without her engaging in solemn prayer: and on this occasion her prayer struck those present as particularly sweet. She retired as usual, but soon called her attendant, and shortly after midnight, the attack of illness being only of about an hour's continuance, she calmly expired.

MADAGASCAR.

Letter from Louis Street.

Antananarivo, 10th mo. 17th, 1869.

My dear friend Joseph Dickenson:—Very often during the past month have our thoughts wandered far away over the vast expanse of sea and land which lies between us and our dear friends at Richmond, for we have not been unmindful of the time of Friends' annual assembly there, when so many whom we have long loved and honored come together, whose deliberations ever have for us a special interest. Two months or more ago, the doctor's report concerning the state of my dear wife's health was so unfavorable as to induce us to believe that we should very soon be obliged to leave the scene of our labors in this country and return to civilized society and the companionship of our friends. Although we cannot at this time report a complete recovery, (as her cough still lingers,) yet our apprehensions concerning her are not of so serious character as two months ago, and we have quite banished all thoughts of leaving here at present. The quite unlooked-for statement made by our physician at that time, very naturally brought into solemn review the entire subject of our mission to Madagascar, and the responsibilities resting upon us in regard to it. We had the strong conviction when we left our native land, that the Lord himself was calling us, who was then our strength and stay, and from that time to this we have never had any doubts about the rightfulness of our coming hither. Hence we were able to commit the prospect of our leaving into His hands also, although it seemed at the time in no small degree mysterious.

Since I last wrote to America there has been, by order of the government, a general burning of idols and charms throughout this part of the country, comprising many thousands. In the midst of a beautiful grove on the crest of a long oval mountain, about five or six miles east of Antananarivo, is a populous town esteemed sacred by the idolators, which has long been the home of the great national idol called "*Kely Malaza.*" The idol itself was a small stick of wood four inches long, fastened transversely in the middle of a strip of red silk three feet long and three inches wide, with a small silver chain sewed on each end. This paltry thing has been the time-honored trust of thousands of the Malagasy, and at one time its keepers received half the revenues of the country aris-

ing from custom dues. Recently its keepers visited the Queen in a body, to lay before her their cause. They assured her that their idols were the lords of the land, and were above all human power and influence. As their keepers, they demanded special favors from the government, and a restoration of the privileges which they have hitherto enjoyed. The queen replied that they must remain in waiting a little while, and she would give them her final decision. In the meantime, she hastily despatched a body of several hundred armed men on horseback to burn "*Kely Malaza*" with all his appurtenances. The keepers, who were in waiting for the Queen's answer, heard what was in contemplation, and made a hasty retreat to save their treasures. But the queen's messengers were too quick for them, and the whole were consigned to the flames without the loss of a single life; no one daring to resist. If the keepers had gained the town first, the probability is that the idol could not have been destroyed without fighting and bloodshed. This act was followed by a stringent order of the government for a general burning of all idols and charms of every kind. Without some knowledge of the peculiar state of the country, this demand on the part of the government may appear to be of questionable expediency. But when it is remembered what deceit and fraud these idol keepers were practising upon the superstitious fears of the people, to extort contributions of money to protect them and their families from disease, as well as charms to secure their houses from lightning and their rice fields from hail, the peremptory demands of the government seem to be more plausible. Although this has been in no sense brought about through the direct instigation of the missionaries, it is unquestionably the indirect result of the influence of the little band of Christian men who have brought the Gospel to this country, and, as the former trust of the people has been so thoroughly destroyed, an increased responsibility rests upon them to substitute the truth in its place.

The distant outlying districts, some of which are very populous, are the greatest sufferers, from whom have come over two hundred applications from as many different towns for teachers to come and tell them what Christianity is. They say they have destroyed their idols, and ask the government to tell them in what they are now to trust. In most of these places there is probably not a single individual who has any idea what Christianity is; while in a great many others, which are not included in this list of applicants, the people are but little better off, who meet together on the first day of the week in large congregations, to sing and pray, not one of whom is able to preach, nor is any one of them able to read to them from the Bible. In company with one of the missionaries, I have, during the past month, visited many places along the western boundary of the Hova territory, and seen some of this destitution, though these are by no means the least favored districts, lying not far away from Antananarivo.

The visit has been one of unusual interest to me, since it was to a part of the country but little known, and, excepting a few of the nearest places, appears never before to have been visited by any foreigner. Some of the farthest towns we reached are supposed to be about 80 miles nearly directly west of Antananarivo. Our first day's journey was a long and fatiguing one, from early in the morning till late in the afternoon, only halting at a small village during the middle of the day long enough for our palanquin bearers to eat their rice.

On arriving at our destination in the evening, we found the inhabitants of the surrounding district at a great idol burning. Our sudden arrival in the midst of the operations was as unexpected to the people, as it was to us to find them thus engaged. The crowd was around the four sides of a hollow square, with the idols blazing in the midst, most of which were of the most paltry character, such as small sticks of wood tied together by a cord, crocodiles' teeth, little bags of earth or dust, small stones, strings of beads, etc., etc., all of which were supposed to be possessed of supernatural power.

We listened quietly to the speech from the messengers of the government, and then to an old man who made the customary reply on behalf of his tribe, in true native style. He danced like a madman from one side of this hollow square to another, while he flourished a great cane over his head which he grasped in the middle, and the greater the warmth of feeling as he advanced with his speech, the faster he made his feet fly. He declared the idols to be utterly unworthy of trust—that the true God was the God of the Bible; and exhorted the people to look to Him for protection and blessing. Then pointing to us, he declared we were the friends and people of the Queen, and had come to visit them to give them the Holy Spirit:—that seeing us was like seeing the Prime Minister himself, etc., etc. When he was through, they asked us to address them, and although we urged the lateness of the hour and our own fatigue as well as theirs, they insisted on hearing something then and there. I first spoke on the nature and attributes of the true God, and the evidences we have of His love and mercy, and of our duty towards Him—of the ignorance and blindness of the nations who have not the Holy Scriptures to enlighten them, alluding also to the various forms of idolatry

among different nations, including their own—of the nature of Christianity and the change it works in the hearts of all true believers, prompting them to acts of love and benevolence, etc.—dwelling particularly upon the history of the early missionaries of this country by way of illustration, and of the sacrifices they endured to give this nation a knowledge of the Gospel. My companion followed, who called their attention to the fact that we were all sinners and had need of a Saviour, speaking of the love of God in sending His Son into the world to die for us, and urging on them to embrace these offers of mercy which we have before us in the Gospel, that they might obtain forgiveness for their sins and inherit everlasting life in the world to come. As our meeting was prolonged till late in the evening, the clear, bright moon shining above us lighted up a scene of touching interest not soon to be forgotten. The next morning we held a large meeting in a building which they use temporarily for a chapel, when my companion addressed them on the subject of church organization and fellowship, and I expounded, verse by verse, part of the sixth chapter of Luke, beginning with —"Love your enemies, do good to them that hate you," etc.

We then set out on a long ride directly westward, to a town which we reached late in the afternoon. Here we held another meeting, with nothing of very special interest to remark, and after a refreshing night's rest, set out the next morning in a direction a little south of west, arriving about noon at a large town, which had more marks of thrift and prosperity than are seen in many of the Malagasy villages. The streets and yards were swept very clean, and everything seemed so exceptionally tidy as to make the place quite attractive. A company of Christians, clothed in their spotlessly white "lambas," came to the gates of the town to meet us, who conducted us to a comfortable house, the floors of which, as well as the ceilings and walls, were all lined with fine native matting, which was of a light straw color, and skilfully woven to fit the room.

At this place my companion left me to hold a meeting with the people, while he went forward to a place of very different character at some little distance over the mountains. I had much pleasant intercourse with the Christians here, both in public and private, and early the next morning set out to join my friend. On arriving near the place where he had lodged, the town seemed swarming with little children, and the place bore abundant evidence of indescribable heathen darkness.

Great crowds assembled around us, all anxious to get a look, as we were the first white men they had ever seen. They expressed a great desire to learn to read the Bible, and we have taken measures to have a teacher go from the place where I had slept to instruct them. One little boy among the crowd of children could read well, who had been elsewhere taught, and whom we rewarded with some of the illustrated Malagasy hymns brought out by Helen Gilpin, as well as some "Teny Soas."

We then proceeded forward to a village where the people were mostly slaves, held in bondage by some great man at Antananarivo, among whom we had a large and interesting meeting.

Our route throughout the day lay through a very mountainous country, the valley being narrow, and precipices very steep, along the sides of which were our narrow footpaths. In the afternoon we passed near a large market, which, according to the custom of this country, is held weekly in the open air, and generally on an open plain, where buyers and sellers meet by thousands to exchange their various commodities. On drawing near the place, there seemed a great commotion in the crowd, and it was pretty soon manifest that we were the cause of it, when the great concourse of buyers and sellers rushed pell mell towards us by thousands, each eager to look at the white men. Our palanquin bearers, knowing how uncomfortably close such companies sometimes collect around us, did their best to avoid them, and scampered away to the brow of a mountain hard by, on descending which a little way we found a path running its entire length. Our pursuers arranged themselves in a row along the top, whence they could see us very well at a respectful distance, and gave a prolonged shout as they were obliged to relinquish the chase. In the evening we arrived at a town on the top of a very high mountain, from which we had a magnificent view of the surrounding country. Here the people seemed of a better class of natives, having much around them which told of thrift, and were very desirous to learn about the Bible, though as yet they are surprisingly ignorant of the truths it contains. They have a school taught by a boy of about twelve years of age, from near Antananarivo, who also reads to them from the Bible on the First-day, and has made some attempts at preaching. On account of his superior knowledge, he was treated with great respect, and it was most curious to see such a child the ruling spirit of a large congregation. In the evening we held a crowded meeting in their chapel, and another the following morning, after which we again set out on our journey, accompanied by the boy-preacher, who proposed to cross lake Itasy with us, near the shores of which is this village. The lake is a

beautiful sheet of water nearly as broad as long, and we thought it to be about fifteen miles across. Not far from the centre is a little island on which is a small village. The wild rocks and beautiful foliage as seen in the distance, drew us to the spot, where we ate our dinners under the shade of a large rock.

Water-fowls, in great variety and seemingly countless numbers, were peacefully swimming on the placid waters of the lake, quite undisturbed by the approach of our little canoes until we came close upon them. In the afternoon we regained the opposite shore, where we found many Christians assembled to welcome us. They conducted us a little way to what no doubt seemed to them a very comfortable house, as it was the best their village afforded; but so many fowls and pigs had to be turned out before we could get in, that we told them we preferred to sleep in their chapel, where we made ourselves very comfortable.

The next day being First-day, a large company came together, many more than their chapel could contain, when my companion preached from the text—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," &c. The subject of my own discourse was the love of God, preaching from 1 John iv. 10: "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." We found the professing Christians in this village very destitute, no one being able to read intelligently, and the congregation is entirely dependent on passing native strangers to preach to them. When none of these happen to pass that way, they are able only to sing a few hymns and pray.

Soon after the meeting we continued our journey further westward, among lofty mountains, amid evident traces of extinct volcanic action. Black scoria and pumice were very abundant, and in some places in such quantities as quite to blacken the whole aspect of the country. It was barren in the extreme, and the fierce rays of a tropical sun, while passing through such a desert, made our ride a very exhausting one. On arriving at our halting place, we found a populous town, and a large congregation of people already assembled in the chapel. But they were a most ignorant and heathenish-looking company, though very eager to hear what we had to say. I first addressed them on the subject of Christianity in general, contrasting it with heathenism,—of the inability of man to grasp eternal things without a written revelation from God,—of the love and goodness of our Heavenly Father in furnishing us with the Holy Scriptures to be our guide in life, and which also set before us a glorious hope in death,—of our consciousness of being sinners before God, and need of a Saviour.

My companion followed, preaching at considerable length from the text, "At the name of Jesus every knee shall bow," etc. We found in this place only one man who seemed a decided Christian, though a large congregation meet weekly to sing hymns, and hear this man read to them from the Holy Scriptures. The following day we passed through what was once a populous and flourishing district, but is now a vast unpeopled waste. After the revolution in 1861, when the late Queen Rasoherina succeeded her guilty husband to the throne of Madagascar, the populace were very slow to believe that Radama had been secretly put to death, and as a consequence were unwilling to acknowledge their allegiance to the new Sovereign.

Many rumors were afloat that he was still alive, which seemed mainly to come from this district, and which produced a very unsettling effect throughout the country. This induced the Malagasy Government to send a detachment from the army to chastise the inhabitants, which deliberately put to death all the men in the district above twelve or fourteen years of age, except such as took timely warning and fled into the Sakalava territory for protection. Since then the women and children have been scattered from different causes, and their once happy homes are now only heaps of crumbling ruins. We had often heard, at the Capital, accounts of this uncalled-for destruction of human life, but had no idea of its extent till we saw for ourselves this fearful waste. Towards evening we arrived at a little town where the inhabitants have commenced to build a chapel, though they seemed very dark and ignorant. Here we held a meeting in the open air under a large tree. The people seemed so ignorant, that we doubted whether they comprehended much of what was said to them, but on being questioned, they assured us they did; and in order to allay our suspicions, one man repeated over the substance of our communications, showing that he at least not only had understood, but had paid very strict attention. Only one man in this town is able to read. At the base of the mountain on which it stands, flows a beautiful stream of water, which drains Lake Itasy, and here forms one of the finest perpendicular waterfalls I have seen in this country. The height of the falls appeared to be from 80 to 100 feet, and the breadth of the stream about 100 feet. Even at this dry season of the year, when there is comparatively little water in the river, the effect is very fine, which must be greatly enhanced when the stream is swollen by the floods during the rainy season. Several of the succeeding days were spent in visiting various large towns, which until recently have

been wholly given up to idolatry. We met with but comparatively few people who could read, but had everywhere crowded congregations of eager listeners. Yet wherever we did find persons able to read, they came to us begging for the Holy Scriptures, and it was often very painful to be obliged to assure them that the strong probability is that they will have to wait still another year before they can get the New Testament. Many thousands of people are now learning to read, and the loss to the Malagasy, during this time of general awakening, for the want of New Testaments, is very great. If we had some copies of the Gospels bound together without the Epistles, in a very cheap way, or even separately, which would be better still, to circulate in these very dark districts, they would be a great blessing to the people. The ignorant Malagasy are so apt to commence troubling their heads with difficult passages in Revelations or Romans, as soon as they are able to read the New Testament, that a decided advantage would be gained by putting the Gospels first into their hands, in addition to the pecuniary matter connected with such a circulation.

After having visited thus from village to village, directly west and south-west of Antananarivo, still keeping near the western boundary of the Hovas, we went 30 or 40 miles directly north to a very interesting town and country, where we found a large population governed by a princess, who is a near relative of the queen. When we arrived, she was away down in the valley giving a feast to some of the Sakalava tribe, who were on their way to Antananarivo, to acknowledge their allegiance to the Government. On hearing of our arrival, she hastened back, and received us with the greatest hospitality. She is an exceedingly interesting character, being tall in person, commanding in presence, and very graceful in her movements. She was clothed in a lamba of fine white cambric, and moved about with a dignity becoming her high station in life. On account of the great respect which the Sakalava tribe have for her, she has often been called upon to act as mediator between that nation and the Hovas. Christianity was first introduced here a little more than a year ago, through her influence mainly, and they have now a large congregation of Christians, many of whom are able to read, and others are learning. None of them had the Holy Scriptures, and they were all begging of us the New Testament. The only Bible in the place is one of the version made in England during the persecution, and which was presented gratuitously by the London Missionary Society, which thus furnished one copy of this version to each congregation.

After our visit to this district, we set out for Antananarivo, which was full two days' journey or more distant; and as it was Seventh-day, we did not know exactly where we should spend the morrow, having only heard that there were Christians near the terminus of our day's ride. Towards evening, we made many inquiries for a place of worship, and about 5 o'clock in the afternoon came upon a town where the people had not as yet been in the habit of meeting, but were busily engaged in finishing off a new meeting-house, which they intended to have opened for the first time the following day. Word had gone out near and far for the people to come together, and they were very glad of our arrival, as they had no preacher, except a native from Antananarivo, who happened, like ourselves, accidentally to be passing that way. Our palanquin-bearers also engaged to help them out with their singing, and taught them some simple tunes. On the following morning so many came together, that the new meeting-house would not contain the congregation, and as there were many more outside the house than within, they concluded that it was best for all to go out and hold the meeting in the open air. We had a vast concourse of very crude material before us, many in the company having never before heard the Gospel. My companion preached from the parable of the Supper, and I from the words of the Saviour: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Some of the Sakalava tribe chanced to be there, on their way to Antananarivo, who said they could understand us very well. They inclined to be friendly, and had many questions to ask, and still more to answer, for they were the first persons whom we had met from their part of the island. After our meeting, one of them, who had been at our lodgings the previous evening, came back to have further conversation. He told us the Sakalavas are a nation ever fleeing from death, of which they have the greatest horror. When a person dies in one of their villages, all the inhabitants immediately flee from it and make a new one, which is in turn forsaken when a death occurs. Thus they are a wandering and restless nation, who can have no permanent dwelling place. To this I replied by reading and explaining Heb. ii. 14, 15: "Forasmuch then as the children are partakers of flesh and blood, He also, himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil: and deliver them who, through fear of death, were all their lifetime subject to bondage." We told him we had heard the Sakalavas were a very treacherous nation, who would certainly rob and kill us if we went among them. But he said it was the cruelty of the Hovas that had made them a nation of

robbers and murderers, but they would be friendly with us. He said that he would like to be a Christian, and thought the people where he lived were quite open to receive the Gospel; urging us to go and see for ourselves, assuring us that there was no danger to be apprehended, and that we should find a very healthy and populous country.

I have thus written a long letter, and what can I say more but ask a continued interest in the prayers of all our dear friends to Him from whom the "increase" comes. For the Divine blessing is everything in such work as ours,—without it all our most labored efforts are as so much loss, but with it our feeblest efforts are a grand success. In this thought is there not encouragement both for you and for us? That God is just as able to bless the weak things, as he is the strong. For there is no restraint to the Lord to save by many or by few.

With love, thy friend, very truly,

LOUIS STREET.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 29, 1870.

The presence in this city of *the Associated Executive Committee on Indian Affairs* has been attended with a quickened circulation of the love of the brethren. The presence of these dear Friends has been most acceptable and cheering. The attendance comprised all the members except four.

Whilst the active working devolves upon those who, as committees, agents, &c., have been detailed for this service, a large sympathy should be extended by all. It is one of those fields of Christian mission-work in which the Lord of the harvest calls for laborers. May each know and faithfully perform his individual duty, whether that be personal labor, bestowment of money, or prayer, as qualification is sought and received, for the strengthening of our committees and agents, and for the well-being of those races who are dwindling under the effects of accumulated wrongs, whom we are bound to regard as brethren, to whom, for the sake of our common Redeemer, we owe a debt of cherishing love.

The conference of the committee on this occasion has been important and satisfactory, but we are not prepared to insert a competent report of the proceedings in this number. Our valued Friend, the general superintendent, was present, with full information respecting his responsible charge.

SPECIAL PUBLIC MEETINGS AT THE TIME OF QUARTERLY MEETINGS.—Under this caption the *British Friend* records the decision of the Quarterly Meeting recently held at Gloucester, to hold, in connection with its stated sessions, special meetings for Divine worship, to which the public should be invited. This is the practice in various parts of America, and was formerly, we suppose, universal. The assemblage of Friends from a considerable district of country four times in the year, to transact what might be called the secular business of the Church, and to investigate the condition of the congregations represented, is proper and comely. The devotional pause before entering upon business is generally, may we not trust *always*, a season of edification, in which the Saviour's presence and the comfort of the Holy Ghost are known. The coming together, for a religious purpose, of so many persons, devolves a serious responsibility upon them that are spiritual, who ought certainly to wait upon their gifts and be attentive to Divine openings, with a deep and weighty concern that the association, social and religious, might be ordered aright, to the benefit of souls and to the glory of God, so that in the retrospect it might be said with comfort: "The Lord hearkened and heard it." We have sometimes thought that if those to whom a dispensation of the gospel has been committed, were duly careful to "abide under the shadow of the Almighty," it would more frequently occur that meetings for public worship would be appointed, and souls would be edified and accessions made to the company of believers. The kindly intercourse of Friends who meet at these stated gatherings, is in itself good and to be cherished: but the Church does not call her children together from distant localities for the purpose merely of social re-union. She ought, like her Divine Master, to have compassion on the multitude, and not send them empty away. If the fathers and mothers, the judges and counsellors are careful to maintain the life of God in the soul, and if the younger persons are willing to yield to that which would solemnize the spirit, many times of refreshing and renewal of strength would be ex-

perienced. But the action of "*Western Quarterly Meeting*," held at Gloucester, England, last month, is profitably suggestive. It is right for the Church to yearn for the spiritual well-being of the community, and if a similar arrangement were to be made by every Quarterly Meeting, under the sanction and constraining love of the Head of the Church, it does not follow of necessity that vocal preaching and prayer would always be heard, but the Minister of ministers would be present, and the wrestling seed would not seek His face in vain.

The General Meeting for Scotland was held at Glasgow on the 27th ult. The two months' meeting was held at Edinburgh on the 25th. The intervening day was *First-day*, when there was a full house in the morning, and in the evening the public were invited. These several gatherings were seasons of encouragement and of favor.

James Owen.—By our English exchanges we learn that our friend and countryman, having concluded his service in Scotland, was engaged through last month with labors in England, holding numerous public meetings. He was at Swarthmore meeting on the 19th: the latest account was up to the 28th ult.

Australasia.—At latest date our dear Friend Joseph J. Neave was about starting from Sydney for New Zealand, believing it right to perform this mission *alone*. Surely many American Friends will bear him in their hearts, desiring for him the preserving power and qualifying grace of Him, who, when he sends forth his disciples without purse or scrip, suffers them not to lack any thing. And in our aspirations upon his behalf, let his friends intercede that the ground may be prepared for reception of the seed of the Kingdom in the hearts of the savage people of this interesting and remarkable group of islands, where cannibalism and infanticide so recently prevailed. May the Lord make the place of His feet glorious in these remote volcanic islands, and cause the joyful tidings of salvation to spread up the mountains, over the plains, beside the beauteous cascades and along the rivers of New Zealand!

Madagascar.—The letter from L. Street cannot fail to excite deep interest. It is gratifying to learn from the London *Friend* that 3000 copies of the Gospel of Luke were to be shipped early in the present month to Louis Street and J. S. Sewell; also that "The British and Foreign Bible Society are sending by the same vessel copies of the whole Bible, New Testament and Gospel of Luke in the Malagasy language for the London Missionary Society," &c.

Bee Hive Sewing School.—A report is before us of this praiseworthy charity. The school (which is for colored children) is held on week-days in the Locust St. Mission building. The average attendance during the year has been sixty. They are instructed in the elementary branches and in sewing and knitting—the aim being to instruct only the most ignorant. The numerous garments thus made have all been sent to destitute colored children in the South, thus doubling the work of mercy and strengthening the valid claim of the association for generous support. For the salary of assistant teacher and other necessary expenses they are dependent on the kindness of their friends, and this, we feel confident, will not be withheld. It is a good investment of money, for a small sum given will yield a liberal per centage of benefit to a most necessitous class whom we "have always with us"—"*and whenever we will we may do them good.*"

Subscriptions and donations may be sent to the Treasurer, M. A. Collins, 150 N. 7th St.

Maria Fox.—Four valued Friends, living remotely from each other, have sent for insertion copious extracts from the instructive Memoir of this Mother in Israel. For some of these passages we shall hope to devote a portion of our space. Meanwhile the simultaneous desire of judicious correspondents warrants us in calling attention to her writings, and recommending a thoughtful perusal. If the full memorial be unattainable, the abridgment, issued in this city by Friends' Book Association, will be sent by mail on receipt of an order accompanied by 50 cts., by H. C. Russell, 109 North Tenth St. The preface says:

"In following the footsteps of Maria Fox, the reader can scarcely fail to be impressed with the re-

markable completeness of her character, in which is presented a beautiful combination of womanly delicacy, intellectual culture, and earnest piety. Her writings abound with thoughts and feelings which so strikingly illustrate, not only her daily life, but the motive which prompted the scrupulous fulfilment of duty, that it has been a task of no small difficulty to decide what to omit in her husband's carefully compiled volume; yet it was believed that her example, exhibiting so strongly the union of self-denial and submission to the Divine will with the culture of the affections and the intellect and the rich enjoyment of the beautiful in nature, might be profitably placed within the reach of all. It is of rare occurrence that we are permitted to contemplate a character of such excellence, in which an abiding watchfulness over word and act, a holy zeal for the promotion of Truth, and love unfeigned for the brotherhood of mankind, are so conspicuously manifested. Truly may it be said, she "purified her soul in obeying the Truth." And it was felt that such an exhibition of Christian principle was greatly needed in every family. This little volume is the result of this conviction. As a watchful, judicious, and most tender mother full of solicitude and earnest in prayer for her children, as a faithful wife and head of a Christian household, frugal that she might be liberal, as the sagacious counsellor and sympathizing friend, as the devoted laborer in her Master's vineyard, she has left to posterity the example of a life which, however severely she judged of it, could have been produced only under the beneficent influence of Christianity, and through submission to Him of whom it was promised that he would guide into all truth.

ACKNOWLEDGMENT. — Received from *Cumberland, R.I.*, cheque for $100, which has been appropriated for the three benevolent objects designated by the kind donor.

DIED.

LEWIS.—At his residence in Wiscotta, Dallas Co., Iowa, on the 5th of Eleventh month, 1869, in the 70th year of his age, Abner Lewis, a member and valued Elder of Bear Creek Monthly Meeting.

BOBERTS.—In Farmington, N. H., on the 30th of Twelfth month, 1869, of a lingering illness, Sarah, wife of Moses Roberts, in the 76th year of her age; an esteemed member of Dover Monthly Meeting. In early years she became by convincement a member of our religious Society, and has been through life a consistent Friend, a devoted wife, and a tender mother, doing good to the poor heartily, as unto her Lord. In her sickness, which she bore with Christian patience and without a murmur, although a person of few words, yet she spoke from time to time messages of comfort, encouragement and exhortation to the dear ones about her, and she was, we believe, permitted through redeeming mercy to pass away in sweet peace, without groan or struggle; and her friends have the comfort of believing that she is at rest with the redeemed.

BROOKS.—On the 25th of Twelfth month, 1869, Olive, wife of Arthur Brooks, and daughter of Alfred and Hannah H. Underhill, in the 22d year of her age; a member of West Grove Monthly Meeting, Ind. Remarkably sustained in a short but painful illness, having early found her Saviour, the evidence of her acceptance with God for His sake was plainly manifested.

UNDERHILL.—On the 14th of Ninth mo., 1869, Jane, widow of John Underhill, in the 83d year of age; a member of Springfield Monthly Meeting, Ind. She has been gathered as a shock of corn fully ripe. Whilst in her usual health, she often said, when retiring to bed at night, "If my Master calls me away before morning, all is well—I am ready."

UNDERHILL.—On the 20th of Ninth mo., 1867, Julia, daughter of John and Jane Underhill, in the 45th year of her age; a member of Springfield Mo. Meeting, Ind. Her illness was protracted, and she was for twenty-seven years unable to walk, under which afflictions she was sustained in Christian fortitude, putting her trust in the Lord.

CARTER.—On the 15th of Tenth mo., 1869, Elam, son of Ira and Elizabeth Carter, in the 29th year of his age; a member of Plainfield Monthly Meeting, Ind. His relatives and friends are comforted in the belief that their loss is his eternal gain.

HADLEY.—On the 21st of Twelfth month, 1869, Mary Elizabeth, wife of Elias M. Hodson, and youngest daughter of Wm. T. and Ruth Hadley, in the 20th year of her age; a member of Plainfield Mo. Meeting, Ind. Although the call was sudden, her relatives and friends have not to mourn as those that have no hope.

WILSON.—Near Oskaloosa, on the 7th of First month, 1870, Sarah A., wife of Isaac Wilson, in her 37th year; a member of Spring Creek Mo. Meeting, Iowa.

STEERE.—In Burrillville, R. I., on the 8th of First mo., 1870, Shadrach Steere, in his 91st year; a beloved and valued member of Smithfield Monthly Meeting. Through Divine grace and mercy, this patriarchal man came to the close of life on earth as a shock of corn in its season. He believed in Christ for redemption, and trusted in His blessed atonement for salvation. We were continually reminded by his life that "an honest man is the noblest work of God."

CAREY.—Near Springdale, Kansas, on the 25th of Twelfth month, 1869, in the 21st year of his age, Andrew H., son of Sylvanus and Sarah Carey, (the former deceased;) a member of Kansas Mo. Meeting. He was enabled to rejoice in a bright prospect of joining, in a happy futurity, his loved ones who had "passed through the valley before him."

MADDEN.—At the residence of her son Samuel C. Madden, Parke Co., Ind., on the 30th of Eleventh month, 1869, in her 73d year, Mary, widow of Geo. Madden; a member of Bush Creek Mo. Meeting. She trusted in the mercy of Him who giveth the victory.

OSBORN.—At his residence, Sylvania, Parke Co., Ind., on the 30th of Eleventh month, 1869, Jesse Osborn, in the 56th year of his age.

MARSHALL.—At the residence of her son-in-law David Atkinson, on the 26th of Twelfth mo., 1869, Elizabeth, widow of Wm. Marshall, in the 72d year of her age; a member and elder of Rush Creek Mo. Meeting.

PLUMMER.—On the 10th of First month, 1870, in the 69th year of his age, Joseph Plummer; a member and elder of Le Grand Mo. Meeting, Iowa. His friends have the comforting assurance that his end was peace.

Public Exercises at Haverford College, Second month 2, 1870.

ORDER OF EXERCISES.

1. An English Oration.—"The Œcumenical Council." REUBEN HAINES, *Germantown, Pa.*

2. A Latin Oration. — "De Erasmi Vita atque Operibus." EDWARD DAY THURSTON, *New York, N. Y.*

3. An English Oration. — "Schiller." JOSEPH HARTSHORNE, *Philadelphia, Pa.*

4. An English Oration.—"Public Opinion." Henry Graham Brown, *Philadelphia, Pa.*

5. An English Oration.—"Whittier, and his Poetry." Alfred Reginald Roberts, *Philadelphia, Pa.*

6. An English Oration.—"Count Zinzendorf." Ellis Biddle Reeves, *Phœnixville, Pa.*

7. An English Oration.—"American Parliamentary History." William Henry Haines, *Philadelphia, Pa.*

8. An English Oration.—"The Triumph of Peace." Walter Thomas Moore, *Salem, Ohio.*

9. An English Oration.—"The Saxon-English." Randolph Winslow, *Baltimore, Md.*

10. An English Oration.—"The Recent Progress of Astronomy." John Sharpless Garrigues, *Haverford, Pa.*

11. An English Oration.—"The Early History of North Carolina." Jesse Franklin Hoskins, *Summerfield, N. C.*

12. An English Oration.—"Integrity of Character." Allen J. Tomlinson, *Bush Hill, N. C.*

13. An English Oration.—"The Intelligence of Animals." Charles S. Taylor, *Burlington, N.J.*

14. An English Oration.—"The Suez Canal." William Penn Evans, *Paoli, Pa.*

The ANNUAL ORATION before the Loganian Society will be delivered on Third-day evening, Second month 1st, at 7½ o'clock, by the Vice-President, Charles Edward Pratt, *of the Senior Class.* Subject: "The World-Olympus."

N. B. Visitors will take the train at the Penna. R. R. Depot at 8 A. M., (of the 2d), or a special train, which will be provided, at 9.15 A. M., to attend the Exhibition, and at 5½ P. M. (of the 1st), to attend the Loganian Oration; and returning from the Exhibition, may leave the Haverford College Station by special train at 1 P. M., and from the Oration at 9.10 P. M.

The Second Bi-Monthly Conference of First-day School Teachers, and others interested in Scriptural instruction, will be held at the Mission building, 918 Locust St., Philada., on Fourth day, the 9th of Second mo, 1870, at 7½ P.M. Subject—"The importance of Home Visiting in Mission work." All interested are cordially invited to attend.

Quarterly Meetings in Second month, 1870.
(*Copied from New York Pocket Almanac.*)

2d mo. 3, Dunning's Creek, Pa., Baltimore Y. M.
" " Purchase, New York Y. M.
" " Rhode Island. New England Y. M.
" " Falmouth, " "
" 5, Plainfield, Western Y. M.
" " West Lake, Canada Y. M.
" " Alum Creek, Ohio Y. M.
" " Springdale, Iowa Y. M.
" 7, Philadelphia, Philadelphia Y. M.
" 9, Fairfield, New England Y. M.
" 10, Smithfield, " "
" " Nine Partners, New York Y. M.
" " Abington, Philadelphia Y. M.
" " Salem, Ohio Y. M.
" 11, Vassalboro, New England Y. M.
" 12, Ferrisburgh, New York Y. M.
" " Pelham, Canada Y. M.
" " Western, North Carolina Y. M.
" " Lost Creek, " "
" " Damascas, Ohio Y. M.
" " Salem, Iowa Y. M.
" " Bear Creek, " "
" " Lynn Grove, " "
" " Walnut Ridge, Indiana Y. M.
" " Miami, " "
2d mo. 12, White Lick, Western Y. M.
" " Miami, " "
" " Vermilion, " "
" 15, Concord, Philadelphia Y. M.
" 16, Saratoga, New York Y. M.
" 17, Butternuts, " "
" " Salem, Philadelphia Y. M.
" 18, Caln, " "
" 19, Short Creek, Ohio Y. M.
" " Pleasant Plain, Iowa Y. M.
" " West Branch, Indiana Y. M.
" " Western, Western Y. M.
" 23, Yonge St., Canada Y. M.
" 24, Bucks, Philadelphia Y. M.
" 25, Western, " "
" 26, Eastern, North Carolina Y. M.
" " Southerly, " "
" " Bangor, Iowa Y. M.
" " Oskaloosa, " "
" " Springdale, Indiana Y. M.
" " New Garden, " "
" " Thorntown, Western Y. M.

CORRESPONDENCE.

Belvidere, Perquimans Co. N.C., 1st mo. 19, 1870.

We had a very interesting Children's Temperance Meeting at Piney Woods Meeting-house on last First-day afternoon. It was appointed by our Total Abstinence Society, and was largely attended by adults as well as children. The exercises consisted of recitations, (singly and in concert,) dialogues, reading, &c., by the children and young people, followed by remarks from various older persons who felt interested in the promotion of the object of the meeting. Of course, the pieces selected for recitation, reading, &c., were temperance articles. The First-day schools in our vicinity were discontinued on that day, that there might be a general gathering to the Children's Temperance Meeting. The desire for another meeting of the kind was such as to induce another appointment, at which it is expected that the children will present (amongst other matters) something of Bible testimony in favor of Temperance. The teachers of our First-day schools and of our Quarterly Meeting school are alive to the importance of this work, and will aid their pupils in preparing the exercises for the meeting. I may add that there is a remarkable concurrence of sentiment and action on the part of the members of our Monthly Meeting in the cause of Temperance. The President and the three Vice-Presidents of our Total Abstinence Society are Elders of the Monthly Meeting; and when the Elders of the Church arise and gird themselves, and say, "*Come*, brethren, our work is waiting," the flock will be very likely to follow their footsteps. It *is* better to say, "*Come*" than "Go." The Father *draweth*, not driveth, us to Christ, and Christ, as the Good Shepherd, hath smoothed with his own footsteps the pathway of the sheep; and so the Elders are not to be lords over God's

heritage, but "*examples* to the *flock*." We know indeed that there is no cure for the soul's diseases, but regeneration. That remedy is sovereign for all who accept it. But there is a condition of spiritual disease in which the soul is so thoroughly sunk and the will so overpowered with the enchantment of sensual gratification, that it will not accept the offered deliverance; and this special condition is reached by the stepping-stones of actual indulgence—each stone being a little lower than that which preceded it. For however deplorable may be our spiritual bondage and tendencies as Adam's children, it is undeniable that our own evil habits are constantly forging new chains of degradation for us. This view of the subject illustrates the value of *moral training*, and thoroughly vindicates the attempt to preserve the youth in the paths of total abstinence, both by our precept and by our example. Thus the way is kept open for the converting influences of the Holy Spirit whilst we are endeavoring to fulfil the injunction, "Prepare ye the way of the Lord —make straight in the desert a highway for our God." This injunction has a meaning for us—it points to a labor for our hands to do; and if these hands piously plant and nurture temperance and the other virtues in the hearts of the young, then the Good Husbandman, when He cometh to *prepare* the *ground* of the *heart* and *make* it *good*, will not have these virtues to uproot, but His work will wonderfully promote their growth, nnd they shall bring forth fruit manifold. Thus it is that sanctified human instrumentality plants and waters, preparatory to the increase which *God giveth;* and for that increase let us constantly pray. W. N.

For Friends' Review.

A SERIOUS DRESS.

The Editor of this interesting and instructive Periodical, in his judicious remarks on "*A Serious Dress*," says: "It is a great privilege to be free from the trammels of fashion, and it is easior to put them on than to lay them aside." Parents and teachers in our Society may acknowledge the force of this sentiment. Some of these, who are religiously disposed, are not themselves yet set free from the alluring fashions of the world. And why need any one wonder at the power of their example over the minds of the children and youth, whom they are endeavoring to instruct in the way of godliness? Their pupils may be induced to go far beyond them in the changeable and often absurd fashions which prevail in these days of extravagance in dressing and making up of attire—of beads and feathers, better suited to the taste of the uncivilized and unchristianized Indians, than that of an enlightened Christian community. May we not shudder at the thought that the very precepts of the Bible seem to be set at defiance? Can it be other than an abomination in the Divine sight? Pride was condemned in a lower dispensation; and may not we expect that the Almighty will visit with his judgments such a nation as this? R.

For Friends' Review.

I wish to call upon the young amongst us, and the babes in Christ, whether young or old, to take courage and strength from the increasing disposition, on the part of the elder or more experienced in the church, to sympathize with them, and to aid them by kind words and helping hands. But particularly should they thank God and take courage for the revival of religious life in the whole body; for the warmer atmosphere which is driving coldness and barrenness from our meetings, and making the immediate presence of our Holy Head therein more sensible and more efficacious; and for the liberty of the Spirit, whereby, as in the days of our forefathers in the truth, even the young are enabled, humbly, and wholly guided by the Lord, to make public confession of their faith in Him. Oh, may all who have not yet found peace for their souls earnestly strive for it *now*,—when an angel is moving the waters,—with that singleness of purpose and whole-souled earnestness which cannot fail to win the blessing.

And may all be willing to receive blessings for the church just in that way in which our Heavenly Father is pleased to send them, being careful not to sin like the unbelieving Jews of old, who rejected Him in whom a long series of prophecies, in which they took great hope and pride, was fulfilled, because He did not come in that outward form and with those attendant circumstances which they, in their narrow interpretation of the prophecies, had been led to expect. SPES.

For Friends' Review.

CONTRAST.

In the last book of the New Testament, so fraught with emblematical revelations of the world to come, we read of Him, who "was clothed with a vesture dipped in blood, and his name is called THE WORD OF GOD; and the armies which were in heaven followed him, upon white horses, clothed in fine linen, white and clean." And, again, to her who represented the true church in heaven, to her it "was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." While the woman who represented a city of wickedness on earth, sat upon a scarlet-colored beast, "arrayed in purple and scarlet color, and decked with gold and pearls and precious stones." She, too, was drunken with the

blood of the saints, and with the blood of the martyrs of Jesus." H.

JOHN ASHWORTH IN PALESTINE.

John Ashworth, of Rochdale, author of "Strange Tales," has written an account of his recent visit to Palestine, or "Walks in Canaan," as he terms his tour. He writes as a consistent man of peace. His ten companions in travel armed themselves with pistols and revolvers, but he declined to do so. He says, "I believe that the less a man has to do with swords and guns, the longer he is likely to live. I never yet knew a consistent member of the Peace Society shot, *but history tells a sad tale on the other side.* These being my principles, I had no gun to take care of." He thus speaks of Jaffa, or Joppa, the first place visited by him in the Holy Land:—"Some who have visited Joppa, did not go to comfort, but to make widows; not to raise from the dead, like Peter, but to destroy. Pompey, Alexander, Saladin, Napoleon—terrible names! especially the last—all visited this city. In 1799 Napoleon besieged Joppa; the garrison offered to lay down their arms and surrender on condition that their lives were spared. Eugene and Crosier, two of Napoleon's staff officers, agreed to the terms proposed. Four thousand men laid down their weapons of war, and were led to the headquarters of the French army. Napoleon ordered them to sit down; their hands were tied behind their backs; despair instantly marked every countenance, but all were silent. A council of war was held, and although his own officers had promised them life, this deity of France signed the death-warrant of the whole four thousand, and ordered every man to be shot. Bound and helpless, they were led down to the bottom of the sand hills on the sea-shore, formed into squares for execution. They requested one word with Napoleon; that one word was to remind him of the terms of their surrender: but the *hero*, who had just been through the hospitals and ordered the poisoning of four hundred sick creatures, could now order four thousand to be *butchered.* For five hours, French soldiers fired volley after volley into the dense mass of sons, husbands and fathers, till not one soul was left alive. The returning tide washed the blood of this murdered host from the sands of Joppa, but no tide will ever wash their blood from those French executioners and this soldier-god."—*London "Friend."*

The pursuits, the equipage, the outward exterior, serve as an index to the mind, and to the degree undue conformity to the world is practised, is the default in regard to worldly renunciation evident.—*P. Palmer.*

EDWARD HOOPER.

Aged 46 years—Died 7th mo. 2d, 1869—late residence, *Portswood Lawn, Southampton.*

It was a wish expressed by the subject of this notice, that if it were the will of his Heavenly Father, he might be raised up to say a few words on the *simplicity* of religion. It will therefore be in harmony with the purpose of the *Annual Monitor*, to record a few of his latest remarks, in which he so emphatically dwelt on this simplicity.

Being of a very reserved and reticent nature, he seldom spoke much of his religious feelings; and on this account the freedom and clearness of his expressions, during the last few days of his life, were remarkable. As the outward man was perishing, the inward man was being renewed day by day; and as the interests of this life paled in his view, the brightness of the future inheritance intensified. It was beautiful to watch the calm assurance and undoubting trust, with which his spirit passed from the scene of its earthly life, and entered into the joy of its Lord.

Submission was the most striking feature of his character. Through a life of more than ordinary sorrow and bereavement, this became a settled habit of his mind. Although peculiarly susceptible of domestic enjoyment, he was twice called upon to resign his closest earthly companionship. This he did with striking submission, and in the full conviction that all was ordered by unerring love and wisdom.

Edward Hooper was one of those whose influence consists in what they are, rather than in what they do. Integrity of purpose, force of will, and a keen sense of honor, were some of the qualities which, under Christian sway, gave him this influence; whilst in his own family circle, his loving, genial nature, combined with good judgment in the administration of family affairs, made him beloved and valued by a large circle of connections.

Unwavering peace and happiness characterized the short illness that closed his life: and in the near approach of death his spiritual perceptions unfolded. To one of his sisters he contrasted very strikingly the inward with the outward world. Speaking of the bright sunshine, the lovely scenery of the natural day, he said, "but what is it to that which shall be revealed? and then, too, it is *forever!*" As he spoke of the oneness of God and Christ, his sister remarked, that the soul of man that was to live in that glorious eternity is also of the same nature, he said, "Yes, all the same,—no division,—in that eternal reunion it will be with, and in, Divine life."

The following is from memoranda made by another sister at the time—"June 23d. Had an interesting time of converse with dear

Edward, whose mind seemed full of eternal things. On alluding to one who had passed away, he smiled and said,—'really when I think how many there are, of those I have loved and known intimately, who will be ready to meet me when I am called home,—it is very beautiful. It is wonderful, when there are such joys awaiting us, such meetings with those we love, amidst those glories, that beautiful glassy sea, and those lovely pure skies, all glorious,—that we should not wish only, but long for the time to be there. I sometimes wish to be drawn a little again into this outward life, that I might have a mission of good to my dear children; but it is all in higher Hands.' Afterwards we spoke of child-like trust. He said, 'Yes, it is the *simplicity;* I have long felt this, and when I have thought of the ways of God and got into difficulties, and not been able to work them out—I have thought, well it is *not for me* to work them out. I have only to leave it to the Lord, and he will work it out for me when I am to see it. It is simplicity we need, and love, *love!*—the simple trust in His love, that *His promises are sure;* and however things may go, we may trust His loving care, through our Saviour who died for us.'"

"June 25th. Found dear Edward as usual, in a quiet, happy state, thinking over his blessings. He said, 'Now that I have done with all business matters, I seem to have still more of the scenes of my past life come before me, and I see things which I had entirely forgotten for years. They do not come before me as if to trouble me, or to show me where I have been at fault in order that I might atone for it: no, at the same time comes such a satisfying belief and clear sense that all is atoned for, that there is nothing but what is pleasant in the retrospect. You see, God sent His Son to atone for the world, and to save it; and I feel that He has redeemed me, and that now I have only to *rest in the love of the Father.* I do very much wish, if it was right, that I could be raised up, just to give out a few words on this extreme simplicity. I do believe that many people lose the enjoyment of their lives in endeavoring to see *the way* in which things are done, and trying to account for them, instead of *leaving it all in trust.* It is so simple: there is the love of the Saviour who came to save us, and the love of the Father who sent Him, but it is all one.'"

This sketch may be appropriately closed with one or two extracts from Edward Hooper's diary. Ninth month 23d, 1868. "How beautiful, each morning, to feel that we are resting on our Heavenly Father's love, having been reconciled to Him by faith in His dear Son. . . . How unsatisfying and unrestful must be the life of those who are parted from their Heavenly Father, and are without God in the world! Lord, help me to throw down the whole of the wall of partition, that I may live close to Thee."

Third month 16th, 1869. "Oh how sweet, during the sleepless hours of weakness or pain, to feel that One is near, who will ever be mindful of His covenant."

Third month 28th. "'Be careful for nothing!' How much more of the peace of God do we enjoy, if we habitually each day, and in every time of need, let our requests be made known unto God, casting all our care upon Him! Then if we faithfully follow His leadings, we may calmly and without concern pass through the greatest trials of this life. 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.'"—*Annual Monitor.*

Selected.

TWO REMARKS ABOUT FAITH.

1. "Faith without works is dead." A profession of faith which produces no fruit is a vain delusion. But this is no reason why we should rest our confidence on the fruits of faith instead of on Christ. Others can recognize our faith only as they see its effects. Yet they may be deceived, and may conclude that we have faith when we know that we do not believe. Back of all its effects, a man knows if his heart's confidence is in Christ or not. Dr. Bonar says, "The consciousness of moving accompanies motion; the consciousness of seeing accompanies looking; the consciousness of loving accompanies love; so the consciousness of believing accompanies the act of believing. If not, there is no certainty in anything. If I am liable to be mistaken as to my simple act of believing, I am much more liable to be mistaken as to my complex act of examination into my own feelings, motives, and principles."

2. Faith is not my Saviour, but Christ, in whom faith rests. Romaine says in a letter, "You want comfort, and you look to your faith. If faith could speak, it would say, Comfort is not in me: look to Jesus; it is all in Him. Indeed my friend, it is. The Holy Ghost, the Comforter, will not glorify your faith. He will not give it the honor of comforting you. He takes nothing to comfort with but the things of Christ, and His things, not as used by you, but as given from Him. This lesson, I think, He is teaching you. He is bringing you off from looking at your faith. He intends that you should not regard how you believe, but to settle you in believing. The Spirit has been teaching me to draw my comfort not from how well I believe, but from Jesus Christ, in whom I believe."

SALT FOR THE THROAT.

An exchange says: "In these days when diseases of the throat prevail, and particularly a dry hacking cough, which is not only distressing to ourselves but to those with whom we are brought into business contact, those thus afflicted may be benefited by trying the following remedy. Last fall we were induced to try what virtue there was in common salt. We commenced by using it three times a day—morning, noon, and night. We dissolved a large tablespoon of common salt in about half a tumblerful of cold water, and with this we gargled the throat most effectually, just before meal time. The result has been that during the winter we were not only free from the usual coughs and colds to which, as far as our memory extends, we have always been subject, but the dry hacking cough has entirely disappeared. We attribute it entirely to the salt gargle, and do most cordially recommend it to those of our readers who are subject to diseases of the throat."

THE RIGHT WAY.

Lord, is it still the right way, though I cannot see
Thy face,
Though I do not feel Thy presence, and Thine all
sustaining grace?
Can even this be leading through the bleak and
sunless wild
To the City of Thy holy rest, the mansions undefiled?

Lord, is it still the right way? A while ago I passed
Where every step seemed thornier and harder than
the last;
Where bitterest disappointment and inly aching
sorrow
Carved day by day a weary cross, renewed with
every morrow.

The heaviest end of that strange cross I knew was
laid on Thee,
So I could still press on secure of Thy deep sympathy;
Our upward path may well be steep, or how were
patience tried?
I knew it was the right way, for it led me to Thy side.

But now I wait alone amid dim shadows dank and
chill;
All moves and changes round me, but I seem standing still;
Or every feeble footstep I urge towards the light,
Seems but to lead me farther into the silent night.

I cannot hear Thy voice, Lord! Dost Thou still hear
my cry?
I cling to Thine assurance that Thou art ever nigh;
I *know* that *Thou art faithful;* I *trust, but cannot see*
That it is still the right way by which Thou leadest
me.

I think I could go forward with brave and joyful
heart,
Though every step should pierce me with unknown
fiery smart,
If only I might see Thee, if I might gaze above
On all the cloudless glory of the sunshine of Thy
love.

Is it really leading onwards? When shadows flee
away,
Shall I find this path hath brought me more near to
perfect day?
Or am I left to wander thus, that I may stretch my
hand
To some still wearier traveller in this same shadow
land?

Is this Thy chosen training for some future task
unknown?
Is it that I may learn to rest upon Thy word alone?
Whate'er it be, oh! leave me not, fulfil Thou every
hour
The purpose of Thy goodness, and the work of faith
with power.

I lay my prayer before Thee! and, trusting in Thy
word,
Though all is silence in my heart, I know that Thou
hast heard.
To that blest City lead me, Lord, (still choosing all
my way,)
Where faith melts into vision as the starlight into
day.

—*Francis Ridley Havergal.*

ABOLITION OF THE DEATH PENALTY.—A bill for this object will be brought before the Pennsylvania Legislature in the month about opening. It is expected to pass, provided constituents request their members to vote for it. Petitions may be found at this office, at 304 Arch St., or at 111 S. 4th St. It is requested that all Friends will sign. Persons in the country should circulate petitions, written or printed.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 24th inst.

FRANCE.—A number of copies of certain Belgian journals intended for circulation in France, were intercepted and seized by the French authorities a few days since. This act, following the recent official declaration that foreign journals were to be freed from the censorship, excited much surprise. Legal proceedings against the proprietors of a radical journal called *La Reforme* have resulted in three of the editors being sentenced to imprisonment for six months, and the manager for seven months. The trial of Rochefort ended on the 22d. He was convicted, and sentenced to six months' imprisonment, and a fine of 3000 francs, (nearly $600.) The sentence includes deprivation of his political rights, though he remains a member of the Legislative Body. It is announced that an amnesty for offenders against the press laws will soon be issued, and a new law regulating the press proposed in the Legislature.

A cable, in the interest of a French company, has been laid to connect Brest with England, the English end being at Salcombe.

At La Creuzot, one of the greatest iron manufacturing towns in Europe, situated in one of the eastern departments of France, 10,000 workmen, a few days since, joined in a "strike," which excited much attention and considerable uneasiness throughout the country, from the large number concerned in it, and from a fear that the example might be followed elsewhere, and that revolutionary agents had caused or promoted the difficulties. The immediate cause was said to be a change in the general direction of affairs, to which the workmen objected, and they petitioned for the reinstatement of the former directors, which was refused. Over 3000 troops were sent to the place, to prevent or repress disorders, and it was announced by telegraph on the 22d, that the strike was ended, but no particulars

were given of the nature of the settlement. Similar demonstrations have occurred within a few months past, among various classes of workers, and in different parts of the country, the demand being mostly for some increase of the low wages usually paid. In some cases a reduction in the hours of labor was asked. In a few instances the workmen obtained what they sought, in others they were obliged to accept a part of their claim. They have generally refrained from violence, and only when they were rudely repulsed and military interference invoked, has any bloodshed occurred.

Spain.—The Spanish bishops in attendance at the Council in Rome, have united in a protest against the authorization of civil marriages in Spain.

Italy.—The German bishops attending the Council held a meeting on the 21st inst., and resolved that unless the number of members in dioceses be taken into consideration in the votes taken in the Council, they will return home in a body. This decision is said to have caused much excitement in Rome.

Egypt.—An expedition, apparently with the combined objects of exploration and conquest, was some time since despatched by the Viceroy up the Nile to the interior of Africa, under the command of Baker, the well-known English explorer, who discovered Lake Albert Nyanza. Accounts have been received from it to the 1st inst., when it was on the upper waters of the Nile, and all was going on well.

China.—Advices to the 16th ult. The Burlingame treaty between the United States and China had been ratified by the Chinese government. The term of his mission to foreign governments has been extended two years, and $140,000 in gold appropriated for the expenses of the embassy. The revised treaty with Great Britain has been published, and is said to be satisfactory to the Chinese, but not to the English in China, as it does not conceede inland steam navigation, and exacts transit dues of 2½ per cent. on imports. Sir Rutherford Alcock, the British envoy, before his departure for England, went to Nankin and demanded satisfaction for the outrages which had been committed on missionaries. He was unfavorably received by the local authorities, was answered only with promises, and was obliged to leave the matter in the hands of the British consul for settlement. The French demands for indemnity were better received.

An order has been issued to the commissioners of customs at the treaty ports, restricting the emigration of coolies to the ships and to the ports of treaty powers only; requiring the commissioners to ascertain that each emigrant fully understands the contract under which he acts, and that he goes of his own free will; and wholly prohibiting the coolie traffic at Macao.

Japan.—The late Inspector General of Customs had concluded a loan of £1,000,000 to the Mikado's government, to construct a railroad from Yeddo to Kioto, and it was said that some English capitalists had effected a further loan of £2,000,000 on the public works. The government had informed the foreign Ministers that as soon as workmen can be got from the English mint, it will coin new Japanese dollars a trifle finer and heavier than the Mexican dollar. Drainage works for Yokohama had been commenced, and the government engineer had gone to the Inland Sea to open fresh coal mines. Dr. Willis, who established a hospital and medical school at Yeddo, was about to go to Salaismas to provide similar institutions there. A telegraph line from Yeddo to Yokohama was nearly completed. Political affairs were quiet, though there were some indications of probable future trouble.

Pacific Ocean.—A U. S. vessel, just arrived from the Feejee Islands, brought the account that many English settlers were arriving there from Australia and New Zealand, to engage in raising Sea Island cotton, which is said to yield largely there; and that a petition, numerously signed, had been sent to the United States government, asking it to assume a protectorate over the entire group, consisting of 154 islands, 65 of them inhabited. Great Britain had previously declined to add them to her colonial possessions. The population of the islands is said to have increased in three years from 400 to 1,800.

Domestic.—Under the new arrangements made by the Postmaster General with some of the transatlantic steamship companies, the British mails will be dispatched from New York by the Hamburg line on Third-day, by the "Williams and Guion" line to Queenstown on Fifth-day, and by the Bremen line on Seventh-day of each week. The Canadian line, sailing on Seventh-day from Portland, Me., in winter, and from Quebec in summer, will also carry a weekly mail to Great Britain.

At Chicago, on the 17th inst., the thermometer varied during the day from 5° to 15° below zero, and on the 18th, at 8 A.M., was 15°, and at noon 8° below zero. At St. Paul, on the morning of the 18th, it stood at 25°, and at Oshkosh, Wis., 16°. In this city and its vicinity, the winter thus far has been exceptionally mild, very few severely cold days having occurred. It is stated that the Union and Central Pacific Railroads have been free from snow blockades, with a single exception.

The House of Representatives of the Ohio Legislature, on the 20th inst. adopted the resolution ratifying the 15th amendment, which had previously passed the Senate. The vote stood yeas 57, nays 55. On the 18th, in the Rhode Island Legislature, the House ratified the amendment by a vote of 9 to 7; the Senate having adopted the resolution in the Sixth mo. last. In Iowa, a difference between the two Houses has delayed the completion of the ratification. Each House appears to have passed resolutions of its own, and refused to concur in those of the other body. On the 24th, a committee of conference was appointed on the subject. The amendment is still pending in the California Legislature, and both Houses have postponed the discussion of it, several times.

Congress.—The Senate continued the discussion of the House bill declaring Virginia entitled to representation in Congress, until the 21st, when it was passed with sundry amendments, requiring State officers to take the test oath or one declaring that they had been relieved by Congress from disability, and imposing the fundamental conditions that the State Constitution shall never be so altered as to deprive any citizen or class of the right to vote, &c., assured to them by the present Constitution. The vote on the final passage was yeas 47, nays 10. The House, on the 24th, concurred with this substitute by a vote of 136 to 57. A bill for the establishment of a postal telegraph system was introduced in the Senate, and a similar one in the House. The latter was referred to a special committee. Among the bills introduced in the Senate was one proposing a 16th Constitutional amendment, making citizenship the basis of suffrage, and declaring that all native and naturalized citizens shall have the same rights and privileges of the elective franchise; the intention of the mover being understood to be to extend suffrage to women.

FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

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From the Annual Monitor.

MARGARET LUCAS,

Died at Luton, 7th of Third month, 1869—age 35 years.

Margaret Lucas was the youngest daughter of Edward and Benjamina Lucas, of Luton. She was born at Southwick, the 29th of Sixth month, 1833.

As a child she was of an open, loving disposition, and possessed peculiar simplicity and purity of mind, combined with great conscientiousness. She received her education at the Friends' School at Lewes, where she formed some close friendships, only broken by death. Many instances might be brought forward, to show that during this period of her life, she often thought very seriously of the welfare of her immortal soul. In a memorandum, dated Twelfth month 31st, 1854, in a retrospect of her early days, she says:—

"I cannot remember the time when I have not been, more or less, under the influence of religion; and yet, now that I am more than twenty-one years of age, I have not given up my heart an undivided sacrifice. Oh! I do sometimes long to abide under the teaching and guidance of the Holy Spirit of Truth. I have realized a little the blessedness of such a state; but, when I have taken a right step in yielding to a little apprehended duty, the benefit is soon lost by renewed carelessness and unwatchfulness. Oh! I must not go on so; it is awful to trifle with these things, as I have done."

On the 3d of Sixth month, 1855, she again writes:—"I must record the goodness and tender mercy of my Saviour. He has lifted me up out of the miry clay, and set my foot on a firm place,—even on the Rock of Ages. For several weeks, perhaps months, at the beginning of this year, I was in a more indifferent, unsettled state than usual. I seemed left to myself, and began almost to despair of help. I was very careless, and even tried sometimes to forget my miserable condition; but I was very unhappy; for who that has once tasted of a Saviour's love can ever be happy without Him? No one knew my state but dearest J——, who encouraged me to look from myself to that merciful Saviour, who came to seek and to save that which was lost. And He has, in wonderful mercy, lifted up the light of His countenance upon me. He did help me when I was unable to lift a finger for my own deliverance."

In writing to her most intimate friend, she thus describes her feelings:—

"The same day that I received thy letter, I came into my own room and read the seventh and part of the eighth of Romans; and after the reading, my burden seemed to be rolled away without any effort of my own, and I rose up free and unshackled. It seemed best not to look much to the future, but to endeavor to keep as near as possible to my compassionate Saviour, by prayer, obedience, and faith, and leave the rest to Him." Her confidence was that she was "kept by the power of God," and, from that time, she never lost a sense of sweet assurance that she was "accepted in the Beloved," although she had to pass through many spiritual conflicts, in common with other Christians.

Her power of sight, which had never been very strong, grew less year by year; and although the best medical advice was sought, both here and on the Continent, all the means made use of failed to produce the desired effect, and she was told that she must expect to lose it gradually. In a letter to her friend, dated 3d of Fifth month, 1859, she thus touchingly alludes to it:—

"Looking forward to the time, perhaps not far distant, when I must become much more dependent on others, it is often a bitter momentary thought; but it is almost instantly checked by a sweet sense that all is known to, and directed by, my Heavenly Father, and then His yoke does seem easy, and His burden light. Even at the present time, the various little mortifications and difficulties I am frequently meeting with, in consequence of my infirmity, are almost always attended with a comforting consciousness of overruling law, love and protection, and I think I can say from the bottom of my heart, 'Thy will be done.'"

It was then that she seemed for the first time to be impressed with the thought of what she found afterwards to become the joy of her life—that there was a service for her to perform for her Lord. She writes in the same letter:—"There is no doubt a period in our Christian course, when we can do little more than *receive* the love so freely offered; but if we are to get beyond the state of babes in Christ, I think the time will come, when we must *work* diligently and earnestly for Him, who has so tenderly nourished and supported us."

In 1860 she lost her intensely loved friend and school-fellow, and, for the time, she seemed almost crushed. She says, in writing to another:—

"Our hearts, lives and sympathies were so closely twined together, that it has indeed taken a hard wound to sever them. Pray for me, my dear E——, that the effects designed by Him who chastens in love may be accomplished, and that my affections and energies may not be permanently blighted, but rather elevated and purified under its influence." In alluding to it again shortly afterwards, she adds:—"I desire rather to take fresh courage, and to be pressing earnestly forward with a contented and thankful spirit. I cannot see how good can come out of this seeming evil, and perhaps I never shall in this life; but I think I do feel more able to leave it, and to believe—yes, even to know—all is well."

Eleventh month, 1861. "I suppose we must endure a life-long struggle before we gain a complete victory over our own evil hearts. Does it not seem strange that they should be so hard to conquer? We should indeed sink into despair, did we not know that the battle has been already fought and won for us." It is evident, however, that reliance upon the Saviour's work did not allow her to conclude, that the maintenance of her own warfare was not needed;—but was rather felt as one of the chief encouragements to persevere in it, assured of final victory through Him.

In 1862 she began to gather some little ragged boys together, and after giving them a breakfast, she sought to influence them for good. Referring to this, she remarks:—

11th of Second month, 1862. "After breakfast I read a very few verses of Scripture to them, and let them repeat a little morning hymn, thus endeavoring to supply a morsel of spiritual, as well as natural food; but this appears to be very slow work indeed, and if it were not for the many encouragements we have, to work by faith rather than sight, I think I should quite despair of doing them any good. The words of the sweet hymn often come to mind with an encouraging influence:—

'Room in the narrowest ledge,
The little seed may find, &c.'"

Her earnest desire was, as opportunity offered, to influence her younger friends, and relations especially, for good in the Heavenly way, and she thought all true Christians ought to make an effort in this direction. In the same year she undertook a class of girls in a First-day school, and she often wrote of her scholars—even individually—with exceeding interest. On the 23d of Twelfth month, 1864, she says:—

"Now, dear E., I must tell thee a little about my own scholars; for I know thou wilt be glad to hear that I do seem to be getting a little more hold of them, and I am thankfully able to believe that there is something good working amongst them. I am afraid to speak too confidently, and yet, I think, when we see some signs of spiritual life, we cannot do other than welcome it with joy and gratitude." And again, on the 7th of Tenth month, 1866, she writes:—"It is a very responsible thing to have them, in some sort, under my care, and I am afraid of saying too much or too little. It is a great comfort to know that, if we keep a single eye to the Great Teacher, He will make use of us as He sees fit. I do long to live in a more heavenly state of mind, and to be commending the Gospel of Christ constantly in life and conversation, and very often more pointedly in words."

The earnest and watchful way in which she entered into any fresh duty, was very characteristic. Thus, while on a visit to some of her relations, she became interested in the subject of Mothers' Meetings, and wrote:—

"I think I shall have something to do in that way when I get home; but I often feel doubtful about it—whether I feel it sufficiently *laid upon me* to warrant me in undertaking it. I feel entirely unable to do so, I think, in every way. Do ask for me, dear, that I may be helped to see what I ought to do; and if there is any liberty to go forward, I may be enabled to do so in simple faith, and under the influence of the pure, loving Spirit of the dear Master. I hope I do not take too high a ground. It is a very simple work that I contemplate; but even this I dare not undertake in my own strength."

On getting home, way opened to engage in the work, and she was enabled to throw her heart and energy into it with telling effect. After writing of one of these Mothers' Meetings, (Twelfth month 6th, 1867,) when, according to the special desire of the women, the Bible only was exclusively read, and a longer time for prayer allowed, she adds:—"I trust that some hearts were tendered, and brought near to the Throne of Grace. I may say that I have great satisfaction in our little work. It seems to supply a want which I have felt ever since I had a district. One can sit down by the bedside of a sick person, and speak of heavenly things; but in just going round from house to house, it is difficult to introduce anything like religious conversation, without its seeming strained, or even what might be taken for *cant*. But in meetings like ours, called for the special purpose, and to which all are at liberty to come, it feels very different, and perhaps they may be more easily followed up by a word in season at the house. At all events, it gives them an opportunity of seeing that there is something deeper and more earnest about it than mere talk."

(To be concluded.)

For Friends' Review.

ARE WE PROGRESSING?

Missionary effort, First-day schools, temperance and deeds of charity seem to be increasingly engaging our attention. Our ministers are increasing and are laboring with great apparent earnestness. We, in some cases, extend the right hand of fellowship to non-members, so far as to admit them into meetings for discipline, with other advanced steps, in which we should all rejoice, did we not fear that, in some cases at least, there is danger of compromising some of the views that have ever distinguished the Society as a peculiar people, and which still remain *dear* to many of its members; views that we advocated at the time of the separation in our Yearly Meeting, (Ohio.) I hope Friends, amid all the life and light that seem manifest among us as a people, will not be led to consider the paths which our fathers walked in and "found peace," too straight for them, nor their mission ended; especially while the many forms and ceremonies are practised among other sects. For while we are ready and willing to extend Christian fellowship to all who love righteousness and hate iniquity, we believe we have a mission to fulfil, a principle to extend, which many among other sects have failed to realize in all their fulness. Then may we all labor in our several allotments: for all the humble, devoted followers of Jesus, whether "Jews or Gentiles, bond or free," are of the "one body;" but God hath "tempered the body together," and assigned to each member some appropriate service "as it hath pleased Him."

Why should those who are called to labor in the Temple "where neither hammer nor axe, nor any tool of iron is heard," mingle with the laborers in the mountains—the hewers of wood and squarers of stone? E. T.

Beaver Co., Pa.

For Friends' Review.

THOUGHTS SUGGESTED BY THE LATE CONFERENCE.

In the history of the Society of Friends during many years, no event has been so significant or so encouraging as the Conference which has lately been held in Philadelphia. In a community against which has been brought the reproach of spiritual deadness, the life and power of the Gospel has been proclaimed with no uncertain sound, and the stranger from afar—the obscure as well as the famous—has been welcomed, cared for, entertained, in that spirit which makes the name of Friend no longer a misnomer. With this impressed upon our minds, is there room for a few words of suggestion, savoring somewhat, perhaps, of criticism, but more of friendly caution?

Practical holiness, in small things as well as great, is as urgently called for to-day as in the days of George Fox. Every movement of the professing Christian is narrowly watched by two classes,—the honest seeker, querying, "Is it a reality, or only a sentiment?" and the caviller, ready to pick flaws, saying, "It is very easy to talk, but show us the fruits." When a Friend, in a Conference or a Yearly Meeting, gives utterance to his feelings of love for his fellow-creatures and desires for their well-being, here and hereafter, and afterwards, meeting his obscure neighbor, whose outer circumstances he knows, and whose spiritual needs he ought to know with the insight which love gives, passes him with no recognition, or a cold and distant one,—he little knows what a blow he inflicts, not only upon a sensitive spirit, but upon the cause he seeks to advocate. For there is nothing we

need—nothing the world needs—more than to be persuaded that the religion of the Gospel is not a thing of words, or of frames and feelings, but a tangible reality—an efficient power.

In a First-day School Conference, it is of course proper to consider especially the work of conducting First-day and Mission Schools, and to speak of such as "the Lord's work." But is there not a danger of coming to look upon special duties as pre-eminently the Lord's work, to the neglect or undervaluing of other important service? Is it not a mistake to draw too plainly a line of distinction between temporal and spiritual interests—between religious and secular duties? There is a tendency with many religious people to look upon teaching, preaching and missionary work as something done for the Lord; and the work of the farm, the counting-house, the household, the study, as work necessary to be done, but just so much taken from God's service. The Christian's life-work belongs to the Lord, every part of it, and can all be made to glorify Him.

Do we not too easily fall into the habit of using time-honored expressions without reflecting deeply upon what they really mean, or how their meaning may be affected by circumstances? "Confess Christ!" But does not *confession* imply something like shame? does it not imply that the thing confessed will be looked upon with condemnation, or at least disfavor, by those to whom confession is made? In the early days of the Church, to confess allegiance to a despised and rejected King required faith and courage. To-day, in the presence of infidels and scoffers, to confess a belief in that which they consider a childish superstition, may be a test of loyalty. But how is it in a congregation where the vast majority are professing Christians; where to take the name of Christ is to be honored and caressed; where a profession has almost come to be a criterion of value, instead of money or lineage; where the silent worker who speaks not in public the name of Jesus, is looked upon as "of no account?" In such gatherings as our late Conference, Christ Jesus is the King of Glory—He rules and reigns. To claim in public, "He is mine!" is not to *confess*, but to call down honor and applause. Let not this impugn the integrity or sincerity of any who do so confess, but let it be a plea for those who honestly feel, "if I publicly claim that I am His, it cannot add to His glory, but it will glorify myself."

One of the most pertinent things said during the Conference was something like this:—"To ape another, or to copy another, is despicable in the sight of God and man." George Fox said well and wisely, "Follow me only as I follow Christ." Would he not have said as well and as wisely, "Follow me not at all, but Christ altogether?"

Twelfth month 1*st*, 1869.

From the Annual Monitor.

JOHN HENRY BACKHOUSE,

Son of John Church and Anna Backhouse, (both deceased,) and grandson of Joseph John Gurney, died at Blackwell, Darlington, Seventh month 20th, 1869—age 20 years.

The early removal of this young man was a striking lesson on the uncertainty of all earthly hopes. Possessed of talents beyond the average, and highly cultivated by persevering industry, his ripening manhood gave promise of a life of varied and extensive usefulness.

His early memoranda show the workings of true spiritual life, and love to the Saviour; but as he grew older, while giving his mind closely to the philosophical investigation of truth, there is reason to believe, that these early feelings were in degree overlaid by the eager pursuit of intellectual acquirement, and the engrossing activities of daily life.

In his illness, most consoling was the evidence that he had come "as a little child" to Jesus; and felt that on Him, and "*Him alone*," was his trust placed: and while regretting that his love to Him had been "too cold,"—that his life had fallen short in its highest aims,—it was given him, in a remarkable degree, to realize the all-sufficiency of redeeming love,—the *victory* through Christ. His heart seemed filled with thanksgiving; and with great clearness and power he was enabled to give expression to his faith. "O God, I have not followed Thee fully, but Thy grace is sufficient for me." "*Christ* is our only salvation. He died on the cross for us, and has given us an example, that we should follow Him." And again, "God is the true God. Many would teach us by their books to serve other gods; and would make us worship the world, and those who are no gods. Change the hearts of these, O God, and save their souls! We *know* that God is the *true* God. We *know* it, and have felt it. Christ—Christ—Christ dying for our sins." "God has been very merciful to me every way. God is good—He is Love!—He is Light!—and Life."

Almost the last words that could be understood were, "Thanks be unto God, who *has given* me the victory through Christ, and *is giving* me an entrance into His glorious kingdom."

Let no Bible Christian say that there is nothing in dress. The Bible forbids conformity to the world as truly as it does any other sin. For want of compliance with the self-sacrificing principles of the Bible in this regard, many have made shipwreck of faith

and a good conscience. "Know ye not that the friendship of the world is enmity with God? He that would be a friend of the world is the enemy of God."—*P. Palmer.*

ON THE NATURE OF THE INTERPLANETARY MEDIUM.

BY PROF. VANDER WEYDE, M. D.

The latest investigations with the spectroscope have revealed to us not only the nature of the matter constituting sun, stars, and celestial nebulæ, but promise also to teach us something about the nature of that much-spoken-of, contested, mysterious, hypothetical, and, withal, surely existing medium, which fills the interplanetary and interstellar spaces.

The observations of Angström, in Europe, corroborated by Winder, of Toronto, Canada, and by Peirce, of Cambridge, Mass., show that at the height of from ten to four hundred miles a medium exists not identical with any of the known simple or compound gases, while Angström recognized the same medium to exist in the zone of the zodiacal light, which, as is well known, occupies the space of a belt around the sun in the plane of the ecliptic, inside the earth's orbit. It is probable that this material medium fills the whole planetary space, but becomes only visible if illuminated by some cause, such as electric currents in the case of the aurora polaris, an unknown agency as in the case of the zodiacal light, or chemical action as in the case of the comets' tails—according to Tyndall's theory.

The nucleus of some comets has been proved to consist chiefly of carbon—a fact as startling as the other, also revealed by the spectroscope, that many nebulæ consist of incandescent hydrogen. And, by the way, let us here correct a common error committed by many scientific papers, which, when speaking of this fact, call it *burning hydrogen.* The hydrogen in the nebulæ is *not burning*, but simply in an incandescent state, which means at a temperature so high that it becomes luminous like a piece of red-hot, or white-hot, metal, undergoing no other change but that of a slow cooling process, which, in the case of the nebulæ in question, is probably more than counteracted by the mutual gravitation of its mass, and its consequent contraction and condensation.

I am not aware that the tails of comets have already been submitted to spectroscopic investigation; it will be indeed an interesting point to compare the spectral lines of these tails with those of the aurora and zodiacal light, because—if Tyndall's theory of the formation of these tails be correct—we will have a third way in which this interplanetary material medium is made visible. Tyndall supposes it to be a chemical action of the sunlight (after it has passed through the head of the comet) on the interplanetary matter, separating from it particles like a fog, which become temporarily visible, and afterward are dissipated again by the direct sunbeam. Spectral analysis will show the lines peculiar to the material particles deposited, which form this fog, and so teach us more concerning the chemical nature of the interplanetary substance.

To imagine such a very attenuated ponderable matter as fills the interplanetary space, takes no larger stretch of the imagination than conceiving a difference in density from the lightest bodies we know on the surface of our earth, just as we know these to differ from the heaviest. Hydrogen gas is 250,000 times lighter than iridium, the heaviest body known, and we may easily rarefy hydrogen some 400 times, so as to make it 100,000,000 times lighter than iridium and still be sure that we have hydrogen in the vessel, and prove its presence by recondensation or otherwise. If now we imagine a medium 100,000,000 times lighter than such hydrogen it is all we want; it may be beyond our actual verification, but so is the existence of hydrogen for uncivilized man, and was even to our race before Cavendish had described it only one century ago. It is, indeed, difficult to conceive the existence of hydrogen without having seen the experiments proving its properties; and undoubtedly we labor under a similar difficulty in regard to the clear conception of the interplanetary substance, as the ignorant do in regard to the conception of hydrogen gas.

For several reasons I avoid giving this substance a peculiar name, as nothing is gained by this. I consider it as ponderable, but of so light a weight that its expansive elasticity is far greater than its gravitating power.

Prof. W. A. Norton, of New Haven, according to the latest number of the *London and Edinburgh Philosophical Magazine*, in a defence of his "Principles of Molecular Physics," maintains still the simultaneous existence of two mediums, which he calls electric and luminiferous ether; the first for the explanation of electric, the second for that of the luminous and electric phenomena. The first hypothesis of an electric ether has become entirely unnecessary and must be considered obsolete, since it has lately been practically proved that electricity cannot possibly be transmitted through a real vacuum, and therefore is a mode of motion of ponderable matter. The doctrine of heat cannot exhibit such a striking and conclusive experiment against the hypothesis of a caloric fluid as this. We cannot possibly make a vacuum through which heat and light will not pass. Notwithstanding this, heat is now considered as a mere mode of motion of matter, and only its transmission through space necessitates the conception of a

transmitting medium which fills that space. We have much more reason to abandon the hypothesis of an electric fluid or ether, than that of a caloric fluid.

It is not a little remarkable that it appears that we are able with our modern contrivances to make here below, on the surface of our earth, a vacuum more perfect than that existing in the super atmospheric space—in which a medium appears to exist, which transmits electricity—namely, in case the luminosity produced in this medium during the aurora borealis is caused by electricity; this appears really to be the fact, and the only rational explanation, by reason of its action on the compass needle, which is perfectly identical with that of an electric current.

As the aurora extends from the upper strata of our atmosphere to a height of some 400 or 500 miles, it appears that this—the electricity-conducting and ponderable medium—extends to that height, and that above this the rest of the planetary space is filled with the same substance still more rarefied aud less ponderable, so that it no more conducts the electricity, but only light and heat, and is there similar to our perfect vacuum, which also conducts only the latter, but not the electric currents; that this medium is, however, still dense and material enough to become visible under certain circumstances, is probable from the comets' tails and the zodiacal light.

Perhaps the atmosphere in which we move is the type of a more extended and more subtile atmosphere around the sun, extending through the planetary space and in which the planets move; this atmosphere must be more rarefied at its limits, and rotate with the planets, as our terrestrial atmosphere rotates with the earth; this planetary medium, more condensed in the interplanetary space, is less so beyond; but still as a medium in the interstellar space, adapted to the transmission of light and heat, as these agents reach us, even from the fixed stars, of which the distances surpass that of the sun many million times. As the amount of heat reaching us from the stars has even been measured, and as the so-called radiating heat is simply the result of the transmission of vibrations by means of an elastic medium (like as air transmits sounds,) we are compelled to admit that, at least as far as we can penetrate, there exists no empty space anywhere, and that matter is diffused through the whole universe not only in a very variable degree in regard to quality, but much more still in regard to quantity.

To recapitulate. I deny the existence of so-called imponderable matter, and sustain the definition that all which has weight is matter, and *vice versa*, that the so-called imponderable forces have no separate existence, but are simply different modes of molecular motions of ponderable matter, which fills the whole universe, only very much rarefied in the supposed empty spaces, and that this exceedingly rarefied ponderable matter is the medium which transmits heat, light, and electricity, like as air transmits sound; I maintain that it is as absurd to accept the existence of a separate caloric or electric fluid, to explain the caloric and electric phenomena, as it would be to accept a separate sonorous fluid in order to explain the acoustic phenomena; and, finally, that as the extremely light but still ponderable air is a sufficient vehicle for sound, without recourse to any other hypothesis, so the more extremely light but still ponderable matter in the universe, is the sufficient vehicle for light, heat, electricity, etc., without recourse to any other hypothesis of inconceivable imponderable agencies.—*Scientific American.*

For Friends' Review.

WASTE OF OINTMENT.

It has ever been a weakness of the Church, out of which she did not fully emerge with the Reformation, that she has failed to recognize the complete adaptation of the Gospel to our condition, in the full compensation to the Church for the loss (if we may so speak) of the bodily, by the Spiritual presence of Christ; and, in accordance with this semi-belief, she has also exhibited a proneness to multiply material mediums of devotion, as though to supply this mistaken want—to repair this fancied loss.

Whilst reverently accepting the Scripture testimony of the rightly directed devotion of Mary in her apparent wastefulness of the precious ointment, we do not see that it can be brought to bear in favor of lavish expenditure in connection with devotional service. We believe that the "poor, whom we have always with us," (being in this sense the representatives of Jesus, whom we have not always,) are the legitimate channel through which our gratuitous bounty should flow back to the Giver; while at the same time no means should be withheld that would enable the mind to acquire larger conceptions of God, that it may lavish itself upon Him. Would this standard of Christian liberality be elevated, or rendered less gross or material, by the admission of another "field of offering," where the rich might bring gifts for the decoration of churches, or purchase costly "communion services," wherein only a mere material representation of spiritual communion can be realized? All this would imply a forgetfulness that God dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing. As the bodies of believers are the most holy of material things, being Temples of God, would it not be more reasonable—"waste" being here out of the question—to

bestow our gushing piety upon them instead of wood, or stone, or metals. While "piety cannot be limited to the form of almsgiving," can it be expanded by erecting material monuments? The position of the true worshipper should be where nothing could come between him and Christ. He would be more thoughtful to conduce to the symmetry of that Church which must be presented without spot, or wrinkle, or any such thing, than to yield his sensibilities to the transient spell of architecture, or painting, or music. Did the Church more fully realize the "Spirit of the Gospel," she would not doat upon such tangible mediums to receive her piety or assist her devotions. While the Maker has so profusely lavished his skill in painting the lily of the field, or giving the bird of paradise his gorgeous plumage, enough to absorb our admiration of the beautiful, should we not render Him an irreverence to bring our own devices of beauty into close proximity, as aids to our devotions?

The Jews were indoctrinated that God's pleasure accepted and absorbed the vaporizing of material things, and while Jesus, being subject to the law, acquiesced in many things in the spirit of the law, He ever pointed His disciples to "greater works than these, because," said he, "I go unto my Father.'

Then let us not sew a piece of the old upon the new, but recognize in the ministrations of Jesus a dovetailing of the dispensations together, each projecting at intervals into the other, forming an exact and harmonious connection, which was completed at the death of Christ, one circumstance of which may remind those who love externals in religion, that although it may be a pious motive that would thus embalm the body of Jesus, it is the wisdom of God that has taken it away, leaving the intermediate clear of material obstructions to a direct application of the spirit to its Maker.

Dallas, Ohio. W. J——N.

HINDRANCES TO THE EFFICACY OF VOCAL PRAYER.

What we complain of is this:—From acquired indistinctness of voice, from grotesque metaphor, from "the sin of excessive length," from the want of naturalness, from the use of the worst and most deadly *forms*—the forms that are unwritten—forms of their own, which are but the petrified expressions of old and extinct prayers; from deficiency in sacred awe before God, perhaps leading to language of endearment verging on profanity—perhaps to the constant repetition of the Great Name as a mere waste-word of prayer—a word for the mind to rest upon, while it collects itself for the next sentence, like the constantly recurring phrases in the oldest poetry, used for a similar purpose by the bards—from these and other faults, individual or conventional, those who are called upon to utter our prayers for us may sometimes exhaust our powers of attention, be "unfruitful to our understanding," and even tend to keep our minds *away* from God, instead of aiding us in our approach to Him.—*C. Stanford.*

CHRISTIAN MORALITY IN BUSINESS.

It seems to me that men lower their standard in the affairs of this life.

They are careful to observe certain external acts,—attendance at their places of worship, family worship and other things of the kind; which belong to the character of the Christian in the eyes of *men.*

But, when they go out into the world—when once they are in the counting-house, or behind the counter, or in the bank—where is their religion then?

Do they constantly bear in mind that they are in God's presence still, and that His eye is noticing all they do and say? Do they remember, it is their duty, in every respect, to "do unto others as they would they should do unto them," and to love their brethren as themselves?

Do they practise self-denial at all, and for the sake of others take "the lower place?"

Is this the usual manner in which men walk in their affairs, whether in a profession, in merchandize, or in the varieties of trade?

And yet all these duties, hidden and silent as they may be, are as important as those outward observances which give them the name of Christians in the eyes of men.

Of what value in the sight of God are all these external things, if, all the while, the heart is far from Him? He who judgeth not by the outward appearance, but who "looketh at the heart," may esteem of far higher worth the secret sacrifices of the will for another's sake, and little acts of self-denial, unobserved by man.

These are the fruits He is looking for. Therefore let us not lower, but strive to *uphold* the Christian standard in the world; and if we are in doubt, as we often are, which course, in any particular case, we ought to take, let us lean to the "safe side,"—rather seem a little *over* scrupulous than run any risk of falling *below* our standard.

With regard to "retiring from business," when a needful provision has been acquired, surely it *must* be right to do so.

Money is merely a "means to an end," let us beware of making it into an "end" itself. When we have been favored to gain enough to provide for our family, and to support ourselves during the remainder of our stay in this world, and also to carry on any service

that we feel is called for at our hands, then surely it is time to leave off accumulating more, and to devote our time and strength to other and nobler aims.

"Men of leisure" are wanted in the world. "The fields are white unto harvest;" let us join in with the laborers.

This will ennoble our souls, drawing on as we are in our journey and past the early bloom of our day; now we shall have time to give the helping hand, and the benefit of our experience to those who still have to "pull at the oar" to earn their daily bread. These are higher objects for us than needlessly to pile up gold, and will be a nobler employ for us to be found in when that messenger, who cannot be put aside. shall come to our doors. —*London "Friend."*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 5, 1870.

Progression.—The question asked by a correspondent, "*Are we progressing?*" suggests an affirmative answer, from the fact that it has been called forth by tokens of advancement, by life-throes, by movements such as Ezekiel saw in the Spirit, in "the valley which was full of bones." "Come from the four winds, oh Breath!"—such was the voice then heard—"and breathe upon these slain that they may live." Surely there is progress in the movement and the shaking of an army awakened from torpor, and alive to the solemn call: "Go ye into my vineyard and labor." Surely the words have been made real to multitudes: "I will open your graves, and cause you to come up out of your graves"—"and ye shall know that I am the Lord, when I have opened your graves, Oh! my people, and brought you up out of your graves, and shall put my Spirit in you and ye shall live." Let us not fail to discern the signs of the times,

"when an earthquake voice of power
And signs in Earth and Heaven are showing
That forth, in its appointed hour
The Spirit of the Lord is going;
And, with that Spirit, Freedom's light
On kindred, tongue and people breaking,
Whose slumbering millions, at the sight,
In glory and in strength are waking;
When, for the sighing of the poor,
And for the needy, God has risen,
And chains are breaking, and a door
Is opening for the souls in prison!"

Verily, light from the Source of light is spreading, and the orb of day "is as a bridegroom coming out of his chamber and rejoicing as a strong man to run a race." It is a privilege to live in such an age as this, if only we "lay hold on the forelock of occasion," and appropriate the extended privilege. It is a cause of thankfulness that Friends are permitted to bear a share in the great waking up, when upon every continent new and impressive pages are added to Christian history. To the First-day school and mission-work, to the labors of unselfish love for Christ's sake among the colored people and the Indians, the merest allusion will suggest volumes of thought. In China and Hindoostan, Egypt, Syria, Palestine, &c., the Lord has been pleased to employ our people with others to sow broadcast seminal truths. In a great African island, densely populated, a dark place of the Earth but yesterday the habitation of cruelty, a pagan monarch and her court solemnly renounced dumb idols and "put on Christ;" and among the missionary throng of witnesses honored by the Queen, stand simple, self-denying Quakers, rejoicing as pretended gods and the appliances of idolatry are consigned to the flames, and giving thanks that the government is placed upon His shoulders whose right it is. In the volcanic Hawaiian group, in Australia and the cannibal islands of the South Pacific, and in the cold regions of Shetland, Orkney, Iceland and Lapland, our messengers have been sent to publish Salvation. In all this we would not glory in the least, save as we may be enabled to glory in the Lord, whose is the work, whose are the instruments, whose is the power which can make them of any avail, and whose is all the praise if, as we trust, His work is revived and His people are moving forward,—if, according to His own law of infinite progression, He is

"still educing good,
And better still again, and better still."

Our correspondent's query is, however, not to be slighted. On the contrary let every reader ask himself: Am *I* progressing? Do we maintain a firm footing upon the exalted platform afforded by *primitive Christianity revived?* Do we steadily exalt the torch and the standard of pure Spiritual Christianity, that the ministry be not blamed, nor the beggarly elements returned to, nor any, having begun in the Spirit, seek to be made perfect in the flesh which profiteth nothing? Of

course there is occosion for solicitude and watchfulness. Exuberant growth suggests the pruning hook. Strong vitality tends to activity and has need to avoid the precipice. Awakened souls will be tempted by the adversary who snared our first parent in Paradise. Let each of us place a guard against every besetting sin, remembering that even the branch that has been graffed into Christ the Vine, can only stand by faith, and only be fruitful as it there abides. Let those who walk about the walls of Zion, marking her bulwarks and towers, give the alarm when needed.

It may however be right again to express our conviction that the essential principles to bear testimony to which our Church was raised, are increasingly dear to its members, and are acted upon less from formal usage and more from heart conviction. Among those who are the subjects of a genuine religious revival, *the many* are by some misjudged, and that *as a class*, for the extravagancies, follies and idiosyncrasies of a few, whose errors are a greater trial to them than they are to the calm on-lookers, who keep their garments unruffled while the breath of the Lord is shaking the hiding places of spiritual sloth and ease. It is their soul's desire and prayer to maintain the paramount importance of personal religion, which is in strong contrast with sectarian zeal that too often, it is to be feared, goes about to establish a righteousness of its own.

And truly there was never a time when a full and practical reliance upon the Holy Spirit's guidance was more indispensable than to-day. The principles of Truth are unchangeable, but times alter—requirements vary—duties grow out of the circumstances that mark the eras. The course of events will often bring about us new surroundings, calling for a fresh and original application of principle, and rendering the "grooves" of usage and routine insufficient for the Spirit's requirings, as "the wind bloweth where it listeth." Let our righteous forefathers be held in everlasting remembrance, and the Lord's dealings with them and by their instrumentality be told to our children; but it is as necessary for us as for them to have *direct access to the Fountain*, to have faith, earnest and real, *to ourselves* before God, and to hear the voice of the Holy Spirit, not sounding through the corridors of tradition, but speaking to *our souls* as directly as to our fathers of old. We want the same old truth, but that it be fully our own, we need it fresh from the Source. In new combinations of circumstances we must have immediate teaching from the wonderful Counsellor *abiding in us*. What comforting assurance there is in the words of Paul: "My God shall supply all your need, according to his riches in glory by Christ Jesus."

Ohio Friends Laboring in Texas.—To the rightly regulated mind, the post of duty is the only place of real enjoyment.

The readers of the *Review* are aware that Ohio Yearly Meeting sustains an important Freedmen's Mission at Jackson, Mississippi. Some months ago, G. W. Grant, an extensive land-holder and recently a large slave-holder in the State of Texas, heard of this establishment, visited it, greatly to his satisfaction, and became much interested in the Society of Friends, with which he was not previously acquainted. He received some Friends' books and Spurgeon's lecture on George Fox, which much impressed him. Returning to Texas, he resolved to take measures for the education of his colony of colored dependents—and, although his neighbors were at first much opposed to his measures, they soon became reconciled. He applied to Ohio Friends to send some of their members, offering to provide dwelling and school houses.

Our Friends Edward and Hannah Williams (both valued elders,) and their daughter Sarah Williams, found the duty laid upon them to enter into this field of labor and self-sacrifice, the concern being spread before Damascus Monthly Meeting, where full unity was expressed, though there was much reluctance to part with these beloved Friends.

Believing that many hearts will glow with Christian sympathy for our dedicated Friends, some extracts are given from a letter to John Butler, dated "*Grant's Colony, Huntsville, Walker Co., Texas, 12th mo. 29th*, 1869."

"*20th inst.*—G. W. Grant had his mule team and rough wagon, (the best he had, and it suited us well,) in which he accompanied us to the colony. We found it much as we

expected—quite as pleasant. The house we are to occupy is a two-story frame, 42 by 18, with two rooms below and two above, a fire-place in each, roughly lined and ceiled. On the south, a porch the whole length of the building,—on the north, an addition ten feet in width, the whole length, divided into dining-room, hall and buttery. In the colony it is called *The White House.* The colored people, in anticipation of our arrival, had collected and scrubbed it.

"In the yard, is a separate building designed as a kitchen, 36 by 17, with two rooms and fire-places. This we propose to use for the present as a school-house. These houses and some land, G. W. Grant proposes to let us have free of rent. There is a spring of good water not very far, and by digging 15 or 20 feet, water can be obtained near the house.

"The most influential colored man in the colony, Richard Williams, a Methodist minister, has been elected to the Legislature.

"G. W. Grant and I returned with the team, and next day (21st) he accompanied me to the stores to make purchases. Prices of many things about the same in coin as with you in currency—others were much higher."

On the return of Dr. Williams, trunks were unpacked—beds filled with rye straw—and an air of home comfort obtained with the utensils, dishes, &c., brought from Ohio. The thermometer at sunrise for seven successive days ranged at 22°, 21°, 41°, 46°, 31°, 33°, 28°, sometimes rising to 80° at mid-day.

22*d.*—"In the evening I attended a meeting of the colored people in a very comfortless house, temporarily fitted up for this purpose, though designed for a dwelling. In lieu of a bell, they call the people together with the large long horn of a Texan ox. No cattle in the world, I presume, furnish horns better adapted to the purpose.

"At the close of the service, I briefly explained the object of our coming, and we agreed to meet on Second-day, the 27th inst., at 10 o'clock, A.M., for fuller explanation and arrangements.

24*th.*—"This P.M., Grant sent his team for us to attend a gathering at their meeting-house. He said the citizens wished to become acquainted with us. Those who were at first much displeased with his colonizing and educating his freedmen, now favor both, and all seem pleased that we have come to teach them. We believed it right to attend the meeting, and spent the evening very satisfactorily.

"We took George Fox's Journal to Mary Jane Grant (G. W. G.'s wife,) at her request. Her interest was excited by Spurgeon's lecture on George Fox, which I gave to her husband when he called on us in 4th month at Jackson. Her mother is reading J. J. Gurney's "Observations," which I gave him at the same time. She approves much of it, but stumbles at his views on Baptism and the Supper.

"Next evening, at our home, we had a friendly call from some of our white neighbors.

27*th.*—According to appointment, we met with a considerable number of colored people—explained the objects of our mission, and how we were induced to engage in it. We proposed that they should fit up the school-house, furnish wood ready chopped and hauled for it and the dwelling, and pay one dollar per scholar per month for day school, and the same for night school. (Wood is abundant without cost except for chopping and hauling.) The meeting was very satisfactory.

28*th.*—"A good supply of wood was delivered by the colored people—meanwhile we found interesting occupation in fixing conveniences for our new home. Received a bill of charts, books, papers, &c., shipped to us by Josiah Butler's recommendation by the Freedmen's and Educational Association of Friends of Philadelphia."

Dr. Williams, not seeing as yet what openings there will be for other laborers, seems to have an impression that other Friends "will be coming in a year or two for some purpose." Possibly the Lord will direct thither the feet of messengers to publish salvation.

The Post-office address of Edward Williams is "*Huntsville, Walker Co., Texas.*" Our dear Friends are entirely at their own charges, except the free use of the premises. G. W. Grant leases land to his former slaves, with the privilege of buying it at a moderate price at the end of three years.

Abridged Memoir of Stephen Grellet.—The 2 vol. memoir, by B. Seebohm, has already obtained a recognized place in Christian literature, and been read with delight and instruction by thousands. The existing material was ample for the compilation of a much larger work. But it has been thought that an abridgment would be the means of bringing the lessons of so dedicated a life to the knowledge of many readers whose leisure is small, and who also might hesitate to purchase a larger book. The condensed memoir before us is a neat 18mo of 394 pages, price 50 cts. each, or $5.00 per dozen. As it is desirable that this work

should have an extensive circulation, a liberal discount will be made to those who make wholesale purchases either for sale or distribution.

TENNESSEE.—It is due to those who have kindly responded to the appeal made in the *Review*, to be informed that the aid thus furnished has been most opportune. The young person designated by several donors is learning well. She is the eldest of seven children, all members—and the appropriation is a wise one. J. A. Grinnell says: "The money sent will not only be an important aid to Friends in sustaining their school, but is also helping to educate those *who otherwise could not attend school.*" The Editor is grateful for the contributions, all of which, he believes, have been faithfully applied.

VISIT TO IOWA PENITENTIARY.—It is one of the beautiful accompaniments of the Christian religion that "to the poor the Gospel is preached," and that its glad sunbeams irradiate even the dungeon's gloom. A Friend of Oskaloosa has furnished an account of a visit paid under religious concern to the Iowa State Penitentiary by M. H. Rogers and her companions. It would seem that the hearts of some of the convicts had been in degree prepared by a religious awakening for the reception of the good seed; a special evidence of the safety of the Holy Spirit's guidance, not only as regards the service required, but also the time for performing it. The Warden of the prison kindly made his house a home for our dear Friends, during their visit of two days, sparing no pains to afford the desired opportunity to labor and converse with the inmates. On First-day (Twelfth mo. 26th,) the Chaplain freely gave place, that a meeting should be conducted according to the order of Friends. After a time of very solemn waiting, M. H. R. spoke from the text (Rev. iii. 20,) "Behold, I stand at the door and knock," &c. She also dwelt largely on the necessity of a change of heart, and full faith in the Lord Jesus Christ as our only Saviour. She was favored to present the messages of Truth forcibly and in fitting words, urging them to come to the Redeemer, just as they were, in simple faith and full confidence. The scene was a touching one, many faces being bathed in tears.

In the interviews with the convicts in their cells, it appeared that a good work is going on in many hearts, and they seemed to realize and appreciate the Christian sympathy of Friends, many of them being pretty well acquainted with our principles.

On Second day morning (the 27th,) eight or nine were allowed to leave their workshops to be collected in a meeting, during which "the lips of three or four were unsealed, and they were heard in earnest prayer that their sins might be blotted out." Much grateful feeling was expressed.

By the Warden's report (receipt of which is acknowledged,) it is shown that punishment by the degrading lash has been successfully supplanted by more humane treatment. Our Friend Isaac Cook writes:—

"While the Warden feels that he is under the requirements of, and must govern for the State, he feels that he must do it in the fear of the Lord . . . . JUDGE BECK, the Superintendent of the First-day School, established in the interest of the prisoners, is one of the Supreme Judges of Iowa. He who in his official capacity sits in judgment in the highest Court in the State, one to whom many appeals have been made by convicts after the rendering of a verdict after which further appeal is hopeless, now comes to instruct them in the Saviour's teachings."

DIED.

SHOEMAKER.—At his residence in Cheltenham, Montgomery Co., Pa., on the 20th of First month, 1870, Richard M. Shoemaker, in the 87th year of his age; for 70 years a member of Abington Monthly Meeting.

GEORGE.—On the 30th of Seventh month, 1869, Lydia, wife of James George, in the 66th year of her age; a member of Beech Grove Mo. Meeting, Ind.

MILES.—On the 10th of 9th mo., 1869, Mendenhall Miles, in his 71st year; a member of Lynn Grove Mo. Meeting, Iowa. His life was exemplary and edifying. His sickness was short, but, warned by a presentiment of his approaching end, it was evident that, as a shock of corn fully ripe, he was waiting to be gathered into the heavenly garner.

GIFFORD.—In Vassalboro', Maine, on the 30th of Ninth month, 1869, Rachel, wife of Wm. Gifford, in the 70th year of her age. Her words, though few, were "fitly spoken;" and relying as she did upon her Saviour as her only hope, her friends are comforted in the belief that she has been led by Him into green pastures and beside the still waters, where there is an eternal "rest for the people of God."

STANBROUGH.—On the 4th of Ninth month, 1869, at his own residence, Jonathan Stanbrough, in the 53d year of his age; an Elder of Greenwood Monthly Meeting, Ind. It was the daily concern of this dear Friend to be found walking in the Lord's holy, preserving fear; evincing by his quiet and meek spirit and circumspect life an instructive example to those around him. During a long and

lingering illness, he viewed with calmness his approaching end, placing His trust solely in Him, in whom he had fervently believed; thus verifying the declaration, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, *because he trusted in Thee.*"

STANBROUGH.—On the 15th of Tenth month, 1869, Sarah Stanbrough, (widow of the above,) in the 51st year of her age; a member of Greenwood Monthly Meeting. During a short but painful sickness, she was sustained in Christian resignation, being assured that "all was in the hands of Him from whom all blessings come." A devout believer in the Lord Jesus Christ and in His whole testimony concerning Himself, and having experienced pardon and acceptance through His atoning blood, we cannot doubt that our loss was her eternal gain. "Thus the Lord giveth and he taketh away." "Blessed be his holy name forever."

RALEY.—On the morning of the 19th of Twelfth month, 1869, Ann, widow of Thos. Raley, in her 68th year; a member of Bangor (Iowa) Monthly Meeting. Her close was quiet and peaceful.

THE SECOND BI-MONTHLY CONFERENCE of First-day School Teachers, and others interested in Scriptural instruction, will be held at the Mission building, 918 Locust St., Philada., on Fourth day, the 9th of Second mo., 1870, at 7½ P.M. Subject—"The importance of Home Visiting in Mission work." All interested are cordially invited to attend.

CORRESPONDENCE.

EDINBURGH, First month 7th, 1870.

Dear friend William J. Allinson:—As Friends in America, interested in Syria and Palestine, may like to hear a recent account from the schools, &c., which our dear friends E. and S. Jones visited, I gladly send thee extracts from letters received within the last few weeks, telling of the work in some parts of the East.

Jacob Hishmeh, who was for several weeks E. and S. Jones' interpreter in our last journey, taking part in all the meetings in the towns and villages, and whom we left in charge of some school and mission work, gives an account of a journey made in Tenth and Eleventh months beyond Jordan. His letter is very interesting, with its graphic picture of the state of those wild people inhabiting Moab, Ammon and Gilead; some wandering with their black goats'hair tents, their flocks and other moveable possessions, spoiling one another's goods, and, when occasion offers, making raids into the more cultivated land west of Jordan; others living in villages, among the ruins of towns whose names call up ancient Scripture scenes. The account is too long to be given in full. "As the opportunity offered itself," he says, "for going to Salt (Ramoth Gilead) and Kerek, (Kir of Moab,) because my friend Chalil was going there, I therefore accompanied him. So I left Jerusalem on the 16th of the Tenth month, two hours before daylight: reached Jericho before noon: spoke with the people about the taking of Jericho by the Israelites, and about Elisha's turning its salty waters to be drinkable. Spoke with the two sheiks about starting the school; they expressed a will in having it started, only they could not allow it unless I bring them an order from the government; therefore the matter was left till my return back to Jerusalem. Left Jericho, crossed the Jordan in the dead of the night, reached the mountains of Gilead at daybreak.

10*th mo.* 17*th.*—Arrived at Salt (Ramoth Gilead;) before noon was visited by all our friends there. Till the 22d, met often with our friends: spoke about the love of Jesus to us sinners. Examined two boys about the history of the Bible and arithmetic: they gave good and proper answers, and repeated many nice hymns. Distributed many tracts and books to them, which I have taken with me from Jerusalem, and they were very glad to have them. At last I was repeatedly asked to start a school for the girls there, and many promised to send their girls; I therefore engaged to write to you about this matter. A girl from our friends there offered herself to be the school-mistress, and really I believe that she loves the Saviour: she can read pretty well, but she begged me very much to send her to school for one year, to be taught well how to train up girls in the school, and also to learn more of the needlework; she is twenty years old. Now, if you are willing to defray her expenses, please do let me know as soon as possible, for she is waiting for my answer. If the girls' school was to be started, it would be very promising indeed, as the town is very large, and the number of the Christians is about 4,000, living between wild Bedouins; one can have the means of getting Mohammedan girls to the school, as Christians and Mohammedans are living together.*

25*th.*—Left Elthamad (in Ammon) at midnight; passed Elkura in the night. At sunrise we descended the wide and fearful Wady El-mo-jib, (Arnon,) and the fatigue of three hours we finished with it. Took a little rest in a Bedouin tent on the southern part of the Mojib, and then rode straight towards the south. At evening we arrived to some Christian Bedouin natives of Kerek, who live always in tents, where we passed the night. I was sorry I could not speak much with them about Christ, because they were very busy with their guests, but some of them promised to come to Kerek to see us there.

26*th.*—Left for Elraba, (Rabath Moab,) and thence proceeded to Kerek (Kir of Moab;) arrived before noon; many of the Christians (of the Greek church) flocked to

* Directions have been sent for sending this girl from Ramoth Gilead to be trained at school for a year, and we hope that means may not be wanting to establish the desired girls' school. E. C. M.

see us. In the afternoon we went to call upon the great Sheik Mohamad El-ma-jaleh; in the night many of the Christians came to us. They felt what we said very much, and some of them said they are mistaken in thinking themselves to be Christians; others said they are good Christians because they every morning and evening say their prayers and do observe the fast-days, and, above all, they know how to make the sign of the cross upon the forehead and breast. "But, my friends," I said, "this is not what God requires from us. He says—My son, give me thy heart,—and we must worship Him in spirit and in truth;" and after a couple of hours' conversation upon this subject, I prayed with them, and they left.

27*th.*—This morning the great sheik called upon us. We spoke about political affairs, and then introduced the duty of being subject to the high powers. After the sheik departed, his brother Chalil came in, and he told us how he and some other horsemen spoiled the Ma-na-een tribe; how they killed five horsemen from them, and wounded three others, and that their prey was 260 she-sheep, nine guns, two excellent horses. They returned back from spoiling the Ma-na-een tribe a day before we arrived here; they are really far from God, and resemble the nation that peopled their country before. In the evening many of them came to us, and I talked to them about the offering of Isaac and the birth of Moses; afterwards prayed with them, and departed from each other.

28*th.*—In the night again they assembled in a large number, and I read to them Deut. xxviii. Had a very nice meeting with them, and spoke with them about the blessings of God upon those who keep his commandments. They were much impressed, and confessed that they are lying under the curse of God, as it is written in the second paragraph of the chapter, and asked what to do in order to escape from the wrath of God. Obey God, love him with all thy heart—love the holy Jesus who died to save us sinners; he is willing to save you; he calls you to come to him by saying: "Come unto me, I will in no wise cast you out;" for he loves us with an everlasting love; yea, more than a loving mother to her darling and only child. I hope the words spoken to them will, by God's blessing, come to their hearts.

31*st.*—We reached the ruins of Debon a little after noon, where we passed the night. No one can express the wildness of those Arab tribes that live there."

In returning to Jerusalem, Jacob visited the girls' schools at Nablous (Sychar) and Ramallah, (12 miles north of Jerusalem), where, by means of the funds subscribed by Friends for schools in Syria, girls' schools were established during our last journey, the former for the Samaritan girls. In these schools we take a rather special interest. The one at Ramallah is very promising; that at Nablous not quite so much so; but I hope it may yet succeed. Jacob says: "On the 8th of 11th mo. reached Nablous; the next morning I visited the Samaritan girls' school, and talked with Amran, the high priest, for a time, about the management of the school, for it is not so promising as that at Ramallah.

10*th.* — Left for Ramallah; stopped there four days; visited the school; often examined the girls; they gave very good answers. A girl about six years of age teaches her father and mother the ten commandments, and some sweet hymns and the Lord's prayer. The girls know the multiplication table, can read, write and sing. I had meetings with the people there; all come to hear, and some of them send their love to you all. I had many difficulties about starting the school at Jericho. With the people there and the sheiks all is settled, only still the thing is to settle with the Pasha here, because many Mahomedans, when they heard that Christians are going to open a school at Jericho, got very angry, and said that the Christians want to spoil their religion, as there is not one Christian living at Jericho. After all, there is nothing to prevent me from starting the school there, only till I get the permission from the Pasha. I hope that God Almighty may open the way for us to have our business started there." In this desire we may all earnestly unite for poor neglected Jericho, whose inhabitants, without education of any kind, had, before the visit of Eli Jones and his companions, been visited by none seeking to lead them to a better life.

Jane Arnott, whose girls' school at Jaffa is already known to Friends, writes, 11th mo. 11. —"One of my dear girls, a Jewess, was married to-day. She continued in the school till within a fortnight of her marriage. I feel very sad, for she is very young,—only 13; but I can still pray for her. She has heard much of the truth, and I trust that God will preserve the precious seed in her heart, and cause it to take root and bring forth fruit. She was long with me, and I love her very much. I think she would rather have remained at school. I have about 50 girls at present, and of these 30 are Jewesses." A previous letter told of the work which M. Baldwin, (an American lady, who, after working many years in the mission schools at Athens, has joined Jane Arnott at Jaffa,) is undertaking with her. They have enlarged their house, so as to take in some little girls as boarders, "orphans or fatherless children, who are really very poor." "I have already had application for about ten girls, mostly Mahomedans. Three of these

are orphans from a distant village; so when the house is finished, I shall receive them as the Lord sends provision for them. We intend to have every thing as simple and economical as possible. 'My soul, wait thou only upon God, for my expectation is from *Him*.' He has promised to supply His people's need, and there is a feeling of rest and comfort in expecting from Him. The gold and silver are His, and it matters little through what channel it comes, so *He* send it. He has only to open His hand, and our wants shall be supplied; pray for us that our faith may be increased, and that, however sorely it may be tried, it may not fail."

There is a good account of the girls' training school at Shimlan, Mount Lebanon, in which Friends take an interest, supporting two of the girls, sisters, who give good promise of becoming useful as native teachers in some of the villages of Lebanon. Since the time, two years ago, when we spent some weeks at this mountain-school, the number of the scholars has increased. "We have in all," Lucy Hicks writes, "twenty-five boarders now, and about thirty day-scholars. I am much pleased to tell you that our examination gave great satisfaction. Letefeh and her sister continue to do well, and bid fair to be industrious and useful girls; indeed, we feel well satisfied with our little flock, and sincerely hope and pray that it may please the Good Shepherd to make them His lambs. They all show great interest in their Scripture lessons."

We have pleasant accounts, too, from Matilda Hobbs at Nazareth, with whose very interesting little school of boarders and day-scholars we became acquainted in our last journey, and where Friends have now five little girls under their care. The house in which the school is at present, is very small, but they are hoping to enlarge it, and to take in more children, when their funds will admit. Everywhere there is an ever-widening field for the good use of money, time and labor. It is a great pleasure to see the increasing interest in the East felt by Friends. You doubtless feel, like many here, claims and interests close at hand more pressing, but there may be some Friends in America able and willing to help the good work in the East also, and aid from these will be very welcome. The desire in many places for *girls'* schools is *a hopeful sign for Syria.* The mission schools at Athens continue at work as before the Cretan war, being attended by Athenians and others, as well as the few remaining Cretans, who now number about 300, the others having returned to their own island, carrying with them the results of the training received during their time of exile.

I have had no recent account from Bethlehem, nor from Beyrout, where, as in many towns and villages of Syria, the death of Elizabeth Bowen Thompson will be felt as the loss of a mother to very many. Her sisters are carrying forward the great work which she was called to lay down, entering into rest.

There are other points in the East to which reference might be made, but I have already written at greater length than I had intended, and I fear to make this too long.

The accounts of Friends' mission work from east, west, north and south are very pleasing and encouraging. The stirring words uttered at the Friends' School Conference at Philadelphia have been read here with great pleasure and interest. Their influence will reach, through the pages of the Review, far east of America, and may cheer the missionaries in those distant lands. With many kind regards,

I am thine sincerely,

ELLEN CLARE MILLER.

NORTH CAROLINA, 1st mo. 19.

. . . The Truth is liberal. It has its boundaries indeed, but these are not always where our feeble powers of vision would place them. How impossible, then, that we should be able to prescribe laws for others, which shall regulate all the minutiæ of their conduct. I entirely disapprove of latitudinarianism — it tends to the anarchy of ranterism—but there is another anarchy, in which there is *nothing* to *govern*, which results from narrowness, exclusiveness, conventionalism. We want neither a Church in confusion, nor a Church without members. The most desirable condition is that in which there is so much of life and so much of love, that a constant, steady and attractive influence is exerted, by which those who are without are brought within the fold; Christ the head, using the members for the building up of the Church, by a regular, healthy, normal process, so far as He chooses to use them. This is the ideal. It is well to keep it in view—but human infirmity too often prevents its realization. "The calm breeds the storm"—and to break through the lifeless formalism of His Church, God sends the blowing storm, because that Church is insensible to the breathings of the Spirit. The storm is not desirable in itself—indeed, it is full of danger, especially to unskilful mariners—but, *with skill*, the storm speeds the ship to her port, which she would never have reached in a calm.

I was glad to see the letter of J. D. in the *Review.* It did seem that he was permitted to realize something of the spirit of love and of power and of a sound mind. Good judgment has its place in religious matters. Common sense should be regarded, even in preaching—I say it reverently. It should be the hand-

maid of the Spirit. It would be a *blind guide*, but as it is enlightened, it recognizes enthusiasm here, and lukewarmness there. . . .

I am glad to see the Correspondence department enlarged. When the members of a family are scattered, epistolary interchange tends to keep alive their affection and interest. In somewhat the same way our interest in our Church and its prosperity is kept alive and intensified by reading of its work and condition in the various localities. Of course, much that is written must be rejected—the Editor must exercise his discretion—but there is a widespread desire to know what our members are doing. It is an omen of good, and should be gratified in a prudent manner. Some may thereby be provoked to love and good works. . . . . W. N.

N. Dartmouth, Mass., 1st mo. 23d, 1870.

It is one of the encouraging signs of the times in our beloved Society, that in *Friends' Review* unwavering confidence seems to be maintained on the part of subscribers; and while some may think that the days are being multiplied wherein "the prudent shall keep silence because it is an evil time," (Amos v. 13,) and others, with a similar feeling, may conclude that the Scripture admonition is being brought to bear,—"Take heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant," (Jer. ix. 4)—yet so long as proof is furnished of a united aim to walk together as children of our Heavenly Father, "forbearing one another in love," so long there will remain a hopeful sign that "God hath not cast away his people." And when his children can bear the truth in all its varied discipline, turning neither to the right nor to the left, how safe to "let every man prove his own work, and then shall he have rejoicing in himself alone and not in another."

I am always glad to hear the *Review* spoken of in terms appreciative, for we need such a paper to make us acquainted with things wherewith one may edify another. "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

I was glad to see the letter from Maria Fox on 1st page of No. 22. The experience of such as have learned to walk in wisdom's ways, and known the blessedness of both the early and the latter rain, tends to strengthen the faith of the believer in the pursuit of those things worthy to be told by one generation to another.

"*Truth made simple and clear as death approached*" very fittingly occupies a large space in the same number of *Review*. Would that one could incite another to read and re-peruse. "Let us consider one another to provoke unto love and good works," always careful not to substitute expression for experience, remembering that in the counsels of Infinite Wisdom "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Selected.

"ANTICIPATIONS."

And is the time approaching,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one fold?
Shall every idol perish,
To moles and bats be thrown,
And every prayer be offered
To God in Christ alone?

Shall Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore?
Shall all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day?

Shall all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest band of love?
Shall war be learned no longer,
Shall strife and tumult cease,
All earth His blessed Kingdom,
The Lord and Prince of Peace?

O long expected dawning,
Come with thy cheering ray!
When shall the morning brighten,
The shadows flee away?
O sweet anticipation!
It cheers the watchers on,
To pray, and hope, and labor,
Till the dark night be gone.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 31st ult.

Great Britain.—It appears that the claiming by the Crown of certain landed property belonging to the estate of the late George Peabody, was simply an amicable suit, designed to prevent any future difficulty in the matter. The land in question, 13 acres on the southern side of the Thames, had been purchased for the purpose of presenting it for the use of the poor in that part of London, but George Peabody died before the gift was formally completed. The Court decided that as an alien cannot legally hold land in England, the property lapsed to the Crown. It has since been made over to the Trustees of the Peabody Fund, and will doubtless be put to the use originally designed.

The cotton spinners at Wigan, Lancashire, to the number of 3000, are on a "strike." Miners in Cheshire, Lancashire and North Wales, have struck for the reduction of the day's work to eight hours.

France.—The strike among the operatives at La Creuzot is ended and quiet is restored.

Prime Minister Ollivier has addressed a circular to the government prosecuting attorneys, on the subject of the press. He says polemics are to be free, but attacks on the Emperor, apologies for crimes, attempts to turn the soldiers from their duty, matter that tends to cause disobedience to the laws, and all libels, are to be severely punished, especially the last, with heavy fines. He also enjoins great vigilance respecting political meetings.

A company has been organized at Paris, for making a canal across the Isthmus of Darien, and the capital, it is said, all subscribed. Four French bankers and several American capitalists are at the head of it. The *Panama Mail* of the 17th ult. published an account that a French engineer, who has been for some years engaged in explorations on the Isthmus, with a view to a canal, has discovered a new and comparatively easy route, which will require about 55 miles of canal, the remaining forty miles of the distance, by this course, between the two oceans, being composed of the channel of the river Tuyra. The highest point on the route is represented to be a little more than 150 feet above the level of the sea. Whether the French company referred to has any connection with this project, does not clearly appear.

Spain.—The proposition for the exclusion of the Bourbon family, in all its branches, from the Spanish throne, came before the Cortes for final action on the 24th ult., and caused an exciting debate. Gen. Prim opposed the proposition, declaring it unjust, but saying that his words were not intended particularly to favor the Duke of Montpensier. The proposal was rejected by a vote of 161 to 38.

The Duke of Montpensier, who was a candidate for a seat in the Cortes from Oviedo, at the election to fill vacancies in that body, is reported to have been defeated, his republican opponent being elected. The results of the supplementary elections were not fully known.

Italy.—It is asserted that the Pope has refused to receive the address of 137 bishops, protesting against the declaration of the dogma of Papal infallibility.

Switzerland.—In the Canton of Neufchatel, a complete separation of church and state has recently been effected. Hitherto, the property of the established (Protestant) church, though considerable, not being sufficient to pay all expenses, an annual tax has supplied the deficiency. Some time since, the Liberal party petitioned that this grant be suppressed; which was understood by the leading authorities, both secular and ecclesiastical, to be an attempt at disestablishment. The synod thereupon took up the matter, and fearing that the state might otherwise undertake to interfere in the church government, proposed to its subordinate bodies to accept the proposition. This was done by general assent, and both the Council of State and the Grand Council of the church have voted that no more state aid be given the church, and that the church be left to manage its own affairs. The decree, which awaits only formal ratification by a popular vote, is to go into effect the first of next year.

China.—It is stated that a citizen of Pekin, who has already imported two steam engines into that city, is about to make a tour of inspection through the principal work-shops and dockyards of Europe and America, with the approval and at the charge of the Chinese government, though not in any official character, for the purpose of acquiring scientific and mechanical knowledge. He will be accompanied by a former Custom-house official, (English or American), familiar with the Chinese, French and German languages, and by a number of well-educated young Chinese of the middle class, whom it is desired, as their talents and tastes may warrant, to apprentice in various dockyards, manufactories, &c., and to put in the way of acquiring engineering and mechanical science, so as to instruct their countrymen.

Hayti. — Information has been received that President Salnave, escaping, with a considerable force, from the fort near Port-au Prince, previous to its capture by the revolutionary forces, made strenuous but vain efforts to retrieve his losses. He was captured on the 8th ult. by the forces of Gen. Cabral, (one of the leaders of the party in the Dominican republic engaged in revolutionary movements against President Baez), and was delivered to the Provisional Government of the Haytian revolutionists. He was tried by order of these authorities, convicted of high treason and other crimes, sentenced to death and executed on the 13th. He was the leader of the revolution which overthrew President Geffrard, and succeeded to his position in 1867, but he had since been almost constantly engaged in a struggle with revolt against his authority.

Domestic.—Both branches of the Iowa Legislature have adopted the report of the conference committee on the ratification of the 15th amendment, thus giving the assent of that State to the measure. The California Legislature has rejected it. The whole number of States being 37, the number required to ratify the amendment is 28; 27 have already assented, (including New York, which has since assumed to revoke its action) and 4 have rejected it. The votes of Texas, Nebraska, and Georgia, will doubtless be soon given for it, and thus this great measure will be secured. The words of the amendment are as follows: "Sec. 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude. Sec. 2. The Congress shall have power to enforce this article by appropriate legislation."

The Legislature of Mississippi has elected as U. S. Senator, for the unexpired term of a former Senator elect who was not admitted, Hiram H. Revels, a colored man of intelligence, education, and high character.

In the Georgia Legislature, a Republican Speaker has been elected by the House, the members found ineligible on account of inability to take the test oath have been excluded, and those who had the next highest number of votes in each case were admitted instead.

A recent *N. Y. Tribune* published an account from Hamburg, Germany, of the intended departure from that port of nearly 200 Swedes, bound for Mississippi to engage in agricultural and other industrial occupations, under the direction of one of their own countrymen, who advances the whole cost of their journey from Sweden to their destination, to be repaid by their labor after arrival. The same person expects to send, during this and next month, 600 or 800 persons to that State, on the same terms.

Congress.—The Senators and Representatives elect from Virginia have all been sworn in. A bill for the admission of Mississippi, exactly similar to that passed in the case of Virginia, except that no oath is required of the legislators, was introduced in the Senate, by Morton of Ind., and referred to the Judiciary Committee, and two bills for the same object were introduced in the House. The House passed, by a vote of 174 to 14, a bill abolishing the franking privilege. It passed also a bill abolishing the office of Congressional Printers. The currency bill was discussed in the Senate without coming to a vote, up to the 2d inst. The Senate passed a bill appropriating $30,000 for the temporary relief of the destitute in the District of Columbia.

FRIENDS' REVIEW.

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From the Annual Monitor.

JOSEPH HOLMES,

Died at Brampton, in Cumberland, Eng., Eighth month 8th, 1869, age 39 years.

The death of this individual was very impressive, strikingly illustrating the solemn injunction of the Master whom he served, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." He had been but delicate in health almost from childhood; and for about three months was obliged from pulmonary disease to give up his business engagements, and seek to recruit his strength at his parental home at Lanerton, about four miles from Brampton. When the summons came, he had just returned, in apparently renewed strength, to resume his business. But only a few days afterwards, on Sixth-day, the 6th of Eighth month, he had a renewal of hemorrhage on the lungs; and on First-day afternoon, the 8th, this was succeeded by so sudden and increased an effusion, that suffocation was immediate, and he expired in the arms of a beloved sister,—"ready,"—"with his light burning."

Joseph Holmes was a striking example of devotedness in Christian labor under much bodily weakness. His very earnest desire to be diligent to instruct the young, to embrace every opportunity to reclaim the intemperate by counselling and pleading with them, and to visit the sick and suffering, often led him to exertions above his strength. The little country town of Brampton, containing a population of between two and three thousand, had been the scene of his labors for the last few years of his life. When seized with the final attack, he was in the act of ordering some seats, to fit up a room which he had engaged for the gratuitous instruction of his neighbors, and for holding little meetings of a religious character.

Very great was his desire to illustrate, by a consistent walk, those views of Christian truth which he had latterly embraced. His parents belonged to the Episcopal church, and he received but the limited education which a country school afforded. He had been received into membership with Friends in the Ninth month, 1867; and, when not prevented by illness, was a diligent attender with the small company at Sykeside Meeting-house, Kirklinton, a distance of seven miles from Brampton, where he was the only resident member of the Society. He regarded the perusal of the volume of our "*Doctrine, Practice, and Discipline*," as the chief means of leading him to the full adoption of our principles; and looked upon this work as embodying the most advanced illustration of practice and of discipline, required for a Christian church. On his application for membership, such was his humility and conscientiousness, that when a visit was paid him, he thought he had been too hasty, and wished his application to await longer consideration. To this the Monthly Meeting acceded, and in about two months the obstruction in his mind was removed.

During this interval, he addressed a letter to a Friend, expressive of his high estimate of our principles, and the reason of his hesitation. He spoke of his earnest desire and

hope to witness "the strengthening of the Society, and the sobering of other churches. The *letter*," says he, "if my prayer be granted, must go; but the *life*, the same in all the centuries, must revive. . . . My request for delay was merely that I might seek strength from God: and I trust very soon to rejoice in a more glorious victory, through faith in the Lord Christ, my Saviour and my all."

Joseph Holmes had previously been connected with, and highly esteemed by, both a Methodist and Independent Church; and after he withdrew from them in public profession and worship, he still retained a warm interest and affection for his former religious associates, and continued to teach in their Sabbath schools. He had frequently taken the position of an occasional preacher to those communities, and, shortly after joining Friends, he was occasionally engaged in our meetings for worship in a brief yet impressive testimony. In writing to a young man, a non-member, who was an habitual attender at our meetings, he thus expressed his views and feelings on such an engagement:—

"About duty, especially *public duty*, I would like to leave thee to thy Divine Guide. Assuredly His teaching will be right. Thou seest the course in which I am led. I have seldom to say anything publicly, and always very little. I am satisfied, however, that the little I have been led to do in this way, (foolishly as I felt I did it,) has been, and will be, fruitful. My chief labors have been in private. My chief concern has been my own family. A very humble work is given me, and I feel that in performing this, I am getting grounded in that love which is the best preparer for all high duty."

The following are also extracts from letters to the same correspondent:—

"About feelings, as to *trusting to feelings*, &c., thy remarks are consonant with my own. Some people seem to regard *elevated* feeling, and elevated feeling alone, as indicative of rightness of mind,—joy, and a happy frame, alone significant of the Christian's safety. This to me is silly. 'Blessed are they that mourn.' Our right feelings are the fruit of the truth operating upon our mind. When we know ourselves weak, worthless, lost, helpless, we are perhaps nearest help; and many a Pharisee exults in the self-conceited 'God, I thank Thee,' whom it would better seem to entreat, with eyes downcast, 'God be merciful to me a sinner.'"

"We are in great danger of studying the faults and supposed *faults of others*, without feeling a proper indignation about our own. To my thinking, the worst feature of our Society is, the probable number of members who don't *pretend** to have been converted. There are young people who, even in their labors, love amusement rather than the cross; and others who labor none at all. To awaken all such were a blessed thing. One great doctrine of many young Friends seems to be, that silent meetings are *a bore*. Now for a young man like thyself to bear constant witness against this false, childish notion, by uniformly attending meetings, even if they are mostly silent,—and also by privately showing the shallowness of those who are of a contrary mind,—would be as noble a duty as I can imagine God could lay upon any young shoulders. Of course, I am convinced that if thou hast not lost thy spirituality, *thou* considerest silent meetings *not a bore*, but a blessing." . . . . .

In some letters addressed to a Friend in the ministry, we find the following passages:—

"Oh! if all those called Friends were true waiters upon the Lord, how soon would it be seen that the despised Quakers are the depositaries of the Truth of God, and the holders of those principles which alone are able to change the character of mankind!"

"At the time when I was fully awakened to a sense of the truth of Christianity, I became a constant reader of the sacred Scriptures. The great complaint of one dear religious friend of mine at that time was, that I did not study the orthodox writings, such as *Wesley's Commentary and Sermons:* . . . . but the wealth of thoughts which I obtained from the Scriptures, tempted me still to continue the comparative neglect of even the great and good, whose works were tedious to me. By seeking my instructions from the pure fountain, I at that time acquired more breadth of view and originality of conception. In a very short time the discrepancies, which had formerly been stumbling blocks, were generally accounted for, and sceptical objections met."

(To be concluded.)

For Friends' Review.

PRECIOUSNESS OF THE PROMISES.

How unspeakably precious are the many promises of God to His believing children. In the darkest hour of trial, of affliction, he finds sweet comfort and consolation in them. When his bark is tossed upon the billows, and the storm seems almost ready to overwhelm, he hears the voice of the dear Saviour: "Peace, be still;" and all is calm. When beset on the right hand, and on the left, with discouragements and temptations, and almost ready to cast away the shield as though it had never been anointed, then comes the same blessed voice: "My grace is sufficient for thee." "I

*The writer here probably means, "don't profess that they are converted or changed characters."

will never leave thee nor forsake thee." And in the hour of deep affliction, when called to bid a last farewell to loved ones of earth, how then like a soothing balm are the comforting words of the dear Saviour: "In this world ye shall have tribulation, but in me peace." Yes, in Him *peace*. That sweet peace the world can neither give nor take away. With this how are hard things made easy, and bitter things made sweet! And in all, and under all, the humble, confiding believer in the Lord Jesus is enabled to rejoice in God, under a realizing sense and belief of His own blessed promise that all things shall work together for good to those who love and obey Him. And thus is he enabled, in this confiding hope and trust, to say: "Not my will, O God, but thine be done." Truly, then, how unspeakably precious are the promises of God to His believing children. And oh that we, who profess to be His believing children, may be enabled in living faith to lay hold on these blessed promises, leaving the things that are behind, and pressing forward towards the mark for the prize of the high calling of God in Christ Jesus. E. M. DORLAND.

Scipioville, First mo. 26th, 1870.

For Friends' Review.

THE WEATHER.*

Within the last few weeks much has been said about the "extraordinary weather." Yet that this long continued mildness of temperature in mid-winter is by no means unprecedented, an inspection of meteorological records abundantly proves. Watson, in his *Annals of Philadelphia*, gives many instances of seasons quite as mild as the present has proved hitherto.

Thus, under date of 1st mo. 27th, 1781:—"The winter thus far hath been remarkably mild, so that the earth has scarcely been frozen half an inch deep, or the smallest ponds covered with ice strong enough to bear a dog."

Again, in 1790, 1st mo. 1st:—"A charming day—no ice in the river, and no frost in the ground." 1st mo. 2d. "This day as pleasant as yesterday. Boys swam in the Delaware, and ships sail as in summer: flies common in houses." 2d mo. 7th. "Navigation stopped for the first time this winter." To the record of this year (1790) is added the remark: "An ancient female Friend informed me she remembered a similar moderate winter sixty years ago, in which the Delaware was not frozen."

1793, 1st mo. 18th. "The extreme temperateness of this season exceeds every winter remembered by the oldest inhabitants of Philadelphia, for now we have April weather."

1796, 2d mo. 9th. "The winter to this time the most moderate I remember for forty-five years. Very little interruption by floating ice."

1802, 1st mo. 15th. "Remarkably pleasant—wind southwest. No skating for the boys this winter. Not one cake of ice in the Delaware, and even the ponds are not frozen hard enough to bear for two days together."

The winter of 1827–28, in which snow and frost were almost unknown in this latitude, is doubtless distinctly remembered by many readers of the *Review*.

From my own weather memoranda I make the following extract referring to a winter thirty years later.

2d mo. 13th, 1858. "Navigation (of the Delaware) entirely unobstructed until this day, there having been scarcely any cold weather with the exception of a few days in the latter part of Eleventh month."

Those of us who are now anxious about the ice crop may find some encouragement in the fact that about a week after the above date in 1858, a great fall of snow was immediately succeeded by intensely cold weather, which continued with little intermission for two or three weeks, the average temperature at sunrise of three successive days (Second mo. 23d, 24th and 25th) being 6¾ degrees below zero, and the average of sixteen successive mornings, beginning with the first of the above days, being as low as 10 degrees above zero. On the 8th of Third month, snow fell to the depth of one foot.

Facts like those above given (and the number might be very largely increased) lead us to suspect that the "old-fashioned winters," of which we so often hear, were not on the whole very different from those yet fresh in our memories; and this suspicion is greatly strengthened by the additional fact that authentic records of severely cold weather and of snow-falls a century or more ago furnish no examples not matched in the experience of the present generation. The snow-falls of 1831, 1836 and 1857 have only to recede from the light of memory into the haze of tradition to take rank with the most celebrated "old-fashioned" snow storms, while the intensity of continuous cold in First month, 1857, is not equalled, indeed is hardly approached, by any thing that I find recorded in previous tables for our latitude. On the mornings of First month 23d, 24th, 25th and 26th, respectively, my thermometer at Burlington, N. J., indicated 8, 19, 10 and 16 degrees below zero: the average of the four mornings being 13¼ degrees below zero.

What modifications of climate are produced by the clearing off of forests, the extension of the area of cultivation, the draining of marshes and the spread of population, can only be

*This essay was meant to appear at an earlier date, but was accidentally detained in the printing office.—ED.

learned from a careful comparison of records running through a long series of years. Popular impressions on this point certainly go far beyond the truth. In the present century, as in the last, winters of great mildness and winters of extreme severity continue to occur, though no law of succession—no repeating cycles have been detected.

1*st mo.* 28, 1870. S. J. G.

CHANGING OTHERS' OPINIONS.

If others hold wrong opinions, our wish must be to induce them to adopt right opinions. But is it wise to attempt to secure this end by the method of attack? Let us ask any man to refer to his own experience. Were you ever convinced yourself by being attacked? When you were assailed, was not your first impulse to resist, and to shelter yourself as closely as possible within your old defences? You have heard the fable of the Traveller, the Wind, and the Sun. The traveller was enveloped in a thick cloak. The wind and the sun contended which of them could most easily induce him to lay the cloak aside. The wind made the attempt first. A furious storm came over the heavens, the trees were broken, the cattle were terrified, the cold sleet drove angrily across the plain. But the traveller drew his cloak more closely to him, and folded it round and round. And now the weather cleared. The landscape grew bright again. The sun's turn was now to make the attempt. As the warmth of the rays increased, the traveller gradually relaxed his hold. Each step made him feel that the cloak was more and more a burden: he laid it aside; and the sun had succeeded where the wind had failed. What could never have been done by violent attack, was easily accomplished by gentle persuasion. Barnabas (Acts viii. 26, 27.) at a critical time, not by harsh discussion, but by genial warmth, removed a prejudice.

People will differ without reason—will take unfavorable views of one another—*will think they are on opposite sides when they are not really on opposite sides.* When such a state of things is seen to arise, this is the great opportunity for those who occupy themselves in gossip and making mischief. But this is also the Christian's opportunity for making peace and promoting co-operation in good and useful works. Let the reader ask himself what he is in the habit of doing in such a case. . . . Whatever good we do in this way must be done, not by harshness and rebuke, but by sympathy and persuasion.—*J. S. Howson, in "Sunday Magazine."*

LANGUAGE WHICH IS "NOT CONVENIENT."

Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined woman or the most religious man. Try this practice a while, and you will soon have command of yourself.—*Hall's Journal of Health.*

MARGARET LUCAS,

(Concluded from page 371.)

Much of her time was spent in going about and doing good. Her frequent visits at the Union Poor-house, to read the Scriptures to its inmates, and to manifest a Christian interest on their behalf, will long be remembered. Her words of earnest counsel and entreaty, and her loving solicitude on account of the poor, as well as the simplicity and fervency of her prayers, on these occasions, were often very striking.

Amidst so much religious concern and active exertion for the welfare of others, it was instructive and cheering to those who knew her best, to mark the evidences of her own steady growth in grace, and a still firmer establishment in the truth as it is in Jesus, during the latter years of her life. The healthy development of her Christian character, and her strength to labor so diligently and perseveringly in the field of usefulness before her, were, no doubt, intimately connected with her humble walk with God, and the habit of frequent retirement for private reading, meditation and prayer; and there is good ground to believe that, blessed herself, she was made a blessing to many who came within the sphere of her influence.

An abiding sense of her Heavenly Father's providential care and kindness was a great comfort to her. In a time of deep anxiety she remarks: "It is well we cannot see into the future. I feel it inexpressibly sweet to be able to trust, and know that He doeth all things well." In reference to the words of a fellow-believer, on the loss of his wife: "Oh, that I may be enabled to bear it like a disciple of the Lord!" she writes:—24th of Seventh month, 1868, "How the simple faith of one Christian can animate another! Those words seemed to enter into my soul with such inexpressible sweetness, that I feel that He who is able to sustain in such an hour, is indeed worthy of our confidence and love."

On hearing of the death of a valued friend she remarks: "We have indeed lost one of our standard bearers, and it seems that he could be ill spared. But I think rather than yielding to undue discouragements, these solemn events should lead those who are left behind, whatever position they may occupy in the Lord's army, to press forward with increasing diligence, that the ranks may be filled up, and no advantage given to the enemy."

In the winter of 1868, her health, which had formerly been very good, gradually gave

way from the effects of a trying complaint. The London physician whom she consulted, considered it necessary that she should undergo a very critical operation. She received the information very calmly, and referring to it in one of her letters, she says:—"I suppose this would be thought to look rather formidable, dear E., but in a manner quite wonderful to myself, all fear and all care for the future have been taken away, and I am very happy, sweetly resting in the arms of Jesus. I feel this calmness is not of myself, but a verification of the gracious promise, 'As thy day, thy strength shall be.' And to Him who is near to help and support, be all the glory."

When able, she still attended the Mothers' Meeting. The following hymn she wrote for its annual tea. It breathes of peace and confidence, and shows how entirely she made herself one with its members:—

HYMN FOR OUR MOTHERS' MEETING, NEW TOWN, 1869.

"Happy faces smile around us,
Cheerful voices greet the ear,
With united heart and feeling
We again assemble here,
To desire for one another
Blessings in the opening year.

"We can tell of many tokens
Of our Heavenly Father's love;
Food and raiment, peace and safety,
Health and strength, His mercy prove,
With the blessed light and sunshine,
Beaming on us from above.

"And when trials crossed our pathway
Like a shadow dark and broad,
We have heard the gentle whisper,
'Cast thy burden on the Lord;'
And have found our sorrows lightened.
Simply trusting in His word.

"We may fearlessly go forward,
Ceasing not to watch and pray;
He who yesterday upheld us,
Is the very same to day—
And has promised He will ever
Guide His children in the way.

"Let us then each weight of sorrow,
Each besetting sin lay down,
Run our heavenly race with patience,
Looking unto Christ alone;
Purer faith and more devotion
Will receive a brighter crown.

"This sweet promise of our Father
Shall our New Year's Motto be:
Call on Me in time of trouble,
And I will deliver thee;—
And in humble, meek submission,
Thou shalt learn to honor Me."

On the 24th of Second month, she was with them for the last time. In bidding them all farewell, she asked for their prayers, and said:—"I hope to be spared to come back to you all again; but I can trust all things to my dear Heavenly Father, and I know that He doeth all things well. It may be I shall come back,—but it *may be* that before me rolls the dark river, that I may have to pass through. What then? It is all well; to me it will be all joy and rejoicing, and oh! may I meet with every one of you in Heaven." Then she pleaded for herself and for all at the mercy-seat, interrupted only by the sobs of all around.

Her anxiety to take no praise to herself was very instructive. In writing to her mother on the day before the ordeal, she says:—Third month 3d, 1869.—"Do not think that I am strong or brave, dearest mamma. On Second-day the enemy seemed to take occasion of the many outward encouragements that were brought to my notice, to tempt me to look to them for support, rather than to the strong arm alone: but I found I could not stand a moment. For a little while it seemed almost as if I were slipping off the Rock; but I knew I should not be allowed to fall, and soon all was peace again. I want Jesus to have all the praise. It seems to me as if I were *borne above* this trial, rather than having to *pass through* it; realizing how faithful are the promises of God, even to the weakest of His little ones."

On waking that morning, her first words to one who was privileged to watch by her side were, "Oh, such a sense of favor to-day;" and to the question, if it were peace, she answered, "More than peace,—joy!" When the time for the operation was come, she was perfectly calm, and said, "Now let us have one minute by the bedside, and I shall be ready." On rising from her knees, she said, "I am nearly at the top of the mountain now." Before she had thoroughly recovered from the effects of the chloroform, she murmured, "Dear Jesus." Then she asked, "Is it all over?" and on hearing that it was, exclaimed, "Oh, wonderful, wonderful! The top of the mountain is past now. Oh, it is all thanksgiving and joy!" Then she spoke of the Mothers' Meeting that was being held at the time, and said she thought much about it. Pain coming on, she lay very quietly and patiently: not one word of murmuring escaped her lips. At one time she said, "Dearie, I cannot speak much now, and I cannot think much; but what a comfort that I need not! I know Jesus is all in all, and that is enough."

It was fondly hoped that the operation, which appeared to be successful, might have been the means of restoring her to health, and that her friends might have been permitted to share her sweet society for years to come: but such was not in Divine ordering; and after some hours of comparative ease, sickness came on. Two nights afterwards she was weary and prostrate, her times of rest being very short, and her uttered prayer was, "Oh! Jesus, help me! Oh! Jesus, give

me patience!" The next morning, she said, "Dearie, if this sickness continues, I cannot last long. When the doctor comes, do ask him not to give me false hopes. I only want to be with Jesus. I should like to go. Poor papa and mamma! but they will be strengthened—we shall all be."

In the afternoon, she petitioned for patience, and said, "Do pray that I may be taken soon." Some time after, she said, "The sickness is very terrible; but it is all right,—it may be the *portal*. It is a discipline for some purpose: we may not know what it is, but we shall know some day. It is all well! all well! all well!" After the doctor had paid his last visit for the night, she asked, "Does he say it may be over soon?" and on being informed that twelve hours would very much decide it, a most heavenly smile lit up her countenance, making her poor, worn features look very beautiful. "Then to-day I may be with Him in Paradise. Oh, dearest, it is almost too much to believe. Do ask them not to detain me by their prayers. Tell the Mothers not to be discouraged about prayer. Their prayers were heard, although seemingly unanswered. We must ever say, 'Thy will be done.'"

In the very early morning her mother was summoned at her special request. Then she said, "Oh! I have had such a beautiful night! so beautiful! now I think I shall soon be gone." After saying farewell to a tenderly-loved friend, her sufferings were great, and she said: "Now I am in the greatest extremity, but Jesus will never leave me nor forsake me. I believe, dear, my prayer is answered. I have desired to be kept humble, and that Jesus may have all the glory; and I believe he has it." After a little while she spoke again: "Now the bitterness of death is passed. Jesus hath gotten me the victory." Soon after she said, "Dearie, tell me something very, very beautiful." Her friend softly repeated a few passages of Scripture, descriptive of Heaven, and then whispered, "Thy Saviour, who hath loved thee, and given His life for thee, will at last take thee to Himself, and thou shalt be His bride." "Nothing less, nothing less," were the last triumphant words, while her powers of thought were still under her control; and very soon after, in the early grey of the Sabbath morning, her soul rose free and unshackled from its poor mortal tenement, to be for ever with Him whom she loved so well.

PATCH OR NO PATCH.

"I would not go to Sabbath-school with that patch," said a proud girl to her brother. "I would rather go with the patch than not go at all," answered her brother.

Patch or no patch, what did his teacher care, who had hunted him up in his lowly home? *She* thought most of the little boy's soul. What did the kind superintendent care, who caught the boy's blue eye looking straight at him as he spoke, and was pleased to see it? Patch or no patch, he joined in the recitations as sweetly and heartily as better dressed boys did. No scholar recited a better lesson or behaved more properly in his class. Patch or no patch, *God* took notice that he was there. Patch or no patch, his Redeemer had died to save him, and now said to him in tender accents, "Son, give me thy heart." Patch or no patch, the Holy Spirit was hovering near to help him remember his Creator in the days of his youth, and choose this day the Lord for his portion. Patch or no patch, heaven had room for him.

A patch, you see, is no matter at all. Instead of being a disgrace, it is rather an honor, because it shows a boy has a kind and careful mother, anxious to do her best with the small means God has lent her. Never be ashamed of a patch.—*Xtian Press.*

For Friends' Review.

ASH GROVE QUARTERLY MEETING was opened at Ash Grove, Iroquois Co., Ill., 1st mo. 1st, 1870.

It was attended by twelve of the committee appointed by Western Yearly Meeting to set it up, also a committee from Vermillion Quarter, six ministers with minutes, and a number of other concerned Friends, and was an occasion of unusual interest. It is composed of Ash Grove and Onarga Monthly Meetings; both new, and one quite small. Onarga Monthly Meeting, held at Onarga, a new and enterprising town on the Illinois Central R.R., 80 miles south from Chicago, and four miles south from Gilman Crossing, has only one Preparative. It *was* of Wabash Quarter (Indiana Yearly Meeting) till set off to form part of this new Quarter. It is a hundred miles from the Quarter to which it formerly had to report.

Ash Grove Monthly Meeting, held at Ash Grove, 12 miles southeast from Onarga, has two Preparatives, Ash Grove and Glenwood. It is sixty miles from Vermillion, the Quarter to which it formerly belonged.

These two Monthly Meetings, so near together, and so far removed from any other body of Friends, received the privileges conferred upon them, and entered upon the duties assigned them, in their united capacity, on New Year's day, 1870, with a feeling of joy and gratitude, which the cold, bleak, blustering weather we had on the prairie that day had no power to abate.

The names of the committee in attendance are as follows: William E. Morris, Dayton Hodson, Joseph Furnas, Joseph N. Taylor,

David Hadley, Elwood C. Siler, Ornon Bond, Asenath Clark, Esther Harvey, Sarah M. Hadley, Anna Mills and Bathsheba Sanders. The names of the ministers with credentials: Isaac Jay and John Allen, of Indiana Yearly Meeting, and Asenath Clark, Dayton Hodson, John Howard and John Folger, of Western.

Ornon and Margaret Bond were companions to Asenath Clark; Luke Thomas accompanied Isaac Jay; Joseph Furnas, of Fairfield, was companion to Dayton Hodson, and Jonathan Hockett to John Allen. Besides these, Mary Ann Thomas, of Marion, William F. Harvey, of Plainfield, and others, were present, whose Christian sympathy was precious and encouraging.

By a number of our dear Friends, the Gospel, in its fulness was preached, and the grandeur and beauty of the Christian character clearly delineated. Much sympathy was expressed for those who are raising the standard of Truth in the outposts of Society. We were feelingly exhorted to keep near the Shepherd, and fervent petitions were offered for our preservation and enlargement.

After these solemn services, the request of Ash Grove and Onarga Monthly Meetings, and the minutes of Indiana and Western Yearly Meetings, in the case, were read. The request was, that a Quarterly Meeting might be established. Said Quarterly Meeting to be composed of Ash Grove and Onarga Monthly Meetings, and to alternate between them. To be held on the first Seventh-day in the 1st, 4th, 7th and 10th months; at Ash Grove in 1st and 7th, and at Onarga 4th and 10th months. The Meeting of Ministers and Elders to be held on Sixth-day preceding, and the following First-day to be a part of the Quarterly Meeting, and all at 11 o'clock; and to be known by the name of *Ash Grove Quarterly Meeting of Friends.* We were then informed that this request was granted as proposed.

The Quarterly Meeting was accordingly established, and placed in the hands of its members, by William E. Morris, one of the committee. Jonathan Owen here remarked that it was the custom of Friends to hold their meetings for business, select, but if any present not in membership with us wished to remain from proper motives, they might make request to the care-takers for the privilege of doing so. The Clerks for the day, Henry White and John T. Morris, and Lucinda White and Martha Bales, being already at their respective tables, the shutters were closed.

The minutes of our Friends was read, and a cordial welcome extended to all our visitors.

The state of Society was considered, and the benefits of unity and Christian fellowship earnestly commended.

Our beloved aged Friend, Asenath Clark, desired us to cultivate the spirit of meekness and love, and in meetings for business to remember *all* our sisters; said she thought the custom of appointing a few, and often the same ones every time, on all committees, was a source of weakness in our Society; mentioned that she had been acquainted with meetings where this was the case, to such an extent, that those selected to bear the burdens of the Church were burdened at the repetition of their own names, while others, with equal talents and worth, were left to conclude that they were not needed for any service at all. Several interesting items of business were gone through in both meetings. The Extracts were read and appreciated, but the London General Epistle and some other matters were deferred, that the counsels of our Friends that were present with us might have place in their stead.

After a long and interesting session, in which the loving presence of the Lord was felt, causing some covenants to be entered into, vocally, and many, we trust, silently, the meeting adjourned to meet at Onarga, on the first Seventh-day in Fourth month next, if consistent with the Divine will.

The meeting on First-day morning was large, and a powerful sermon was preached by our Friend Isaac Jay.

A Youth's Meeting, by request of Dayton Hodson and John Howard, was held in the evening, which was a season of heavenly favor.

Thus were spent, at Ash Grove, the 1st and 2d days of the year 1870, a time that cannot cease to be remembered by any that were there with feelings of love and gratitude to the munificent Giver of all good gifts.

Onarga, Ill. JANE E. WEEDEN.

A MERE APPRENTICESHIP IS NOT GOOD EDUCATION.

Whatever system of tuition is solely adapted to enable the pupil to play a certain part in life's drama, whether for his own earthly advantage, or for that of any other man, or community of men, is a mere apprenticeship.

A *good education*, on the other hand, looks primarily to the right formation of the Man in man, and its final cause is the well-being of the pupil, as he is a moral, responsible and immortal being.

But, because to every man there is appointed a certain ministry and service, a path of prescribed duty, a work to perform, and a race to run, an office in the economy of Providence, a good education always provides a good apprenticeship; for usefulness is a necessary property of goodness.

The moral culture of man, and so much of intellectual culture as is conducive thereto, is essential to education. Whatever of intellectual culture is beyond this, should be regarded as pertaining to apprenticeship, and should be apportioned to the demands of the vocation for which that apprenticeship is designed to qualify.

A man whose education is without apprenticeship will be useless; a man whose education is all apprenticeship, will be bad and therefore pernicious, and the more pernicious in proportion as his function is high, noble or influential.—*Hartley Coleridge.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 12, 1870.

PRESENT THE TRUE MOTIVE.—It were well for all who seek to win souls, who administer the discipline and enforce the laws of the Church, to consider well what *motive* is the most strongly operative upon human minds. To ascertain this, perhaps the readiest solution of the question is to refer to our Pattern. "While we were yet sinners Christ died for the ungodly." Was there ever persuasion or incentive offered that could compare with this? It is perhaps safe to assume that no one was ever terrified into salvation. By fear and dread many have been awakened to feel the necessity of fleeing from the wrath to come: but "fear hath torment;" torment does not excite love, and love stands first in the catalogue of the fruits of the Spirit, and is *followed* by joy and peace. When the soul is alarmed and conscious of its vileness, then how precious the free offer of redeeming love —what a motive it presents, and how it melts the hard heart which grew more stony under fear. One of the Psalmists said: "While I suffer thy terrors I am distracted." Job, deeming that the rod of chastening separated him from God, exclaimed in bitter misery: "Let not His fear terrify me!" Again he pleads in the bewilderment of anguish: "Thou scarest me with dreams and terrifiest me through visions,—so that my soul chooseth strangling and death rather than my life." This discipline was to test Job's uprightness, not to convert him by scaring him into piety. And when Paul said: "Knowing the *terrors* of the Lord we persuade men"—he did not present terror as a motive, nor use coercion for suasion. When he would move men's souls, he said: "I beseech you by the mercies of God"—"I beseech you for the Lord Jesus Christ's sake and for the love of the Spirit" —"If there be therefore any comfort of *love.*"

The word fear is repeatedly used in Scripture, not as referring to painful dread, but as a result of love to God which makes men fear to do wrong, *because* they love His righteous law. "The fear of the Lord is to hate evil." Prov. viii. 13. "In the fear of the Lord is strong confidence." xiv. 26. "The fear of the Lord is a fountain of life." xiv. 27. "The fear of the Lord tendeth to life; he that hath it shall abide satisfied, he shall not be visited with evil." xix. 23. Fear in this sense is not that which is cast out by perfect love, but is a result of it—is not the dread of punishment from a hard master, but the fear of doing anything that would grieve a good and loving Father. Such fear can reign whilst the acknowledgment is made, "His banner over me is love."

We turn then to love as the motive which God in Christ presents, and which His servants and ambassadors should hold forth to allure souls to obedience, holiness, peace and safety. It shows the strongest possible argument for forsaking sin. Infinite Condescension states the terms upon which he will treat with aliens and rebels: "Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow." In stating His argument, He strikes reason dumb, and it is not the intellect which surrenders, but the *heart*, melted with amazing goodness. The intellect cannot grasp the munificent offer, but the heart appreciates the glorious fact that "God is love"—and that "love is of God." How wonderfully beautiful the working of the poet's rule:

"Love, and love only, is the loan for love."

Loved by Infinite Purity whilst we were foul with sin and enemies to Him, it is strange that any can withhold responsive love. Yield this, and it is returned in blessed measure to our own bosoms. "If any man love me, my Father will love him."—"He that loveth me, shall be loved of my Father, and I will love him and will manifest myself unto him."

Love, then, is the most powerful motive, lever, argument, antidote, that the Church

can employ. Well may the query be brought home to every heart and every congregation, whether this holy emotion, this godlike quality of soul is preserved. "This commandment have we from Him: that he that loveth God love his brother also."—"He that loveth not, knoweth not God, for God is love." "If God so loved us, we ought also to love one another." "If we love one another, God dwelleth in us, and His love is perfected in us." "He that dwelleth in love, dwelleth in God, and God in him." Love is the master harmony of the Church. Faith works by it—it worketh no ill to its neighbor, and thus there is inexpressible comfort in it. It is the substance of the first, the second, and the new commandment. It is "the fulfilling of the law"—he who hath it, "abideth in the light and there is none occasion of stumbling in him."

Love, in its true and Scriptural sense, means not the good fellowship which often exists between worldly men, forming a strong tie, but one which

> "Time can change, or Fortune steal,
> Or Falsehood disavow."

The Evangelist describes it in its genuineness: "Herein is love—not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins. If God so loved us, we ought also to love one another." Here we see a sublime inference drawn from the sublime origin of the most precious emotion, the purest and most effective motive that can influence the human soul. Traceable directly to Deity,

> "A ray from off the everlasting throne,"

it ought to actuate all our conduct. Its importance was appreciated by Paul when he prayed for his friends, that they, "being rooted and grounded in love, might be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God."

Oh! that the Church everywhere would learn the lesson well of "forbearing one another in love"—loving one another "with a pure heart fervently." What a remedy for envy, jealousy, evil surmisings, sectional differences! Ephraim would not envy Judah, nor Judah vex Ephraim. The axe would be laid at the root of self-righteousness, and each would prefer others to himself. Is an offender to be brought back?"—win him in the "more excellent way" so exquisitely praised by Paul. Have the ninety and nine broken out of the fold and gone astray?—treat with them after the loving pattern of the New Testament. "We beseech you by the mercies of God." "We are ambassadors for Christ—as though God did beseech you by us, we pray you in Christ's stead—be ye reconciled to God."

Did we always make admonitory visits to delinquents in humility, in unfeigned love of their souls for Christ's sake, considering ourselves lest we also be tempted, we should be preserved from bruising them, or driving them farther from the right way, and we might be instrumental in winning them back. "He that winneth souls is wise," and there is an inexhaustible treasury of wisdom from which every one that rightly asketh can receive liberally without being upbraided for the beggary. Is not love the mighty charm "which every joint supplieth," by which the Church being compacted "maketh increase of the body to the edifying of itself in love?"

Let all Christians then warm and expand their hearts with the sunbeams of the dear Saviour's love, and with this genial and irresistible heart-glow, say to the loiterers in the world's highways—"The Lord hath need of you:" and thus with gentle constraint "compel them to come in." This will be far more effectual than fulminations of rebuke, and stern, logical argument to show that sin is sinful, which the offender against the order and peace of society already knows. The strongest demonstration that the course complained of is unjustifiable and wrong may be less effectual than the earnest words from loving men: "The Lord direct your hearts into the love of God." "Count him not as an enemy," says Paul," "but admonish him as a brother."

Is There any Growth in the Truth Amongst You?—In olden time an affirmative answer to this significant query was no doubt generally sent up from subordinate to superior meetings. The stream of convincement was such that almost everywhere additions

were made to our membership, confession was made with the lip in our gatherings by "young men and maidens," and a constant succession was known of chosen and anointed ministers. Why was this query expunged? It were a sad confession that it was because there was no longer a manifest growth to report. If we find that it has pleased the Lord again and very peculiarly to visit this people, to pour out His Holy Spirit upon them, to bestow upon the assemblies of the Church life and power that can attract seeking souls and enable Friends to say to those who are sin-sick, "Come with us and we will do you good,"—is this which gave encouragement and joy to our fathers to occasion alarm and doubt?

Growth in the Truth! This blessing has been vouchsafed. Instrumentality has been employed in bringing it to pass, but the cause resides not in the instruments, nor to them does any portion of the praise belong. How fitting the words of our correspondent: "May we ever be clothed with humility and thanksgiving!"

Thirteen Quarterly Meetings of Friends will be held this day. We have been impressed with a solemn sense that large numbers of our fellow professors, called together from widely-scattered localities, will simultaneously wait before the Lord, seeking a qualification to enter, in His fear, upon the transaction of the affairs of the Church. Dwelling quietly under this feeling, a fervent desire is entertained that the adorable Head of the Church may graciously condescend to be to these assemblies of His people "for a crown of glory and a diadem of beauty," and that His love, wisdom and power may so predominate that his ever-excellent Name shall be afresh exalted, his Spirit poured out upon the several congregations, and that very many souls, quickened according to His word, may be enabled to thank Him, take courage, and walk and run in the way of His commandments, with His Word for a lamp unto their feet.

New Jersey.—Numerous humane citizens of our neighboring State are making strenuous efforts for an additional asylum for the insane. The one already established is a model one, and its management under Dr. Buttolph has been most judicious. But, notwithstanding the enlargement of the buildings, the accommodation is now found to be inadequate for the demand. Consequently a large number of insane persons have to be provided for at the County Poor Houses, where the provision for them is insufficient, and it is painful to witness the results. Curative treatment in these cases is out of the question, and the necessary confinement is unattended with such care as ought to be observed in reference to their personal comforts. This afflicted class of our citizens are entitled to delicate and tender treatment. They are capable of much enjoyment, and their sufferings are often unnecessarily increased. The Institution at Trenton proves that New Jersey knows how to sympathize with and provide for them. When the present Asylum was built, it was thought to be ample, and now that it is filled beyond its proper capacity, and hundreds of applicants are excluded, it is hoped that the generous sympathies of the Legislators will promptly meet the increased necessity.

Education in North Carolina.—Pursuant to notice, a meeting of Friends of Philadelphia was held in Arch St. Meeting-house on the evening of Fourth-day, the 2d inst., to afford to our dear Friends Joseph Moore, Allen Jay and Francis T. King an opportunity of presenting the subject of Education in North Carolina. All of these Friends were heard with deep interest. A brief, condensed narrative was given of this interesting work since the war of the rebellion, of the necessity which resulted in the formation of the Baltimore Aid Association, and of the efforts and relief extended through that organization. It was shown that Friends of North Carolina are very desirous to be self-reliant, and that great readiness has been manifested to make every possible sacrifice to furnish their children with schooling without calling upon their northern Friends for further assistance. It was expected (both by themselves and by the Association) that they would by this time be able to carry on the excellent schools which have been established, the Superintendents of Education and of Agriculture to be still furnished to them for a few years. But the un-

precedented failure of crops for several successive years has defeated their reasonable expectations, and the earth failing to yield remuneration for the toil and cost of culture, they are utterly unable of themselves to school their children, and in many cases even to give them sufficient clothing and food. Many Friends are able (with much self-denial) to pay *in part* for tuition, and they cheerfully contribute to the extent of their ability; but without continued aid a number of the schools must cease, and many of those who are the hope of the Society for future years must remain uneducated. The picture presented was truly affecting, and a deep impression was made. It was felt that the Society of Friends cannot afford to neglect North Carolina—that it is of great importance that the testimony of Truth for which our Friends have nobly endured persecution and trials should be sustained in that portion of our land. To continue the scholarship to the end of the present scholastic year is of great importance, and without fresh aid it is out of the power of our Friends to effect this:—hence the meeting which has just heen held, and which may be pronounced a success. A committee, consisting of the following Friends, was appointed to obtain subscriptions:

David Scull, Jr., Richard Richardson, Anthony M. Kimber, James Whitall, Robert B. Haines, *Germantown,*) Isaac Stokes, (*Woodbury,*) Richard T. Mott, (*Burlington,*) John C. Allen, Thomas Elkinton, Joshua L. Bailey, Thomas Williamson, John W. Biddle, Samuel Allinson, (*Yardville, Mercer Co., N. J.,*) Wm. Smedley, Wm. C. Longstreth, Joseph B. Cooper, Philip P. Dunn, (*Trenton,*) Ann L. Jones, Hannah W. Scull, Hannah Newhall, Jane S. Warner, Lydia Cadbury, Anna B. Collins, Deborah W. Cooper, (*Woodbury,*) Sarah M. Taylor, Catharine W. Bacon, (*Salem, N. J.,*) Mary L. Warrington, (*Cinnaminson, N. J.*) Treasurer, Marmaduke C. Cope, 1312 *Filbert St., Philadelphia,*

It would be kind if Friends in various neighborhoods would anticipate the call of the committee thus appointed, by forwarding to them contributions for this worthy object. Whilst some will feel it their duty to give much out of their abundance, let not those whose means are limited withhold such smaller sums as the promptings of their hearts and the intimations of a Saviour's love shall make them willing to bestow. There are between 3000 and 4000 children, (half of them our members,) to be educated. With the help which we ought to render, this can be thoroughly and very cheaply done, and the investment will be vastly more productive of good than many a much vaunted charity. "He that giveth to the poor lendeth unto the Lord."

Endowment for N. Carolina Boarding School.—We commend to general attention the proposal of S. D. Coffin. It is highly important that the Yearly Meeting School at New Garden be sustained and elevated as a High School that shall give tone to the educational movement in N. Carolina and Tennessee. If Friends will respond to this appeal, (which emanates from Indiana,) a most desirable object will be reached, without a large expenditure of money by any one.

Appeal for Hungry Freed People.—Our Friend E. M. Dorland, under date 1st mo. 26th, encloses $5.00 from himself and from four others. In reading the *Review* of 1st mo. 22d, his heart had been touched by the affecting account given by A. H. Jones of the suffering and even starving condition of some of the freed-people, whilst we are in the enjoyment of so many rich blessings from our Heavenly Father. E. M. D. says:

"It occurred to me to propose that every subscriber to the *Review* would enclose to the Editor one dollar, or more, as the Lord has prospered them, to be by him immediately appropriated for the purchase of bread in those parts where the most suffering exists. What is done should be done without delay, and I believe the blessing of the Lord will rest upon the effort."

Should this suggestion be responded to, the Editor will gladly confer with judicious Friends and endeavor to make the best disposition of the means forwarded. The feeling which prompts the suggestion is in harmony with the teaching of the beloved and loving Evangelist: "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Wm. Robinson and Henry Binns.—Our dear trans-atlantic Friends are expected to be at Yonge Street Quarterly Meeting (*Ontario*) on the 24th inst.

MARRIED.

At Friends' Meeting, Smithfield, Ohio, on the 22d of Twelfth month, 1869, Harvey Thomas, of Delaware Co., Pa., to Lydia S., daughter of Mark and Sarah V. Willits.

At Friends' Meeting, Pickering, (Ontario,) on the 14th of Sixth month, Wm. V. Richardson, son of James and Elizabeth Richardson, to Sarah, daughter of Gervas and Hannah Cornell; all of Pickering Meeting.

On the 16th of Twelfth month, 1869, at Friends' Meeting, West Union, Morgan Co., Indiana, Enoch Moon, of White Lick Monthly Meeting, to Mary Allen, of the former place.

DIED.

DOUGLAS.—At Wilmington, Clinton Co., Ohio, in the 11th year of his age, George Gifford Douglas, son of Robert Walter and Margaret Ann Douglas; a member of Wilmington Monthly Meeting.

TOMLINSON.—At Marlton, N. J., on the 10th of Eleventh month, 1869, Rachel H., wife of Wm. I. Tomlinson, and daughter of James Hilyard, in her 21st year; a member of Burlington Mo. Meeting.

TITUS.—In Brooklyn, N. Y., on the 4th of First month, 1870, Bertha, youngest daughter of Edmund and Esther C. Titus, aged 4 years.

COSAND.—Near New London, Howard Co., Ind., on the 10th of First month, 1870, Peninah Isabel, infant daughter of Benjamin P. and Sarah A. Cosand, members of Honey Creek Monthly Meeting.

TERRILL.—At the Deaf and Dumb Institution, Hamilton, Ontario, on the 7th of Twelfth mo., 1869, Joseph John Gurney Terrill, son of Esli and Hannah Terrill, in his 31st year; a member of Cold Creek Monthly Meeting. He had been for five years a teacher of the deaf and dumb, and was a public advocate of the cause of this class of persons. The *Lindsay Advocate* bears a warm tribute to "his quiet earnestness, truthfulness, integrity, and kindly, unselfish disposition;" also to his ardor in scientific pursuits, and his high standing as an ornithologist. During his illness many pious and comforting expressions, addressed to his relatives, full of concern that they and his children might so live as to be admitted into rest, evinced his preparation for the peaceful close which awaited him. The Hamilton *Evening Times* speaks of his funeral as largely attended and "conducted after the manner of Friends"—when after impressive ministry by a Friend, a strong tribute was borne by the President of the Asylum, and pious exhortations delivered by several others.

STUBBS.—By accidental drowning in Mosquito Creek, Iowa, on the 23d of Eighth month, 1869, Lindley H., son of Isaac and Charlotte Stubbs, in the 22d year of his age; a member of Indianapolis Monthly Meeting. He was a pious youth, and his numerous relatives and friends have a consoling trust that through mercy his peace was made, and the end of existence attained.

STOVER.—At Norwich, Province of Ontario, on the 30th of Tenth month, 1869, John W., son of Albert C. and Betsey W. Stover, in the 30th year of his age; a member of Norwich Monthly Meeting. From childhood he was earnest and thoughtful—his manhood gave proof of continued stability and promise of increasing usefulness. But the Lord seeth not as man seeth. Assisting at the erection of a barn, he was crushed by a falling beam, and lived only twelve hours after the injury. During the greater part of this time he was conscious, and able to converse freely with those around him. His stricken widow and many friends, while they mourn his early death, sorrow not as those without hope. He left behind him abundant evidence that with him all was well.

WINN.—In Muscatine, Iowa, on the morning of the 25th of First month, 1870, Elliott Winn, son of Thomas and Annabella E. Winn, in the 29th year of his age; a member of Springdale Mo. Meeting. His youth was one of great uprightness and stainlessness of life; yet, while in health, he was brought to feel the insufficiency of these to save, and to seek as the foundation of his hopes the mercy of God in Christ Jesus. During his sickness of upwards of two years the work and power of Divine Grace were increasingly evident. His natural clinging to life was exchanged for a longing to depart and be with Christ. From a discipline of deep wading and proving of faith, he emerged into clearness of spiritual vision, and peacefulness of trust, and brightness of hope. Patience, manifest from the first, was marked in the enduring of great distress at times towards the last. Two days before his death he dictated the following words: "I desire to bear my testimony to the goodness of our Heavenly Father, and to the truth of His promise—'My strength is made perfect in weakness.' I feel the Everlasting Arm to be underneath, and a joyful and assured hope that through the merits and mercy of our Lord Jesus Christ, clothed in the spotless robe of his righteoueness, an entrance will be granted me into His presence with exceeding joy. On the redemption purchased for us by the blood and suffering of this dear Saviour rest all my hopes." When his mind seemed wandering and his language incoherent near the close, he spoke of the "river" and the "banks," and said, "There will be light." And among his last expressions was—"Let me go, for the day breaketh!"

CORRESPONDENCE.

New Vienna, O., 1st mo. 31st, 1870.

My dear friend W. J. Allinson:—This is a day of great visitation to the Church. I rejoice to hear what I do of the Lord's work in other parts, as reported in the *Review* from week to week. May we hear from all parts of Zion that she is arising from the dust of the earth, and appearing in her *beautiful* garments.

Since my last letter, published in No. 17 of the *Review*, more than one hundred have applied for membership in two Monthly Meetings in our Quarterly Meeting (Fairfield.) Sixty-six were received into membership at Newburg Monthly Meeting this month. Forty have applied to Fairfield Monthly Meeting. This has been the result of a week's meeting in each place. We are now in Wilmington, the county seat of our county. We have been holding meeting for two weeks past in the largest hall in town, which is filled to its utmost capacity, and many cannot gain admittance; twenty have applied for membership, and the Church is greatly revived and comforted. All these meetings have been held with the sanction and unity of the Church. Great love and harmony prevail amongst us.

Our Quarterly Meeting was held last Seventh-day—one thousand present. I never experienced a greater manifestation of Divine power in a meeting. May we ever be clothed with humility and thanksgiving. May the Church everywhere accept the proffered visitation of our dear Saviour's love. Pray for us.

J. H. Douglas.

For Friends' Review.

TO THE ALUMNI AND FRIENDS OF NORTH CAROLINA BOARDING SCHOOL.

All through the West we find those who have received their education at the above-named Institution, owing to it in a great measure their success in life. There are others who, though they may have been neither teachers nor pupils at New Garden, have always felt a deep interest in the prosperity of that school. To these FRIENDS and former PUPILS of this Institution, and to all interested in the cause of education, the following thoughts are presented:

First. Is it not of great importance to the Society of Friends in North Carolina, and even to the whole Church, that this school should be kept in a prosperous condition? Every one at all acquainted with the condition of things in that State would certainly answer affirmatively; because just now there is an opening in the South for a great work on the part of our religious Society. To do this work effectively, and to retain the reputation for education which the Friends of North Carolina have already attained among their fellow-citizens, it is necessary that they should have an institution of a high grade in their own State.

Secondly. The blight of slavery and the desolation of war have left the people of the South generally so poor that they are unable to provide for the education of their children beyond the mere rudiments. Even now the school at New Garden is struggling between life and death.

Thirdly. To enable it to accomplish the work for which it is designed, there should be an endowment fund, so that the benefits of the Institution may be more widely diffused. To effect this endowment, a number of Friends have agreed with myself to pay annually from ten to twenty dollars each to the Superintendent of the School for a series of ten years, to create a fund, (the interest of which only is to be used,) making, if we can get three hundred persons thus to obligate themselves, from $30,000 to $60,000, which will place the school upon a permanently secure basis.

All who take an interest in education wherever found are invited to consider this proposition, and if they decide favorably, send their obligations, together with the first year's instalment, to Jonathan E. Cox, New Garden, N. C., who will account for the same, and, together with the Trustees, place the amounts as they are received at interest. We also invite all interested in education, and in this Institution especially, to meet some evening to be designated, during the next sessions of Western, Indiana and North Carolina Yearly Meetings, to consult together how best to promote the interest of said school; and it is expected that some Friends from North Carolina Yearly Meeting will be in attendance to present the situation of the school and the prospects of Friends in North Carolina. SAMUEL D. COFFIN.

Bloomingdale, Parke Co., Ind.

From Hall's Journal of Health.

"POWER WANTED."

Taking up the Philadelphia *Ledger*, I saw these advertisements: "Power Wanted;" "Wanted, a building, with power;" "Wanted, a third story, with power." Then: "To rent, a building with power." The more I thought of it the stranger it appeared. About one hundred years back, James Watt, a Scotch mechanic, discovered that one cubic inch of water, when turned into steam, would occupy a space of 1,660 cubic inches, the real genie. Thus this hidden power was brought to light; occupying such a small space that many, on entering a mill, ask the question, where is your power? This power will drive a sewing-machine, or piles in the earth, a hundred heavy laden cars from the Atlantic to the Pacific Ocean, or the Great Eastern, the largest vessel in the world, against wind and tide, and still the cry is heard daily, "Power Wanted." Who wants power? The writer does, the seeker wants it, the class-leader and his class, the exhorters, preachers and bishops want more power. Oh, for stretching forth the hands of faith, while looking for the promise of the Father! Thank God, we will have it not many days hence. "Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me." Holiness is a power. Oh, for the gift of power for greater usefulness! Give us the faith of a little child, the faith of a wrestling Jacob, and hear the Master say, "Oh, seeker, great is thy faith, be it unto thee even as thou wilt."—1 Cor. 4: 20. For the kingdom of God is not in word, but in power. TOWERS.

SUNFLOWERS AS DISINFECTANTS.

Experiments in France and Holland have shown that sunflowers, when planted on an extensive scale, will neutralize the pernicious effects of exhalations from marshes. This plan has been tried with great success in the fenny districts near Rochefort, France; and the authorities of Holland assert that intermittent fever has wholly disappeared from districts where the sunflowers have been planted. It is not yet determined what effect the flower produces on the atmosphere; whether it generates oxygen, like other plants of rapid growth, or whether, like the *coniferæ*, it emits ozone, and thus destroys the organic germs of miasms that produce fever.—*Journal of Chemistry.*

THE AIR WE BREATHE.

In ordinary breathing, a man takes into his lungs, at one inspiration, about a pint of air. It enters pure, and is returned so destitute of life, that if it were immediately re-breathed, without the admixture of other air, the man would die on the spot. This out-breathed air is loaded with the impurities and wastes of the system, which have been reduced to a vapory and gaseous state, and carried to the lungs in the blood, where an exchange takes place; the pure air imparts its life to the blood, and the blood loads it with its death, to be freighted out of the system, which is thus kept in healthful working order.

But if the air taken into the lungs is not pure, it fails to take the proper proportion of impurities out of the system; hence these impurities increase, rendering the blood more and more impure every day; making it thicker and thicker, until it is almost too thick and black to move at all; and in this state it clogs up, accumulates, causing ailments, named from the parts affected. If this clogging up takes place in the brain, it causes apoplexy; if in the bowels, it is called dysentery, or bloody flux; if in the lungs, it causes congestion, or pneumonia, or lung fever; these three dangerous maladies being essentially one and the same.

The importance, then, of being out of doors every day as much as possible, can scarcely be overrated. But to derive the highest advantage from breathing an out-door air, the person should exercise enough to keep off a feeling of chilliness, but not so much as to cause unnatural breathing—that is, too fast or too deep.—*Hall's Journal of Health.*

YOUTH'S DEPARTMENT.

"NO-ACCOUNT JOHNNY."

BY M. E. SANGSTER.

"No-Account Johnny" had had a hard time all his life. He was a poor black boy, so homely and dirty, and ragged, so nearly idiotic, that few people would look at him twice. He lived with a French dyer, who had taught him how to stir the vats at a certain time every day, and who gave him in return enough corn-bread and bacon to keep him alive. A damp, ill-smelling cellar was the place where he spent his days, and his nights were passed in an equally repulsive attic. To dodge a blow, to tell a lie, to eat, to sleep, to be glad in a vague sort of way, when the sun shone on him warmly, these were all the accomplishments of poor "No-Account Johnny" Long.

Christmas, with its green boughs and its gifts, went by, and brought no gift to him. He did wish, as he heard the other boys tooting away on their tin horns, that he had one, but as he could not get one by wishing, he contented himself with turning somersaults on the pavement. An unfortunate miscalculation, and he lay bruised and unconscious at the foot of the cellar-steps.

Aunt Lizzie, the washer-woman, at the end of the court, took him home to her poor little house, and took care of him till he was well again, for in the fall he had broken his arm. Her children went to Sunday-school, and one of them brought his teacher to see Johnny.

"Well, my poor little fellow," said the gentleman, looking with pity on the thin face, clean now, through aunt Lizzie's care, "I see you are sick; what's your name?"

"No-Account Johnny!"

"Johnny! well, Johnny, do you know that Jesus loves you?"

"Never hearn tell of the Mister, I'm no account. Reckon he don't know me! Missis says I'm no account, nohow!"

"But that is a mistake, my boy. You are of great account. You have a soul that can never die. Did you never know that?"

"No," shaking his head, "I don't un'erstand, Mister."

"Was anybody ever good to you, Johnny?"

"Nobody, but aunt Liz. Aunt Liz's done been good."

"Well, Jesus is better than aunt Liz. Jesus is God. He died for you! He lives up there among the stars! He loves you, poor No-Account Johnny. Think of that."

The teacher went away. At the door old aunt Lizzie thanked him for coming, but said:

"It's of no use, sir, to teach that boy. He a'nt right here," tapping her forehead.

"Ah! aunt Lizzie, our blessed Jesus can make him understand," said Mr. Allen, as he went away.

After a few weeks, Johnny was able to go back to the dyeing establishment. The first Sabbath after, however, he lost his place, for he refused to work, and astonished his master by saying that he was going to Sunday-school. Thither he went, and walking up to Mr. Allen, said:

"Here I am! Tell me more 'bout Jesus; I've found out a heap since you told me 'bout him, and I'm going to be Jesus Christ's Johnny, now. No-Account Johnny's gone off altogether."

Nobody could tell how it had happened, but that magic word "Jesus" had done wonders for the little heathen. "He loves me," he had said to himself again and again, and then he had listened, with that unlocked heart, to every word he heard about Jesus, and had learned a great deal. "No-Account Johnny" became one of the best scholars in the little mission-school.

Never despair, my friend, when you would work for Jesus, though the material be poor. One kind word may accomplish great things, if uttered in Christ's name.—*S. S. Times. Norfolk, Va.*

WHO SHALL ROLL AWAY THE STONE?

"And they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre?' And when they looked, they saw that the stone was rolled away."—Mark xvi. 3, 4.

What poor weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe;
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And in joyous song outgushing,
Rise, with rapture, Lord, to Thee—
For before the way was ended.
Oft we've had with joy to own,
Angels have from Heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to cause us pain;
Ofttimes in the feared to-morrow
Sunshine comes—the cloud has flown—
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make a wiser, better choice;
Drink the wine of life with gladness—
God doth bid thee, man, rejoice.
In to-day's bright sunshine basking,
Leave to-morrow's fears alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—*Selected.*

THE WORSHIP OF NATURE.

BY J. G. WHITTIER.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar-curtains of the hills
Ars sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain,—
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 7th inst.

Great Britain.—A vote of the shareholders of the Anglo-American Cable Company, taken on the 1st inst., resulted in a majority in favor of the proposed amalgamation wiih the French Cable Company.

On the 1st inst., the government took possession of the various telegraph lines of the kingdom, to be connected with the Post-office Department and subject to its regulations. Telegraphic messages are allowed to be prepaid by stamps, and deposited in certain receptacles, whence they are collected in the same manner as letters. The new system is reported not to work satisfactorily as yet, complaints of delay and error having multiplied since the change; but improvement may be expected soon to take place. The government, under the provisions of the law providing for this change, paid $726,000 for the cable connecting England with Germany, via the island of Norderney.

The movement for the abolition of university tests has been renewed vigorously. A large meeting was held at Plymouth on tne 4th inst., at which resolutions looking to that end were unanimously adopted. Other meetings are to be held elsewhere.

A member of Parliament from Dundalk has announced his intention of demanding Parliamentary investigation of the condition of the imprisoned Fenians.

Half of the cotton mills at Wigan, recently stopped on account of a strike among the operatives, have resumed work.

The Indo-European Telegraph Company has just completed a line from London direct to India. This line is composed partly of land wires and partly of submarine cable, and runs via Berlin, Warsaw, Odessa, Teheran, through the Persian Gulf and Indian Ocean, to Bombay, Madras, Calcutta, &c. It is announced that after the 14th inst. messages will be taken from stations in the United States at the following rates in gold: To Kurrachee, for 10 words $8.10, for 20 words $12.38; to stations west of Chittagong, (in Hindoostan, long. 92° E.), 10 words $9.24, 20 words $14.75; stations east of Chittagong, 10 words $10.25, 20 words $15.25; every additional 10 words or fraction thereof at one-half the 20 words' rate. Another line also exists, passing through Asiatic Turkey, and an additional submarine line is about to be laid from Bombay to Suez, for laying which the Great Eastern has been dispatched to India, and its arrival at Bombay has been announced within a few days. From Suez, connecions will be made with the countries of Western Europe.

France.—In the Legislative Body, on the 2d, the

proposition by a member, that the Presidents of the Chambers have the right to demand an armed force, when necessary, to insure the freedom of their deliberations, was debated. Two members, in their speeches, recalled the fact that a similar demand was made in the Chambers ten days before the *coup d'état* of 1852, but was then rejected. After an exciting debate, the proposition was rejected.

In the case of Rochefort, no appeal having been taken, the sentence becomes final, and the defendant has been notified to surrender himself to the authorities. The official journal publishes a decree removing Leverrier, the eminent astronomer, from his office as Director of the Imperial Observatory, for taking action, as a member of the Senate, inconsistent with his duties as an officer of the government.

The French Minister of the Interior, recently, on an application by an English company for the privilege of laying a telegraph cable from Algiers to France, replied in effect that all monopoly in such cables would be abolished, and that henceforth even private parties will be at liberty to lay them.

Holland.—Agents for an American company have obtained from the Dutch government a concession for the landing of a cable on their coast.

Italy—The Pope has announced that he will hereafter decline to participate in the controversy respecting the dogma of infallibility.

A paper published in Rome, apparently of a semi-official character, recently contained a remarkable article, in which, referring to menaces against the Council's establishing decrees contrary to modern ideas, it declared that if governments make laws at variance with the decrees of the Council, their subjects will not be held to observe them, and to exact obedience to such laws would be odious tyranny. If governments separate Church from State, they must expect terrible revolutions to overthrow them.

Africa.—A letter has been received in London, from the captain of a vessel belonging to the British navy, stationed on the African coast, giving a report that Dr. Livingstone had been burned as a wizard by a chief in the interior. The telegram from England does not state the source of his information. As previous reports of the death of this eminent traveller proved false, we may perhaps hope that this one will also be shown to be unfounded; but time alone can decide.

China and Japan.—At the request of American and European merchants engaged in business in China and Japan, the U. S. Postmaster General has directed that after the 1st of Fourth month next, letters and other mail matter originating in China or Japan may be conveyed by the United States mail steamers, between Shanghai and Japanese ports, at 6 cents per half-ounce for letters, 2 cents each for newspapers, other printed matter 2 cents for each 4 ounces or fraction thereof; between different ports in Japan, letters 3 cents per half-ounce, printed matter the same as in the other case. The postage is to be prepaid by stamps, obtainable from U. S. Consuls or consular agents, or on the steamers. This arrangement does not affect the rates from the United States to China or Japan.

Domestic.—The President has issued a proclamation announcing the exchange of ratifications of the additional articles to the treaty previously existing with China, which were concluded by the Burlingame embassy at Washington in 1868. They declare that the concession to foreigners of the privilege of residing or trading in certain parts of China, shall not be construed to give to any Power or parties hostile to the United States, the right to attack American citizens or their property in such places, nor shall they make any attack on such parties there; allow the Chinese government to appoint Consuls in the United States; stipulate for reciprocal liberty of conscience, for mutual freedom of migration, and prohibition of transportation to or from either country without consent of the parties removed, for the enjoyment by citizens of each nation in the country of the other, of the privileges of the most favored nations, (this provision, however, not conferring naturalization,) of the advantages of public educational institutions and the right to establish schools. The U. S. government disclaims all right or intention to intervene in the domestic administration of China in relation to the construction of railroads, telegraphs, &c., but agrees, if the Chinese government shall apply for facilities in introducing such improvements, to designate suitable engineers to be employed by that government.

The statement of the public debt issued on the 1st inst. showed a total excess of debt over cash in Treasury of $2,444,813,288.92, a decrease in the last month of $3,933,684.39, and since 3d mo. 1st, 1868, of $80,649,971.09.

The Senate of New Jersey has rejected the 15th amendment by a vote of 13 to 8. In the Senate of Kentucky, on the 7th inst., a resolution of ratification was introduced. A motion was made to lay it on the table, but on the suggestion that such a course appeared like a mere evasion, it was withdrawn, and the resolution was referred to a committee. The Legislature of Georgia has ratified the 14th and 15th amendments, and adopted the fundamental conditions required by the reconstruction acts. This action completes the number of States required for the ratification of the 15th amendment.

The decision of the majority of the U. S. Supreme Court in the cases argued before it some time since, involving the constitutionality of the legal tender act of 1862, was delivered on the 7th inst. by Chief Justice Chase. The effect is that so far as the law attempts to provide a legal tender for the payment of debts existing *before* its passage, it is unconstitutional, and such debts must be paid in gold and silver. It decides nothing relative to contracts made after the passage of the law. Three Judges, Miller, Davis and Swayne dissented, affirming the constitutionality of the law, holding that the requirements of the government, at the time of its passage, made the legal tender clause a necessary and proper measure to enable it to carry on war, raise and support armies, borrow money and pay the debts of the United States, and that it was for Congress, not the Court, to determine the degree of this necessity.

Congress.—The Senate passed the currency bill on the 2d inst., and on the 5th, one authorizing the Secretary of the Treasury to withhold moneys due any State which may be in default in the payment of interest on any of its bonds held in trust by the United States. The census bill, and that abolishing the franking privilege, were discussed but not disposed of. A resolution was agreed to, amending the rules of the Senate so as hereafter to consider Indian treaties in open session, except those transmitted by the President for confidential consideration. In the House, G. W. Booker, another member elect from Virginia, was sworn in. A bill was passed for the admission of Mississippi, similar to that for Virginia, and also the bill for temporary relief for the poor of the District of Columbia. A resolution was adopted to pay the family of the late Secretary of War, Gen. Rawlins, one year's salary, less the amount paid him before his death.

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THE CRUCIFIXION.

BY JOHN G. WHITTIER.

Sunlight upon Judea's hills!
And on the waves of Galilee—
On Jordan's stream and on the rills
That gather to the sleeping sea!
Most freshly from the green wood springs
The light breeze on its scented wings;
And gaily quiver in the sun
The cedar tops of Lebanon!

A few more hours—a change hath come
Dark as a brooding thunder-cloud!
The shouts of wrath and joy are dumb,
And proud knees unto Earth are bow'd.
A change is on the hill of Death,
The helmed watchers pant for breath,
And turn with wild and maniac eyes
From the dark scene of sacrifice!

That Sacrifice!—the death of Him—
The High and ever Holy One!
Well may the conscious Heaven grow dim,
And blacken the beholding Sun!
The wonted light hath fled away,
Night settles on the middle day,
And Earthquake from his cavern'd bed
Is waking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And, ghastly with the seal of death,
They wander in the eye of day!

The temple of the Cherubim—
The House of God—is cold and dim;
A curse is on its trembling walls,
Its mighty veil asunder falls!

Well may the cavern-depths of Earth
Be shaken, and her mountains nod:
Well may the sheeted dead come forth
To gaze upon a suffering God!
Well may the temple-shrine grow dim,
And shadows veil the Cherubim,
When He, the chosen one of Heaven,
A SACRIFICE FOR GUILT is given!

And shall the sinful heart, alone,
Behold unmoved th' atoning hour,
When Nature trembles on her throne,
And Death resigns his iron power?
Oh, shall the heart—whose sinfulness
Gave keenness to His sore distress,
And added to His tears of blood—
Refuse its trembling gratitude?

OUR LORD JESUS CHRIST.*

"Ye call me Master and Lord, and ye say well, for so I am."

A distinguished evangelical author, who has recently passed from a long life of laborious service in his Master's cause, to his everlasting reward, testifies as the result of a careful review of God's dealings with man in all ages of the world, that "While no age has been so dark, no time so corrupt in doctrine or in manners, as not to have sent forward from Earth to Heaven a tide, albeit a slackened tide, of souls ransomed from the evils of the world, yet at moments of its history, and as with a sudden swell, it is as if the portals of Paradise were thrown wide open, and as if the plains of that region were to be made glad with the arrival of hosts of spirits, safe housed," among the innumerable company already there.

May we not hope that such a happy moment is now dawning on the Religious Society of Friends; and while it would seem as if especial "times of refreshing from the presence of the Lord," were already realized, in a measure, among them, yet surely it cannot be pre-

* One of the Essays read at the Bi-monthly Conference of the First-day School Teachers of Philadelphia on the 9th inst.

sumptuous to believe that if this portion of the Christian Church shall remain faithful and prayerful, it will yet see a still brighter and more glorious day of Divine visitation.

Let us all be thankful that the celestial portals have been opened for a little space, and that a waft of Divine love and life has been breathed upon our fainting hearts. Many seem aroused to press earnestly forward through the open gates of salvation; and many more, like the dreamer on seeing the Pilgrims enter and beholding their joyful welcome, are led "to wish themselves among them."

The work is the Lord's: when He shuts no man can open and when He is pleased to open the door no man can shut it.

Our part of this work is, evidently, to close in with these offers of mercy; to accept this great salvation for ourselves; to seek earnestly for our especial commission and service therein, and then faithfully to discharge it, in the fear of the Lord. There is however another essential, though perhaps at first sight less evident, duty for us all; and that is, so far as we are concerned, not to let the work be marred on the wheel, and to guard against any unscriptural or unauthorized expressions, or interpretations of Divine truth.

In the undoubted revivals, with which some other branches of the Christian Church are at seasons favored, there is often very much intermingled that evidently proceeds from mere emotional excitement, and a zeal not according to knowledge; and thus reproach is brought upon the cause of Truth, many turned aside, who might otherwise have been gathered, and the real progress of our Lord's kingdom on the earth hindered, instead of promoted, by the whole movement.

One of the most dangerous tendencies of this uncontrolled emotion is found in the familiarity that is too frequently indulged in, with the name of our Holy Redeemer.

The title "Jesus," given to Him by the angel, "because He should save His people from their sins," seems now to be adopted very frequently, as the name by which we may freely address ourselves to our Infinite Lord and Saviour, who, having ascended up on high, now sitteth at the right hand of God.

Even, at times, in speaking of His excellent name, a rapturous sort of fervor and a familiarity are indulged in, which are often mistaken for evidences of Divine love and favor, or of especial nearness to His Heavenly kingdom.

Now there is no ground nor warrant for this mode of address in the Holy Scriptures, and "these are they which testify of Him."

It may at first sight seem a startling and perhaps a doubtful assertion, but it is believed to be a correct one, that there are but two instances recorded in the New Testament, where our Lord and Saviour, even when personally on Earth, was addressed by the title "Jesus."

One of these is an undoubted omission of record in the Evangelist Mark, who narrates that a blind man, on hearing that Jesus of Nazareth passed by, cried out, "Jesus, thou Son of David, have mercy on me." Matthew, in narrating the same incident, speaks of two blind men, who cried, "Have mercy on us, Oh Lord, thou Son of David." Both Evangelists agree in stating that the blind men addressed our Saviour as "Lord," in reply to His searching and compassionate enquiries.

The only other instance, and in fact the only clear one on record, is that of a "man possessed with a legion of devils," dwelling among the tombs, exceeding fierce, who exclaimed in torment, at sight of our Lord, "What have I to do with thee, Jesus, thou Son of the most High God?"

It is a remarkable fact that although the Evangelists Matthew, Mark and Luke, each relate the same incident, with some variations in the narrative, they all agree in their testimony to this irreverent and forbidding adjuration. Nor do they anywhere record a more touching and wonderful story of Infinite mercy and compassion, than their statement that this wild demoniac was afterwards found worshiping at the feet of his Lord and Saviour, clothed and in his right mind; and that he was at length solemnly commissioned to "Go and tell how great things *the Lord* had done for him." It may be objected to the view here sought to be presented, that in recording the life and miracles of our Lord, the Evangelists generally speak of Him by the title which the Angel was divinely commissioned to announce as His name.

A moment's consideration, however, will clearly show us that no authority for Christians so to address their Lord and Master, can be drawn from the appropriate use of that name in the historical narrative of His personal career while on Earth.

It was necessary, for the fulfilment of prophecy, as well as for the assurance of our salvation through His name, thus to identify clearly from His miraculous birth,—throughout His life of service and suffering,—up to His wonderful death and resurrection,—"the man, Christ Jesus," through whom "is preached to us the forgiveness of sins," with the Lord of life and glory, by whom and for whom the worlds were made, and who shall Himself judge us at the great day of final account.

As the Apostle John so clearly testifies, "These things were written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name."

It will be observed, however, that this very Apostle, although designated as "the disciple

whom Jesus loved," even while privileged to lean on his Saviour's bosom, durst not address Him otherwise than as "Lord."

The Apostle Peter, though full of impetuous zeal, which often brought upon him his Master's rebuke, yet never presumed on his favor by any familiar address. Whether seeking to walk with Him on the Sea of Galilee, or astonished at the miraculous draught of fishes, or overshadowed at the transfiguration on the mount, or on that memorable occasion, after our Lord's resurrection, when the disciple was so lovingly encouraged to make a three-fold confession of the Master he had thrice denied, he always reverently addresses Him as "Lord."

So with the unbelieving disciple Thomas. The very sight of the proofs of his risen Saviour's identity, with him who had died upon the cross, awakened the touching and reverent response—"My Lord and my God!"

Nor was this acknowledgment of His divinity and Lordship confined to His disciples. It was so with those upon whom His miracles were wrought. Indeed a recognition of His Divine power and nature seemed a pre-requisite to that faith which our Saviour always required of those who besought His assistance —and which He always immediately rewarded by granting the mercies desired.

The poor leper cried out, "Lord, if thou wilt, thou canst make me clean"—and without a moment's delay came the healing touch, and the gracious response: "I will,—be thou clean."

The Roman centurion worshipped Him, saying, "Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed;" and the man was made whole from that very hour.

The father of the lunatic boy kneeled down saying, "Lord, have mercy on my son"—and the child was immediately cured.

It is needless to multiply these examples; but it is impossible to turn from this branch of our subject without recalling the marvellous confession of the dying thief upon the cross.

Our blessed Redeemer seemed indeed to be left unrecognized and alone. One of His disciples had betrayed Him, another had denied Him, and all had forsaken Him and fled.

The weight of the world's iniquities was upon Him, and even His loving Father had hidden, for the moment, his face from Him. Yet, though the multitude mocked Him, and the Jews sat down to watch Him there, exclaiming: "He saved others, himself he cannot save"—this poor criminal, amid all the agony and shame of that dark hour, was mercifully permitted to recognize, and availingly to call upon his Saviour: "Lord, remember me when thou comest into thy kingdom!" While eternity lasts, the gracious answer that came from those dying lips will never cease to be remembered with adoration, not only by that ransomed sinner, but by tens of thousands since, who have likewise called, in their final extremity, on the same merciful Lord and Saviour.

Thus far we have only considered the deeply interesting subject of the personal addresses to our Lord when in His prepared body upon earth. There are a few occasions of special revelation of Himself, however, recorded in the subsequent narratives of the New Testament, where it is possible to trace on the part of his followers, the same reverential acknowledgment of his Divinity and Lordship, after his resurrection and ascension into glory.

One of these was at the death of the martyr Stephen, when "looking up steadfastly into Heaven," he was permitted to see "the glory of God, and Jesus sitting at the right hand of God." And when the multitude stoned him for faithfully declaring the vision, he poured out his life in that touching petition, which, like the prayer of the dying thief, has since been adopted by thousands: "Lord Jesus, receive my spirit!" So with the young man who was consenting to his death. When suddenly there shined round about him a light from Heaven, and he fell to the earth at the sight of the Saviour whom he had ignorantly persecuted, trembling and astonished, he cried out: "Lord, what wilt thou have me to do?"

Again, in the last vision of the Apostle John, on the Island of Patmos, when He, who declared himself to be the "Root and the offspring of David, and the bright and morning star," closed the Revelation with the solemn warning: "Surely I come quickly"—how joyfully yet reverently does the loving disciple respond: "Amen — even so — come Lord Jesus!"

Let those who are in the habit of otherwise addressing their glorified Redeemer, ponder well these examples, and then for a moment consider how startling and irreverent would now seem to them a proposal to take away from the record of those occasions the title—Lord,—so universally accorded to him.

If we return now to the practice of the Apostles, and of the early Christian church, after the memorable baptism of the Holy Spirit had fallen upon them in fulfillment of our Saviour's promise, we find a remarkable change in the manner of speaking *of* their ascended Lord. Peter proposes to select a substitute for Judas Iscariot, from "those men which have accompanied us all the time that the Lord Jesus went in and out among us."

Ananias lays his hands on Saul, with the words, "The Lord, even Jesus, that appeared unto thee on the way, hath sent me that thou may'st receive thy sight." Peter declares that "God gave to the Gentiles the like gift as he did unto us, who believed on the Lord

Jesus Christ," and again expresses the assurance that "through the grace of the Lord Jesus Christ we should be saved, even as they."

Paul and Silas told the trembling jailer: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." The Apostle Paul "everywhere testifies, both to the Jews and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ!" He declares to the Ephesian elders, that "he counts not his life dear unto himself, so that he might finish his course with joy, and the ministry he had received from the Lord Jesus, to testify the gospel of the grace of God." Again, he urges them to "remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Finally, he proclaims in the house of Philip the Evangelist, his willingness to "die at Jerusalem for the name of the Lord Jesus;" and the record leaves him at Rome, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

It is needless to follow this chain of evidence through the various epistles to the early churches. The Apostles Paul, Peter, James, John, Jude, all thus reverently speak of our Lord and Saviour in almost countless instances.

And shall we, who have not enjoyed the privilege they had been favored with, of personally communing with their Lord and Master, and of learning His will from His own divine lips, shall we now claim a freedom of access, and a familiarity of address, which his chosen followers never presumed to adopt? Are there really any new heights of spirituality, or depths of love, to be attained by such a practice?

Let those who profess to think that they have gained some increased fervor of feeling, by thus cultivating what they term a greater nearness, and a more intimate personality of relation to their Saviour, once try the Apostolic usage in this respect, and see whether an earnest and reverent desire to hallow His excellent name would really result in any diminution or estrangement of His love. We are told that "all men should honor the Son even as they honor the Father;"—that "His name is above every name," and "that at the name of Jesus, every knee must bow and every tongue confess to the glory of God the Father."

In view of these solemn declarations, and also remembering that the very terms of salvation are recorded to be "That thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him from the dead;" in view also of that great day of final account, when the Lord Jesus shall be revealed in flaming fire as the Judge of the whole earth, would it not seem to be a more fitting, as well as a safer course, for His followers, in all ages, to adhere to a scriptural and authorized mode of expression in regard to their personal relations to our Holy Redeemer?

Would not such an habitual reverence be rewarded by a larger attainment of that peace, and a more mature growth in that "grace," which are promised "to all who love our Lord Jesus Christ in sincerity." T.

JOSEPH HOLMES.

(Concluded from page 386.)

Speaking of certain preachers who had come to Brampton, he says:—"I have observed with great pain the exceeding weakness of their system. Oh! what a terrible thing it would be for Christianity, if its promulgation were entrusted to such as these. While they put the Divine Mystery into a formula easily comprehensible by a school-boy, they labor to agitate, excite, and terrify; and there is not a passage of reasoning to a volume of declamation and invective. One lesson, however, they have taught me,—may I remember it!—they have taught me to feel ashamed of my indifference. If these teachers are very imperfect, I must aim at a higher, purer, stronger method."

After a time of retirement from ill health, he thus writes to another Friend:—"It is now, I think, about a year since those steps were taken by which our acquaintance began. . . . . That year has been marked to me by many tokens, that it is no vain thing to serve the Lord, or to seek after God. I may indeed be thankful. I am now a member of the only Society I ever believed to be formed according to the dictates of Christ. I have gotten some victories—rather, God's power has held me up, in spite of all the bad forces that have assailed me. I can now rely upon Him. I can feel

> 'O how stupendous was the Power,
> That raised me with a word!
> And every day, and every hour,
> I lean upon the Lord!'

I have many, many things I might declare, and I think not weary thee. I have doubted whether my expectation of prolonged life might not be delusive. My seclusion is, I believe, of God. I trust I shall yet praise Him. He blotteth out my sin. I trust I shall yet, through His unspeakable grace, see His power reduce many bold-faced enemies under Him. For the present, this desert is my place. I expect to see it bloom through His power, in answer to my prayer."

Thoughts on the Power and Efficacy of Prayer:—"I quite agree with thee that it is Prayer that is wanted. Among the injunctions of our Lord to His disciples, there is a

preponderance of those which propose heart-searching and supplication, over those in which public effort is enjoined. . . . In thy last letter there was something like an inquiry as to my thoughts about the need of Prayer. . . . I am afraid to parade *myself* in these things, for even when I have felt a duty in testifying about my belief and practice, I have thought that afterwards my testimony has been unwontedly falsified, by a period of powerlessness. It seems as if the Master would have me to do certain things, and not talk about them. I am convinced that the most effectual method of hindering the work of God, is to neglect Prayer. I am conscious that one might preach half a dozen sermons a day, and if Prayer were thereby or otherwise hindered,—the Evil One would be served. The '*I will be enquired of*,' to me is absolute. Before all preaching is Prayer; and through this alone, *that* can be sanctified, and rendered *dutiful* and effectual."

The following thoughts seem to have been penned in view of future Gospel labors, and the dedication they might call for.

"I have been thinking of what is *especially* required of those who are identified with the cause of Christ, as *proclaimers of the Gospel.* No mere human equivalents, or attempted equivalents, can make up, to a true servant of Jesus Christ, the complete sacrifice he must make of all things—houses, lands, brethren, &c.; the nearest affections of his manhood not excepted. As I look at what is before me, if my life, prolonged, continue to require it,—I realize a sense of a cross to what I most naturally delight in,—sensual enjoyments, ease, self-will, even popularity. To do His will, no question must be asked, as arising from what others are or have been allowed. 'Thou canst not follow me now' (*i. e.* to this violent death:)—I weep at the too great truth, the self-abasiug truth, of that statement. But that glorious, righteous ambition, if I may give it that name, (which praise would poison —which only exists in the death of self-glory) —I hope I may say I feel; and as if the gracious remainder of the Lord's promise to Peter were, after all my worthlessness, for me—'Thou shalt follow me hereafter.'"

The isolated position in which Joseph Holmes lived, far removed from his friends, in lodgings, is thus feelingly portrayed during a season of deep religious exercise and infirm health.

"I am not wise enough to feel assured which is best, to remain in my present, or to fall into another sphere. Of course it must be left unto the Great Director and Governor of all things. I hope I shall not fail to seek for the end He puts before me. God, my Saviour, is holding my steps. As thou observest, I have no one here to seek comfort from, or counsel of. But, so far am I *now* from regretting this circumstance, that my soul is almost ready to break forth into singing before Him, who *will be* my comforter, and alone my counsellor! Oh how slow one is to take up the strong, blessed meanings of the Perfect Mind! Here was I, sometimes fretting, forsooth, because my circumstances were unique in trial, because I was buried as in a living tomb. . . . When, however, I consider the matter, and after many falls and sufferings,—I find that all this danger and death is but to teach me watchfulness, care, —and, above all, abstinence from human help. Never was fool so disposed to seek human sympathy, and never was any so often wrong in seeking for confidential friendship. This was a weakness in me. So to reduce this weakness, the Almighty Teacher cuts off wholly my soul from human conversation, and compels me to commune with Himself alone."

It seems to have been the abiding prayer of this devoted invalid, that he might be honored by some work being given him, by his Heavenly Master: yet with humble acquiescence if his prayer were not complied with. He expressed these feelings in a few stanzas, of which he says: "The sentiments are true to my experience, although the expression of them may be very lame."

A PRAYER.

"O Thou who sav'dst me from the bad estate,
To which I fell before I knew Thy Name,—
My sacrifice ariseth very late,
And I have feared the forfeit of all claim
To mercy. I have thanks to Thee to give,
That I am not apostate evermore!
In humble joy the while on earth I live,
Thee, Saviour God, I worship, I adore!

"My work below,—my mission unfulfilled
So long,—I mourn. Around me, all untilled
My portion of Thy vineyard—weedy, bare,—
(Like, and in memory of, my graceless past,—)
Dismays me. Canst Thou not?—O wilt Thou spare
My life! and cause the feeble flame to last,—
Till the rank growth be slain in and around
My soul,—and blessed fruits of grace abound.

"If cleaner hands than mine Thy work must do,
I yet will own Thy judgments ever true.
'*Twas mine*:—but my neglect hath robbèd me!
My talent if to better use Thou place,
I own it to be right:—yet let me *see*
The good work done—I ask no more of grace.

"If I, forgetful of the trying trust
By Jesus given,—(the keeping of my soul
In patience,)—yield to fitful, childish lust
For work, perhaps unfit,—do Thou control
My wayward heart. If e'er a wish should rise
'Before a new home doth my soul surprise,
Let me accomplish some great work for Thee,'—
Transform it, Lord! let my petition be,
'Let me not hinder this great work of Thine,—
My will subject,—of work no more be mine!'

"My space of ground shall be no more untilled,
For while *Thou* work'st, my mission is fulfilled.
I shall not die till I have done, *in Thee*,
My work on earth, whatever it may be."

To those who witnessed his daily walk, as we have stated, Joseph Holmes appeared very far from being a negligent or slothful servant. Even on the morning of his decease, he had been assiduously employed in a labor of love. The 14th chapter of John's Gospel had been read on the previous evening at his request, and we reverently trust that his inheritance is now one of those "many mansions," prepared for the ransomed, purified, and faithful.

EDIFYING COUNSEL.

[A Friend who attended the late Yearly Meeting of North Carolina offers the following for insertion, with the hope that it may be profitably read by many of us—particularly the part in reference to non-attendance of week-day meetings.]

Minute of Advice from North Carolina Yearly Meeting of Women Friends, held by adjournments from the 8th to the 12th of Eleventh mo. inclusive, 1869, embracing the exercises of the meeting during the investigation of the state of Society.

Dear Sisters,—While gathered at our annual feast enjoying the owning presence of the Great Head of the Church, the bread being blessed and broken and handed forth to us by the Lord's anointed servants, the dear absent ones have been tenderly remembered, and many prayers have been raised for them.

The state of Society was brought before the meeting by the reading of the queries and answers, from which we find many deficiencies yet existing amongst us, which elicited much pertinent counsel from concerned friends, who earnestly entreated us to be faithful in the discharge of every duty.

The subject of the attendance of mid-week meetings was a subject of deep concern, and mothers were exhorted to be faithful in this important duty—taking their children with them; and when it is impossible for them to attend, they were advised to collect their families and spend a portion of time in waiting upon the Lord: in thus doing, a blessing would rest upon them. And when any are absent from meeting, we were recommended to visit them and inquire the cause, telling them they were missed, and encourage them to renewed exertions to attend, even though there be difficulties to overcome; remembering the injunction, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Mothers were solemnly reminded of their duty to their children, while they have them under their care, collecting them daily and reading to them a portion of the Scriptures, which are able to make wise unto salvation, through faith in Christ Jesus; and praying for and with them as the spirit giveth utterance, pointing them both by example and precept to the Lamb of God which taketh away the sins of the world: the parents being comparable to those of old, to whom the talents were given, and of which they must give account.

The subject of education called forth earnest entreaties from our own friends and from those of other Yearly Meetings, that we might not let the work fall, though it cost the sacrifice of many of our present comforts, believing that it is the work of the Lord, and that the future welfare of our country and church depends upon the right education of our youth. And the youth have been earnestly entreated to give their hearts to the Saviour in the morning of life, to keep on their watch, with their lights trimmed and burning, that their influence over their associates may ever be on the Lord's side.

And now, in remembrance of our many blessings and great responsibilities, let each one press forward to the mark for the prize of the high calling of God which is in Christ Jesus.

Signed by direction of the meeting,

HANNAH W. OSBORNE, *Clerk.*

THE FORCE OF "WE."

How to reach the class of abandoned and wretched people who harbor in the infected districts of our cities is one of the most difficult of reform problems. Conscious of their degradation, these unfortunates look almost with hatred on those who are better than they. They receive with distrust visits from such persons as have not sunk to their level; and they seem to regard admonition almost as a bitter joke when it is administered by people who do not know, by sad experience, the temptations and the trials of the pariah class. For social pariahs the convicted always are, save in exceptional cases where they have been lifted out of their evil associations by the aid of judicious philanthrophy. Indeed nobody can know to the whole extent the disabilities of such persons as have once forfeited character, except the unfortunates who are branded with the stigma of conviction and punishment.

Every means which offers any hope of reaching these moral outcasts is embraced by the considerate and humane. In London a special object of interest just now is a reformed prize-fighter and thief, named Edward Wright, more usually called Ned Wright. He seems to have set himself in great earnest to the work of the reformation of his late companions. His name is a power among them, and his knowledge of their peculiarities enables him to reach them in modes which none but a "converted thief" could employ. Among the low haunts in London the "Penny Gaff" is tolerated. It is a place of

amusement, the admission to which is placed at the price which its name indicates, and the character of the entertainments is of a piece with that of the audiences. One of these places has been rented as a mission, very much as the drinking-place kept by the "wickedest man in New York" was transformed for a season. The late "Penny Gaff" is now called "Gospel Hall," and is used as a chapel and school-room. On a recent occasion, Ned Wright entertained two hundred and twenty guests in "Gospel Hall." The conditions of admittance excluded all but "male thieves who had been convicted." Some of these outcasts had been convicted from half a dozen times to sixteen or twenty! The entertainment provided was soup and bread. The exercises were alternate hymns and exhortations. Of course, Mr. Wright took and kept the lead; and if the Standard does him no more than justice, he has the rare faculty of adaptation, which would give him precedence anywhere. The great charm was his use of the word "we." He identified himself with his hearers. They saw that he had reached a better position than they; that he was well clad, and could command an entertainment for three hundred people, while any one of themselves rejoiced over the bowl of soup and slice of bread as an unwonted treat. Yet he classed himself with them. He admitted that the ban of society was upon himself, that he could not expect to outlive suspicion. But here was his strong point. The human magistrate remembers past transgressions; the Divine Mercy says, "Thy sins and thine iniquities I will remember no more." It was a home argument.

Hoping that the man's conversion and reformation are real, we can readily see that in such case his mission is one which cannot fail of good among the class he can so well understand. But, after all, these efforts seem so disproportioned to the awful evil against which they are directed, that they teach us the necessity of prevention, rather than encourage us with the hope of the reformation of any great number. Nevertheless, an apostle says, "He that converteth a sinner from the error of his way, shall save a soul from death, and hides a multitude of sins." One convert from error would seem to be within the power of every man; and it should be every man's ambition to make his personal influence useful. The poor city thieves and convicts are not *all* who need reformation. We *hope* no reader of this paper has reached the low condition whence he can graduate as another "Ned Wright." But we *know* that there is no one, from the writer of this article to the last of the three hundred and fifty thousand readers of the Ledger, who cannot find something in himself to reform, and some opportunity with the pronoun "we" as his stand-point to look for himself, and to point his companions to "the more excellent way."

—*Public Ledger.*

INDIAN CORRESPONDENCE.

CHEYENNE AND ARAPAHOE AGENCY,
Camp Supply, Ind. Terr., 1st mo. 2d, 1870.

Dear friend:— . . . I apprehend that if Friends are awake to their duties and the responsibility resting upon them, they will find much to do in many ways for the benefit of the Indian race. Whilst many seem to regard them as unsusceptible of Christianization, Friends have, as a body, always believed they were objects of a Redeemer's love.

I earnestly desire that Friends may feel the importance and necessity of laboring among them as missionaries, and in connection with inculcating the doctrines and precepts of the Gospel, instruct the families in the various duties of household economy.

Their education has hitherto, in many respects, been exactly contrary to what it should be, and I presume we are generally aware of the influence of early and persistent training, and it is just as perceptible amongst the Indians as any other people. In my opinion, the fields are ripe for the harvesters, and I believe also that laborers will not be sought for in vain, if they can have proper encouragement and support.

I do not think we should look to Government for pay for the *missionary* part of the labor. *That should be done by the Church.*

. . . It is known to all who are acquainted with the affairs of Government, how prompt and ready the Government is to appropriate money for the War Department, and with what a sparing hand money is generally appropriated for improving the condition of the Indians.

It is my deliberate judgment, that unless Congress shall manifest a disposition to perform their treaty stipulations with these Indians of the plains, (which were made to induce them to go on reservations), *by making the necessary appropriations*, all hope for the Indian is ended, except through some providential interference.

Unless Government shall make arrangements towards assisting and instructing them in the various duties necessary for becoming self-supporting, and in the meantime provide for their support, the Indian Bureau might as well be dissolved, and the whole care of the Indians be transferred to the War Department.

The Indian question, so far as those in this agency are concerned, cannot stand still; we must move forward promptly or lose ground rapidly. If we can move promptly forward,

the confidence of the Indians in the humane intentions of the Government will be strengthened; a point very essential to be established.

If Government should omit to make the necessary provision, the disheartening and demoralizing effects of such omission, in my judgment, will be incalculable.

As the suitable season for "breaking prairie" is of short duration, if anything is intended in that line, arrangements for commencing early in Third month are essential. As thou art aware, the work (if done) must be performed by those who are many miles distant from the field of labor; consequently it will require some time to make the needful arrangements for having the breaking done.

Unless there should be considerable promptness, another year will be lost, together with the discouraging effect upon the Indians, besides the expense of freighting the provision for a great distance for that much longer time. The *hauling* of provision from the railroad to the Indian country costs more than it would to *raise* it; *even* if it *all* had to be done by *hired labor*. But I hope to obtain assistance from many of the Indians. The breaking, however, will necessarily have to be done by those who have had experience in the business.

. . . Brinton Darlington.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 19, 1870.

Usage and Principle.—Whatever sound practices and wholesome rules may properly obtain in the religious Society of Friends, it is important that we should not make too prominent, or place undue stress upon things which have not a basis in principle, which are not clearly founded in the Truth and traceable to the will of God. We are ready to pay great respect even to conventionalities which have proved helpful to holy men and women as they walked humbly Zion-ward, but let us not confound usage with principle, though it may be based thereupon.

The organization of this religious Society became a necessity, because of a general abandonment of principles. To recall and uphold these, and not merely or chiefly to observe modes or usages, Friends were gathered in the first place, and for the same necessary testimony, the same uncompromising adherence to *primitive Christianity*, they are still a necessity in professing Christendom. Now, as in the days of George Fox, their objects are vital. There is no one of their testimonies with which we would willingly dispense, but the first Friends would, as we conceive, have been second to no men in assenting to our Lord's brief emphatic declaration: "One thing is needful." The good part which Mary had chosen, and which satisfied her trusting soul as she sat adoringly at the Saviour's feet, surely includes what is absolutely essential to that which, for want of some other comprehensive word, is popularly called Quakerism. It is not a surface religion, consisting in modes of dress and speech, and action, (though these and all things ought to be scrupulously guarded and regulated by *principle*,) but is one which recognises and practices such worship as the Father approves and appoints,—worship spiritual, and in truth. It lays aside every weight that hinders the Christian race —it fears to place any reliance upon "rituals beautiful though dead," upon ceremonies which *once pointed forward* to a glorious fact long since accomplished—it beholds "the Lamb of God," and receives from Him, the Comforter, the Spirit of Truth, and regarding what is called the Christian Era as emphatically the dispensation of the Holy Ghost, it holds everything else connected with religion subordinate to the reception of and obedience to the Divine Spirit, which is the unspeakable gift and legacy of the Lord Jesus Christ, the outpouring of which it reverently accepts as consequent upon His sacrificial death. "If I go not away, the Comforter *will not* come unto you." The contemporaries and persecutors of Fox and his compeers did not call in question the glorious scheme of redemption by the sufferings and atoning death of Christ. Yet they almost ignored the guidance of His sanctifying Spirit. Hence on the first of these doctrines there was no issue, and the latter was the one *distinctive* doctrine of Friends. Since those days that doctrine which, as to fulness of recognition and adoption, and as characterizing the ministry, is *distinctive still*, has gained place in other churches; and the divinity of Christ, and the literal truth that He bore our iniquities, died *for us*, and purchased redemption for man by giving His life as a ransom, are now by many people questioned and denied. This cardinal doctrine so permeates the teachings of Christ, the gospels, and the epis-

tles, that without it the New Testament would seem to us as a husk divested of its grain.

The vitality of the system of the Friends is bound up in their view and their practice of Divine worship. When they depart in this, from the idea which the first Friends proclaimed, they will have relinquished (not accomplished) their mission, and thus ceasing to abide in the Vine, they have nothing to expect but to be cut off as a branch, and to wither. Modes, usages, peculiarities, will not sustain the Society as a Church "compacted by that which every joint supplieth." With them, in every act of worship, the holy Spirit of Christ is the beginning, the midst, and the finishing. They wait for its motion—in its influence they seek communion with the Father—they hold no vocal prayer to be authorized that is not in fact "the Spirit itself making intercession," and thus in accordance with "the mind of the Spirit." They claim that the same spring is necessary for the ministry of the Word to make it converting. Thus it was that George Fox so earnestly exhorted his fellow-believers to "hold all their meetings in the power of God." This was not humanly attainable, yet as Paul found that he could do all things through Christ strengthening him, so *through Him* it is always possible to hold meetings in the Divine power, in realization of the unequivocal assertion of our Lord, that where even two or three are gathered *in His Name*, there is He in the midst.

The great idea, then, of complete spirituality in worship, is, as Friends have ever believed, that worship, ministry and prayer are always to be moved, guided, regulated, constrained and limited by the Lord Jesus Christ, present by His Holy Spirit.

A venerable Friend, an octogenarian and beloved as a consistent member of our Society, in view of new facts and phases, of the various tests to which the overturnings of Time are subjecting Quakerism, said that he had no fears for the standing of his beloved Society whilst it maintained in its integrity its standard of worship.

"That which is born of the Spirit is Spirit."—"The Spirit searcheth all things, even the deep things of God." Paul declares that "the Spirit helpeth our infirmities, for we know not what to pray for as we ought,—but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and He which searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the Saints according to the will of God." "We have received," he says, "the Spirit which is of God, that we might know the things that are freely given us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Speaking of Divine things as only to be known so far as "they are spiritually discerned," he exclaims: "For who hath known the mind of the Lord that he may instruct Him? But we have the mind of Christ."

As Friends never pretended to have *originated* any truths, neither were they so sectarian as to claim the exclusive enjoyment of those principles from which they removed the rubbish which obscured aad hindered them. They ever hailed with joy the illustration of them in the lives and teachings of spiritual Christians, as Usher, Dell, à Kempis, Fenelon, Guion; and they thank God for the consolation when they observe devout Christians approximate more closely to the practical recognition of the truth that "God is a Spirit, and those that worship Him must worship Him in Spirit and in Truth." A young Friend, writing a few days since from Cincinnati, says:

"While the ministers here have been praying for a revival of religion among their flocks, they have had a most wonderful visitation of heavenly power themselves, and some of them feel that for the first time they have experienced the baptism of the Holy Ghost, and can understand Friends' views better than ever before."

"Praying in the Spirit with all prayer and supplication" for the spiritual good of others, is a blessed occupation, and it is not surprising that it drew the blessing upon the petitioners themselves.

The Editor of the Philadelphia *Ledger* says: "The lines of religious division grow less and less among practical Christians." Doubtless there is truth in the remark, and we hail the truth. Sectarianism in itself has no charm; but let every department of the Church of Christ be true to its trust, its mission, its calling. If Friends become less distinct because the Truth which to them is most

emphatic is embraced by others who have the same right to it and the same need for it, it is just what George Fox wished and what we desire. Friends neither claim nor wish to monopolize it; on the contrary, without aiming at *proselytism*, they publish far and wide, that "the grace of God, which bringeth salvation, hath appeared unto *all* men."

Let Friends in all their worshipping assemblies, and always in their daily lives, purely cherish the unspeakable gift which distinguishes and glorifies the Christian era, reverently remembering the Deity of the Spirit, inseparably one with the Father and the Son, the *immanence* whereof is "the hope of glory," and whereby alone we can say with the Evangelist: "God dwelleth in us."

TRUTH'S TESTIMONY PRESERVED.—The letter from our much loved Friend John G. Whittier, in the present number, is replete with interest and with individuality. Some sentences are liable to inferences from which we should dissent. Some passages are, perhaps, based upon apprehensions which would be dispersed by a fuller knowledge of the aims, sincere and earnest, of the most active and awakened Friends of the present day, who, far from deserting the testimony of Fox and his yoke-fellows, rather seek to return to that pristine zeal in which those sons of the morning, like Paul, counted not their own lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received from the Lord Jesus, to testify the gospel of the grace of God.

There was never a day in our Church's history when there were not individuals who held views not consistent with those of the body of Friends: but we do not think that among those who are now its exponents, or who give tone to the Quakerism of to-day, (essentially the same as ever,) there are those to be found who regard ministry and vocal prayer as matters of option, or who would seek by education to qualify a ministry, or who would willingly abandon any thing essential to that religious system which we rejoice in regarding as *primitive Christianity revived.*

ASSOCIATED EX. COM. ON INDIAN AFFAIRS.—The minutes of this body are crowded out of this number, and will appear next week.

"The Commissioner of Indian Affairs has recently informed the Clerk of the Associated Ex. Com. that funds are now available for the establishment of the Cheyennes and Arapahoes, also of the Sacs and Foxes, upon their new reservations in the Indian Territory. These will be expended in breaking the ground, fencing farms, and in *wages of a number of Friends experienced in agriculture,* whose services are required at once, in order to secure crops the present year.

"All such, who may feel drawn in Christian love to labor in behalf of the Indians, are desired to communicate promptly with BENJ. H. WRIGHT, *Plainfield, Indiana.* Men of mature years, whose families would accompany them in the service, would be decidedly preferred; and, when practicable, their applications should be endorsed by the members of the Assoc. Ex. Com. belonging to the same Yearly Meeting as the applicant."

DIED.

VAUX.—In this city, on the 20th of First month, 1870, Eliza H. Vaux, widow of the late Geo. Vaux, aged 80 years; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

TABER.—On the 29th of Twelfth month, 1869, Rhoda H. Taber, wife of Wm. C. Taber, of New Bedford, Mass., aged 73 years and 11 months; a beloved member and minister of New Bedford Monthly Meeting. Her friends feel bound to bear this testimony concerning her, that while earnestly engaged in the service of her Lord, she was eminently clothed with meekness and love, and one in whose spirit there was no guile.

PINSON.—At the Kaw Mission, on the 16th of Eleventh month, 1869, Lizzie Pinson, in the 4th year of her age, daughter of Nathan and Mary Ann Pinson, members of Tonganoxie Monthly Meeting, Kansas.

STOUT.—On the 28th of First month, 1870, near Emporia, Kansas, Phebe, widow of Wm. Stout, of N. Carolina, in her 54th year; a member of Cottonwood Monthly Meeting, Kansas. A solemn meeting was held on the occasion, of all classes, at which it was acknowledged that a mother in Israel is fallen.

HUSSEY.—At the residence of her son Wm. Hussey, New Vienna, Ohio, on the 22d of First month, 1870, Sarah Hussey, in her 92d year; a member of Clear Creek Mo. Meeting. She was born in Randolph Co., N. C., and removed to Highland Co., O., in 1807. She was the wife of Joshua Hussey, whom she survived about twenty-one years.

RALEY.—At Springdale, Iowa, on the 27th of Tenth month, 1869, Luella M., daughter of Absalom and Mary J. Raley, in the 15th year of her age; a member of Springdale Monthly Meeting. During her sickness of nearly two months she was an example of cheerfulness. When asked how she was, she invariably answered, "Oh, I am better!" Although young, she knew in whom she trusted, saying, at different times, "Jesus has answered many prayers; when my pain was very great He has helped me." When near her close, as the torpor of death came over her, she desired to be raised up, saying, "I am very sleepy, and for fear I should go to sleep, I want to ask God to please to take me home to heaven when I die:" and then, naming her connections and friends, continued praying for them to the last,—thus entering heaven with prayer.

CORRESPONDENCE.

Letter from John G. Whittier.

AMESBURY, 2d mo., 1870.

To the Editor of the "Review:"

Esteemed friend,—If I have been hitherto a silent, I have not been an indifferent, spectator of the movements now going on in our religious Society. Perhaps from lack of faith I have been quite too solicitous concerning them, and too much afraid that in grasping after new things we may let go of old things too precious to be lost. Hence I have been pleased to see from time to time in thy paper very timely and fitting articles upon a "Hired Ministry" and "Silent Worship."

The present age is one of sensation and excitement—of extreme measures and opinions, of impatience of all slow results. The world about us moves with accelerated impulse, and we move with it: the rest we have enjoyed, whether true or false, is broken; the title-deeds of our opinions, the reason of our practices, are demanded. Our very right to exist as a distinct society is questioned. Our old literature—the precious journals and biographies of early and later Friends—is comparatively neglected for sensational and dogmatic publications. We hear complaints of a want of educated ministers—the utility of silent meetings is denied, and praying and preaching regarded as matters of will and option. There is a growing desire for experimenting upon the dogmas and expedients and practices of other sects. I speak only of admitted facts, and not for the purpose of censure or complaint. No one has less right than myself to indulge in heresy-hunting or impatience of minor differences of opinion. If my dear friends can bear with me, I shall not find it a hard task to bear with them.

But for myself I prefer the old ways. With the broadest possible tolerance for all honest seekers after truth, I love the Society of Friends. My life has been nearly spent in laboring with those of other sects in behalf of the suffering and enslaved; and I have never felt like quarrelling with Orthodox or Unitarians, who were willing to pull with me, side by side, at the rope of Reform. A very large proportion of my dearest personal friends are outside of our communion; and I have learned with John Woolman to find "no narrowness respecting sects and opinions." But after a kindly and candid survey of them all, I turn to my own Society, thankful to the Divine Providence which placed me where I am; and with an unshaken faith in the one distinctive doctrine of Quakerism—the Light within—the immanence of the Divine Spirit in Christianity. I cheerfully recognize and bear testimony to the good works and lives of those who widely differ in faith and practice; but I have seen no truer types of Christianity—no better men and women—than I have known and still know among those who not blindly, but intelligently, hold the doctrines and maintain the testimonies of our early Friends. I am not blind to the shortcomings of Friends. I know how much we have lost by narrowness and coldness and inactivity—the overestimate of external observances—the neglect of our own proper work while acting as conscience-keepers for others. We have not, as a Society, been active enough in those simple duties which we owe to our suffering fellow-creatures—in that abundant labor of love and self-denial which is never out of place. Perhaps our divisions and dissensions might have been spared us if we had been less "at ease in Zion." It is in the decline of practical righteousness that men are most likely to contend with each other for dogma and ritual, for shadow and letter, instead of substance and spirit. Hence I rejoice in every sign of increased activity in doing good among us—in the precious opportunities afforded of working with the Divine Providence for the Freedmen and Indians; since the more we do, in the true spirit of the Gospel, for others, the more we shall really do for ourselves. There is no danger of lack of work for those who, with an eye single to the guidance of Truth, look for a place in God's vineyard;—the great work which the founders of our Society began is not yet done; the mission of Friends is not accomplished, and will not be until this world of ours, now full of sin and suffering, shall take up, in jubilant thanksgiving, the song of the Advent: "Glory to God in the highest! Peace on earth and good-will to men!"

It is charged that our Society lacks freedom and adaptation to the age in which we live—that there is a repression of individuality and manliness among us. I am not prepared to deny it in certain respects. But, if we look at the matter closely, we shall see that the cause is not in the central truth of Quakerism, but in a failure to rightly comprehend it; in an attempt to fetter with forms and hedge about with dogmas that great law of Christian liberty, which I believe affords ample scope for the highest spiritual aspirations and the broadest philanthropy. If we did but realize it, we are "set in a large place."

"We may do all we will save wickedness."

"Where the Spirit of the Lord is, there is liberty." Quakerism, in the light of its great original truth, is "exceeding broad." As interpreted by Penn and Barclay it is the most liberal and catholic of faiths. If we are not free, generous, tolerant—if we are not up to or above the level of the age in good works, in culture and love of beauty, order and fitness,—if we are not the ready recipients of the truths of science and philosophy,—in a

word, if we are not full-grown men and Christians, the fault is not in Quakerism, but in ourselves. We shall gain nothing by aping the customs and trying to adjust ourselves to the creeds of other sects. By so doing we make at the best a very awkward combination, and just as far as it is successful, it is at the expense of much that is vital in our old faith. If, for instance, I could bring myself to believe a hired ministry and a written creed essential to my moral and spiritual well-being, I think I should prefer to sit down at once under such teachers as Bushnell and Beecher,—the like of whom in Biblical knowledge, ecclesiastical learning and intellectual power, we are not likely to manufacture by half a century of theological manipulation in a Quaker "school of the prophets." If I must go into the market and buy my preaching, I should naturally seek the best article on sale, without regard to the label attached to it.

I am not insensible of the need of spiritual renovation in our Society. I feel and confess my own deficiencies as an individual member. And I bear a willing testimony to the zeal and devotion of some dear friends, who lamenting the low condition and worldliness too apparent among us, seek to awaken a stronger religious life by the partial adoption of the practices, forms and creeds of more demonstrative sects. The great apparent activity of these sects seems to them to contrast very strongly with our quietness and reticence; and they do not always pause to enquire whether the result of this activity is a truer type of practical Christianity, than is found in our select gatherings. I think I understand these brethren; to some extent I have sympathised with them. But it seems clear to me, that a remedy for the alleged evil, lies not in going back to the "beggarly elements" from which our worthy ancestors called the people of their generation; not in will-worship; not in setting the letter above the spirit; not in substituting type and symbol, and oriental figure and hyperbole for the simple truths they were intended to represent;—not in schools of theology; not in much speaking and noise and vehemence, nor in vain attempts to make the "plain language" of Quakerism utter the Shibboleth of man-made creeds:—but in heeding more closely the Inward Guide and Teacher; in faith in Christ not merely in His historical manifestation of the Divine Love to humanity, but in His living presence in the hearts open to receive Him; in love for Him manifested in denial of self, in charity and love to our neighbor; and in a deeper realization of the truth of the apostle's declaration:—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

In conclusion, let me say that I have given this expression of my opinions with some degree of hesitation, being very sensible that I have neither the right nor the qualification to speak for a Society whose doctrines and testimonies commend themselves to my heart and head, whose history is rich with the precious legacy of holy lives, and of whose usefulness as a moral and spiritual Force in the world, I am fully assured.

Very truly thy friend,

JOHN G. WHITTIER.

STANFORD, IOWA, 1mo. 27th, 1870.

I have been much interested in the growth of the Society of Friends. At Bangor Mo. Meeting, held a few days since, four convinced members were received, and ten more requested admission into membership. A dividing spirit took off a few members, to the grief of those who pray for the peace of Jerusalem, yet there is a living remnant, our numbers increase, and there is evidence in many of our young Friends and children, as well as with some that are older, of a growth in grace.

FALMOUTH, ENG., 1st mo. 27th.

Our dear Friend S. F. Smiley goes hence to Truro to-morrow, to hold a meeting on First-day morning at the little rural meeting-house at *Come-to-good* in the parish of Kea. Encouraged by the readiness with which the inhabitants respond to invitations to attend the occasional meetings of ministering Friends, it has recently been decided by our Western Monthly Meeting of Cornwall to hold a First-day morning meeting there once a quarter, for the present year. (The meeting of S. F. S. will not be one of these.) Her health having improved, she has held some deeply interesting meetings at Friends' Meeting-house, Falmouth, and at various Wesleyan chapels in neighboring parishes. She looks to shortly visiting the Scilly Islands.

For Friends' Review.

RECOLLECTIONS OF THE FIRST-DAY SCHOOL CONFERENCE—NOT IN THE REPORT.

A Friend said he once saw a shepherd leading his flock down the mountains of Italy. Many of the sheep closely followed the shepherd; they walked without fear, trusting to his guidance, for when they approached danger, he called them by their names, and they knew his voice, and gave heed to his warnings. He led them in pleasant places and safe paths. But others of the sheep strayed afar off—so far that they could scarcely know his voice, only desiring not to be too distant to hear his warning when they came near to pits and precipices. When his call did reach them, they ran back near enough to be in safety for the present, but straightway wandered off again when the danger was past; they were weary and foot-

sore with running to and fro, while those who followed their tender guide were fresh and joyous. O! let us come right into the presence and under the sheltering care of our blessed Saviour, and trust Him to lead us in the paths of safety, and we will often sit with Him in heavenly places.

A Friend said mission-work could be carried on in our daily walk. A gentleman, on stepping into a car, uttered a fearful oath; after some hesitation, lest he should receive a rough answer, the Friend asked him: Hast thou a family?

"Yes, I have."

"Hast thou children, and wouldst thou let them hear thee speak as thou did on entering this car?"

"Oh no," said the gentleman, "I am careful that they should never hear me so speak, and I would not allow them to do so."

After some further conversation, the gentleman thanked our friend for the caution, and promised that he would make a strong effort to break himself of a habit he knew was wrong.

On another occasion, he was in a car with a company of soldiers who had been drinking; the captain was very boisterous, and our friend expressed his concern that a young man should give way to drink. The captain told him that he was from Nantucket, and that his father and mother were Friends, and he knew his course would grieve them. He finally bound himself by a solemn promise to abstain from drink in future.

After Stafford Allen's address, (page 71 of the Report,) Murray Shipley, of Ohio, alluded to the assistance our Friends of Great Britain have afforded us in our labors for the freedmen, and the love and gratitude we felt towards them for their aid and sympathy.

Henry Dickinson, of New York, united in the same expression of love and thanks, which he desired our dear English friend to carry to those to whom we were so much indebted.

Dr. J. Thomas, of Baltimore, said the North and the West have thanked our friends across the water for their kindness and love to us and to the freedmen, and he could, on behalf of the South, repeat heartfelt thanks for the love, sympathy and material aid received from them.

Eli Jones said the North, the South and the West have united in desiring our friend to convey to his friends at home the expression of warmest thanks, and now he, as a member of the most eastern Monthly Meeting on this continent, could thank them for New England and the East.

Eli Jones' description of missionary labor in the East was exceedingly interesting, and his illustrations and applications were striking. Owing to the absence of the stenographer that evening, none of his discourse appears in the Report. In referring to the attendance of the children at First-day school having the effect to bring parents to the school and to religious feeling, he related an incident.

A man came to a pool in which he observed many fishes, and at length noticed that they were very tame; as he walked around the edge of the pool they followed, and as he put his hand into the water, they clustered round it, and were entirely fearless of injury. He wondered why they were so tame, and on the owner coming near, he inquired what had produced such a state. He was told that on the present proprietor obtaining possession of the pool, there were no fish in it, and that he had procured some old fishes and put them into the water. They quickly concealed themselves, and he rarely caught sight of any of them. After some time young fishes were seen, and food thrown to them; at first they were shy, but soon they learned to love the bread, and when it was seen on the water, they darted from their shelters and eagerly seized it, and finally became fearless and so tame that they knew their owner, and when he appeared by the side of the pool they came towards him to be fed. After a good while an old fish was occasionally seen, perhaps only a head from behind a hiding place, then another came out and oftener, until at last the old fishes rushed with the young ones, and came tamely and confidingly to receive bread from the hand of their feeder. [The reader will readily make the application.]

Our friend related an incident which occurred in Palestine. His company pitched their tents near Shunem, and the inhabitants came out to see and converse with the strangers. He told them that he had a book in which was given the particulars of an event that occurred thousands of years ago, just at that very spot. They cried, "read it—read it," and the story of the Shunamite woman and her son was read by the interpreter. Though they had never heard of it before, yet they believed it. They were just as much interested and astonished as Philadelphians would be, if a man should come and tell them that he had a book which told of what took place thousands of years ago, on the very spot where the city now stands, and the citizens believed his story. What a sensation it would produce! and just so excited were the Mahomedans of Shunem.

"Give us the book," they said, "that we may read it for ourselves."

They gave a Bible to a Sheik who could read, and he carefully folded it in his robe and carried it away. Very much the same took place at Nain and other localities mentioned in the Bible. The present Arabic Bible is very difficult to read, but a new translation in the dialect and peculiar letters of the

Koran is about to be published by the American Bible Society, and in future, any one who can read the Koran can with the same facility read the Holy Bible. M. S. W.

YOUTH'S DEPARTMENT.

JOHN EDWIN BROWN,

Who died at Kingston-upon-Thames, on the 15th of Fourth month, 1868, at the early age of eleven years.

"A little child shall lead them."

It is with especial tenderness of heart, that the following notices are brought together of the obedient footsteps of a little child, along "the straight and narrow path which leadeth unto life eternal."

John Edwin Brown was born at Cirencester, on the 14th of Fifth month, 1857, and was the eldest son of John and Augusta Mary Brown (born Freelove.) He was of a singularly docile disposition, and from his earliest age was thoughtful beyond his years. When only five years old, he lost his father. Little John (or "Johnny," as he was familiarly called in the home circle,) endeavored to console the grief of his sister, by saying, "Thee know, Tottie, father will never suffer any more pain now; and if we are good, we may soon go to him,—he told me so." The father, on his death-bed, had given his little son a parting injunction to "be a good boy, and take care of his mother." From this cause, the child henceforth regarded his mother's happiness and prosperity as the great object of his life, and herself as a special legacy left him by his father. His obedience to her was constant; and his mother has frequently remarked that her "dear Johnny" had never caused her anxiety, and that a look or sign always sufficed to check him in anything unpleasing to her. Though very thoughtful, he was a cheerful and happy child; but cared less for play than is usual with children. He always preferred to occupy himself with a book, or with writing and drawing upon his slate.

His mother, to support her children, opened in Kingston a shop for the sale of Berlin wool work, and other elegant kinds of embroidery. Her little son not only took a lively interest in her business, but became very expert in the use of the needle; producing with his agile, delicate little fingers beautifully executed work. He had remarkable powers of invention, and planned and executed many new patterns, which invariably proved very saleable. Having religious ideas always uppermost in his mind, these designs not unfrequently assumed the form of Christian emblems: as, for instance, the vine-branch with its depending bunches of grapes, the Saviour's cross, the dove that alighted upon Him at His baptism, and the full ears of corn, typical of the "bread which cometh down from Heaven." These ideas and designs always originated with the child himself, and were in silence wrought out with patient stitches upon the canvas, with his many-colored wools, which he selected and arranged with great taste. He also found much pleausure in illuminating texts from Scripture. He had great delight in presenting his friends and relations with these little articles made by himself.

Johnny loved to peruse the Holy Scriptures alone, and was frequently found in his chamber with the Bible open upon his knees. Prayer had grown to be the constant attitude of his young mind, and his faith in its wonder-working power was frequently tested. Of this his mother has related to her intimate friends the following remarkable instance.

One day Johnny observed that his mother's countenance (which he read as though it were a book) bore an expression of anxiety. He earnestly besought her to let him know the cause. Upon which she told her little son, that she was unable to provide the sum needful to pay an account owing for goods to a *traveller*, who would that day pay his stated visit. She said that the sum yet needed to make up the amount required, was fifteen shillings and eightpence; and that as the day was one of inclement weather, she could not expect many customers to come before the traveller would call. Johnny, on hearing this, looked gravely at his mother for a few seconds, and then, brightening up, suddenly exclaimed:—"I know what! Thee pray, mother dear, and I pray, and *it is sure to come!*" He then pushed aside his slate and pencil, and running up stairs, was soon shut up in his chamber; beseeching, in childlike faith and simplicity, *that* aid from the Great All-seeing Father, which He has so emphatically called upon His children to ask from Him. Within a very short time, almost before Johnny had ceased his artless prayer and returned to his slate and pencil, an aged lady drove up to the door; and alighting from her carriage, laid out in purchases precisely the snm of fifteen shillings and eightpence! Not one penny more or less. The mother came in from the shop with the money in her hand. With tears in her eyes, and kissing her dear child, she said, (showing him the money,) "There it is, darling." Johnny, looking in no way surprised, quietly added, "I knew, mother dear, that it would come;"—and then continued his drawing. Nor is this the only remarkable instance which might be recorded of this child's faith in prayer, and of a Divine blessing upon this faith having been strikingly vouchsafed.

A few months subsequent to the occurrence just related, Augusta Brown, though unwilling to separate her son from herself, concluded that it was best to send him to the Friends' School at Croydon. Johnny's letters home spoke of his being very happy under his new circumstances, and of his having attached himself to various of his schoolfellows. He also remarked, that he was more fortunate than most of his companions, since he could each morning have an interview with his two dear sisters; whilst it was not every boy that had relatives at school whom he could thus see. Nevertheless he declared himself very anxious to see again those he had left at home.

During this period he was in good health. But about a twelvemonth before finally leaving school, he became unwell, and was frequently ailing. He had met with an accident at school, which at the time it occurred had made him seriously ill; upparently, however, he rallied from its effects, but this was only for a short period.

In one of his school vacations, his eldest sister, who had for some time been delicate, died. She did not die at home, having visited a relative for change of air. This sister, "Nelly," was a young girl of most engaging disposition, and she bore her illness and sufferings with touching fortitude. Her departure was one of *Christian peace.* "This is very mysterious, mother dear," she said, "but it *must* be right. Please don't grieve. My being snatched from thee *must* be for some *wise* purpose." "Never," writes one of the family," shall I forget the face of little Johnny, when I told him that Nelly was gone!—so marked with agony. Then there settled over it an expression of subdued grief, mingled with calm submission. He stole away up stairs; and after a while we found him kneeling at his bed-side, and earnestly praying for comfort for '*his dear, dear mother.*' After this, for a short time he wept so bitterly, that we feared he might injure himself. He appeared unable to control his feelings, although he repeatedly blamed himself for it, saying, 'how selfish it was.'"

(Conclusion next week.)

From the American Messenger.

"THE LORD WILL PROVIDE."

In some way or other the Lord will provide:
It may not be *my* way,
It may not be *thy* way;
And yet in His *own* way
"The Lord will provide."

At some time or other the Lord will provide:
It may not be *my* time,
It may not be *thy* time;
And yet in His *own* time
"The Lord will provide."

Despond, then, no longer, the Lord will provide:
And this be the token—
No word He hath spoken
Was ever yet broken—
"The Lord will provide."

March on, then, right boldly, the sea shall divide:
Thy pathway made glorious,
With shoutings victorious
We'll join in the chorus,
"The Lord will provide!"

Chicago, Dec. 4th, 1869. M. A. W. C.

SUMMARY OF NEWS.

Foreign Intelligence—European dates to the 14th inst. have been received.

A London dispatch of the 12th reported very cold weather throughout Europe at that time. At Paris, the thermometer indicated 2° Fahrenheit. The Elbe was closed to navigation on account of ice, and boating on the Thames was obstructed from the same cause.

Great Britain.—The session of Parliament was opened on the 8th. The Queen's speech, read by commission, said that it will be proposed to amend the laws respecting land in Ireland, in a manner calculated, it is believed, to produce improved relations between the different classes concerned in agriculture, and to inspire with confidence in law and willingness to aid its administration, those in whom such sentiments are still wanting. Among the subjects on which bills are likely to claim consideration, are the enlargement of the means of national education; the improvement of the constitution and procedure of some of the courts; the question of allegiance tests in the Universities; and the defining of the status of British subjects who desire naturalization in foreign countries, and aiding them to attain that object. It is also recommended that amendments be made in the laws regulating and granting licenses for the sale of fermented and spirituous liquors. Agrarian outrages in Ireland, with their attendant evils, have caused much concern, and the main reliance for remedy is on wise and necessary changes in the laws.

In the House of Commons, on the 19th, Gladstone moved that as O'Donovan Rossa, the Fenian prisoner lately elected as member from Tipperary, could not, under the law, take a seat in the House, a new writ of election be issued for that place. The Solicitor General, admitting that Rossa's offence was not treason, said that nevertheless attainder attached, and therefore the motion was within the powers of the House, and another member argued that if Rossa was a member, he would be liable to expulsion. After some debate, the motion was carried by a vote of 301 to 81.

Since the transfer of the telegraph lines to the government, it is stated, the amount of domestic telegraphing has increased fully one-third. The Postmaster General explained in the House of Commons that the confusion which had been complained of was due to the inexperience of some of the additional employees, unfavorable weather, and the sudden increase of business, but he was confident the difficulty would be only temporary.

The Under Secretary for Foreign Affairs has denied in the House of Commons the report that the United States had offered to re-open negotiations on the Alabama claims. He added that if renewed, the negotiations would be conducted at Washington, not at London.

France.—Rochefort, having refused to surrender himself as notified by the authorities, was arrested

on the 7th as he was about to attend a large political meeting. Great excitement ensued, crowds collected in the north-eastern part of Paris, and barricades were erected in several streets. The rioters are said to have been generally armed, having pillaged armories, but the police and military mostly abstained from using their fire-arms, in dispersing the crowds and arresting many of those active in promoting disorder, and the disturbances, though continuing, with some intermissions, for two days, were suppressed with scarcely any loss of life. Over 400 persons were apprehended for complicity in the rioting. The police authorities afterward professed to have discovered an extensive conspiracy against the government and the Emperor's life, and many arrests were made on suspicion of participation in it. The editors of the *Marsellaise*, Rochefort's paper, had been imprisoned, and those of the *Reforme*, another radical journal, had been summoned to appear before a court on charges of violating the press laws. A proposition to impeach the Ministry was sent by Rochefort to a member of the Legislative Body, to be introduced in that assembly, but the Chamber refused to receive it.

The quarter of Paris which was the scene of the riots included the districts of Belleville and La Villette, where fewer architectural changes have been made than in most other parts of the city, the streets remaining narrow and crooked. The inhabitants are principally workingmen and their families, most of whom are strong republicans.

Spain.—The government is said to have empowered its Minister at Washington to make treaties of peace with the South American republics.

Germany.—The North German Parliament was opened on the 14th at Berlin with a speech from the King of Prussia. Assurance was given that the Federal revenues now promise to equal the expenditures. Union with the South German States is urged. Foreign relations are peaceful. Among the laws to be proposed to the Parliament are bills for a new criminal code, and for the development of the right of citizenship.

Holland. — A work has been commenced for opening a canal and harbor through the isthmus of North Holland, so as to convert Amsterdam into a port of the North Sea. Two piers, each 5000 feet long, are to project into the sea to form a harbor embracing an area of 7200 acres. About 1000 yards inland will be the basin forming the entrance of the canal. The latter is to be 26 feet deep and 197 feet wide, and to be carried through the midst of a sheet of water, the Wyker Meer, which is to be dammed up together with the river, and afterward pumped dry and converted into pasture land. The cost of these works is estimated at 27,000,000 florins, about $10,800,000, and they are expected to be completed in 1876.

South America.—On the 1st ult. the President of Peru made a formal beginning of the work on a railroad to connect Lima with Osoya, on the eastern side of the Andes ; a line designed to bring the capital into communication with the great navigable rivers of the transandine territory, and which will open a region hitherto almost unknown. The cost is estimated at $27,000,000. Several other railroads, in different directions, are projected, on some of which preliminary surveys have been ordered at government expense. A company has proposed to the government to place lines of steamers on the Amazon river, and smaller steamers connecting with them on the large rivers in the interior, asking a guarantee of ten per cent. on a paid capital of $2,500,000.

A question of boundary, long pending between Chili and the Argentine Republic, has been lately revived. The latter government claims the whole of Patagonia, including the northern coast of the Straits of Magellan, a claim which Chili disputes, as the only civilized settlement in the whole territory is a Chilian one at Punta Arenas, on the Straits. Negotiations are in progress for the amicable determination of a line of demarcation satisfactory to both. The Court of Appeals at Conception has confirmed the sentence against a Protestant minister in a suit brought by the Bishop of Conception, for having performed the marriage ceremony between Protestants and Roman Catholics.

Canada.—A proclamation published in the *Official Gazette* at Ottawa, the capital of the Dominion, on the 12th, announced that on and after the 15th of Fourth month next, American silver shall pass current at rates determined by the government as follows : 50-cent pieces, at 40 cts. ; 25-cent pieces, 20 cts. ; 10-cent pieces 8 cts. ; and 5-cent pieces, 4 cts.

Russia.—The French official journal states that the Russian telegraph line traversing Eastern Siberia is now completed as far as the frontiers of China and the establishments on the Amoor, and will shortly be extended to the principal Chinese ports. A company, having its head office at Copenhagen, has obtained from the Russian government the exclusive right to use the Russian line, and stipulates in return to lay a cable communicating with Shanghai, either directly from the Siberian coast or by way of Japan, and thence to extend to other ports. It is intended to connect hereafter with an American line from Japan to the Pacific coast.

Egypt.—A dispatch of the 12th from Alexandria, says that a large rock has been successfully removed from the bed of the Suez Canal near Ismalia, and that the minimum depth of water is now about 26 feet.

Domestic. — The Postmaster General has announced that an additional postal convention has been concluded with Italy, reducing letter postage from 15 to 10 cents per single rate of 15 grammes or half-ounce, pre-payment optional, taking effect on the 15th inst. The rates and conditions of payment on printed matter, packets, &c., remain unchanged.

In the Legislature of Virginia, the House has adopted, by a vote of 109 to 10, a resolution asking Congress to remove political disabilities from the people of Virginia, the colored members voting in the affirmative. It has also adopted, with few dissenting votes, a resolution declaring that it is inexpedient to elect to any office any person who is disqualified by the 14th amendment. This was in answer to a suggestion of the Governor that if, in view of the scarcity of competent persons, the Legislature should choose any who are thus disqualified, it should accompany the election with a request to Congress to remove their disabilities.

A bill has passed the Territorial Legislature of Utah, and has been signed by the acting Governor, granting the right of suffrage to women.

A number of citizens of different States, friends of Peace, have memorialized Congress against the enlargement of the military academy at West Point.

Congress.—The West Point and the Naval Deficiency Appropriation bills have passed the Senate. The bill abolishing the franking privilege, and that for the admission of Mississippi were considered, but not disposed of. In the House, a resolution proposing to recognize the independence of Cuba was introduced and referred to the Committee on Foreign Relations.

FRIENDS' REVIEW.

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ON THE IMPORTANCE OF SYSTEMATIC VISITING AT THE HOMES OF FIRST-DAY SCHOOL CHILDREN.

BY COLEMAN L. NICHOLSON.

[This is one of the Essays read at the Bi-monthly Conference of the First-day School Teachers of Philadelphia, held 2d mo. 9th, 1870, at the Mission Building, 918 Locust St.]

It is difficult to determine the importance of any one element in First-day school work, for the end is not yet. We sow, not reap—and who can tell which shall prosper, whether this or that. But as even the sower in spring-time is given to see in the bursting clod and springing blade a promise of the coming harvest, so to us are given such outward and visible signs, as awaken a lively hope, that when the Lord of the harvest shall thrust in the sickle, precious grain may be gathered to the Heavenly garner from that part of the field in which we believe he has called us to labor. And if we are to judge of the importance of any one of the appointed means by its apparent effect in producing these outward signs, then by this standard I hold regular systematic visiting by the teachers plays such an important part in the work in which we are engaged, that no Mission School can be effectively carried on without it. First then as to its effect in filling the benches and sustaining the attendance. And here, leaving all theories, I shall simply give the statistics of one Mission School, to whose minutes I have had access, in which, about four years ago, a radical change was made in the management in two particulars: 1st. All rewards for attendance were abandoned; and 2d. A regular systematic visiting of all the scholars at their own homes was instituted. Now mark the result. On the opening of the session in the 9th month of 1861, a complete system of rewards for attendance was inaugurated with an average attendance of 70 scholars. For three years this system was faithfully tried, and we find that during all that time the average for any one month never reached 100, and at the close of the session in 1864, the average attendance for the last month is set down at 71—a gain of one scholar. In 1865, the school was provided with more commodious quarters, with the effect of running the attendance up to 118 in the 4th month, which is the highest average ever attained in any one month under the reward system: and it closed in the summer of 1865 with an average of 99 scholars—a gain in four years of 29 scholars.

The session in the fall of 1865 opened under new auspices. Rewards were abandoned entirely—systematic visiting inaugurated, and the former superintendent and his assistant having resigned, new officers were appointed in their place. Here then we have two adverse elements, and one as yet untried. New officers—no rewards, the adverse, and visiting, the untried. And the adverse, as is generally the case, told first upon the school, till we find the average for the 3d month of 1866 reduced to the starting number in 1861—70. But now the effects of visiting begin to tell, and the monthly averages show a steady increase until the last month's average was 148, and last First-day 154 were in attendance. Let us recapitulate. From 1861 to 1864, with regular rewards, a gain of 1 scholar. Between

1861 and 1866, under the same system, the utmost monthly gain in four years, 48. From 1866 to 1869, with regular visiting, 91. Between 1861 and 1866, under the same system, the utmost monthly gain in four years was 48, or about 70 per cent. From 1866 to 1869, three years, with regular visiting, the greatest monthly gain was 91, or about 128 per cent.

Whilst acknowledging that the poorest of all tests of success in a First-day school is numbers, yet we must be forced to the conclusion in this instance, that they have a meaning of more than usual significance. For at this school, in which the Scriptures are taught in their simplicity, with no rewards for attendance, with no music to attract, with no object teaching to amuse while it instructs, the most difficult of all classes of children to gather, the most slippery to hold, and the hardest to control, have been gathered in increasing numbers —held with a steadfastness which can challenge any school to a comparison—and controlled in such order, as led a visitor, conversant with First-day schools, both mission and others, to say, a short time since, on witnessing their behaviour under rather trying circumstances, that he had never seen the same number of children of any class under as good control. Now there must be some influences underlying and producing these results; and important among them is a systematic visiting of the scholars; forming a bond of attachment to the school and the teacher, which I hold a simple hour and a half's instruction on one day in the week, however earnest and prayerful on the part of the teacher, however appreciated on the part of the scholar, would be inadequate alone to produce.

The young Arab of the street, recognising no connection between his home and his school, is apt, if he remains at all, to feel an irresponsibility for his actions while there, which in the First-day school, where coercion is impossible, often leads to a conduct variable as his moods, and controlled alone by the moral influence of the teacher, for whom, seeing him but once a week, and never on a common footing, he can have but little warm personal attachment. But let that teacher search him out at his home, inquire into his circumstances, know his father, mother, sisters, brothers, enter into his plans and hopes, his pleasures and disappointments, in fact become acquainted with his every day life, its struggles, its difficulties and often its victories; drop a word of advice here, of encouragement there, and Christian sympathy everywhere, and your Arab is tamed. He has found a friend that feels for him—a teacher that, knowing the circumstances with which he is surrounded, can sympathize with his troubles and allow for his failings,—that has interest enough in *him*—him, a poor street boy, to come and see him. A visit to *him* from teacher! He feels more of a man for it. He has a self-respect added to his character it had not before, and when he comes to school the next First-day, his eye seeks his teacher with a new meaning in it. The little Ishmaelite has found one man's hand which is not against him, and from against that one at least he lets fall his own, and grows anxious to please this new-found friend. So in school he is more orderly, respectful and teachable.

But there is another and important influence upon the scholar, in the impression produced on his mind of the reality of a religion that can lead to the self-sacrifice that he feels and knows a visit to his squalid abode must be on the part of his teacher. Children are quick of perception, and are apt to see the motive that underlies as clearly as the act which is its expression.

The visit has its effect too upon his home; it becomes a ray of sunshine among the reeking mists about him, and he watches for it eagerly, and is anxious that he and his surroundings shall be as pleasant to his teacher as possible; so it becomes an incentive to cleanliness, and as visit after visit is paid, in but few, but very few instances, I am bold to assert, will their effect fail to be noticed in a cleaner hearth, a brighter window, a more orderly and comfortable arrangement of the little furniture, a better washed face and better combed hair.

But the mission of the First-day school does not stop at the child. It has to do with the parents, and in this part of its work visiting is especially important. If you would draw the parents to the Bible class, you must not only *give* them your sympathy, but *show* it to them. Not only welcome them at school, but be welcomed by them at their homes. Show yourselves their friends, not only in word but deed. Their hearts are already opened towards you by what you have done for their children, and they are prepared to look on you as friends; do not disappoint them!

The way to the mother's heart is through her children, and I think this is especially so with the poor. Many of them have ceased to hope for great things for themselves. Poverty has wrung out life's sweetness. The bright colors have faded from their youthful anticipation, to return no more; but hope springs eternal, and for their children they fondly imagine fame and fortune have yet in store the good things that have somehow eluded their own grasp; and few are so degraded as not to hail with pleasure any effort to elevate their children. They welcome to their homes any who take an interest in their children, and are often open to receive their advice; and this is an opportunity which, as First-day school teachers, I think we should improve. In the

home these opportunities are frequent; in trouble, in sickness, in sorrow, the heart yearns for sympathy. Those of us who have sat "under the shadow of some great affliction," know the preciousness of that human sympathy that leads some friend to come and sit with us in our loneliness. And what an opening then does the Good Master make to point the stricken heart to Himself, the great Consoler; to declare in His name that there is still Balm in Gilead and a Physician there. This is an influence for which, whether we use it or whether we forbear, we will one day be held responsible.

Do you doubt its potency? Bear with me while I relate an incident which came to my knowledge. The father of a scholar of one of our city mission schools, on his dying bed, was visited occasionally by an officer of the school, and after death had claimed him, and the wretched room grew very lonely to his wife and child, the teacher visited them occasionally and offered words of comfort and sympathy. But owing to engrossing business, he was unable, for some weeks, to call and see his stricken friends. One morning passing that way, he stopped in. The widow's face lit up on seeing him. She exclaimed, "Oh! sir, I'm so glad to see you!" "I thought you wouldn't come no more." "I've been several times around by your office to see if I could catch a sight of you; sometimes I did, and once I heard your voice talking to some men; it made me feel light-hearted like, and I told Johnny, when he came home, I'd seen you and heard you talk." "Oh! sir, when it gets so lonely here I can't stand it any longer, I go up to your place just to see if I can see you—and then I don't feel near so lonely." That was eighteen months ago. Last week, I learn, she came to his office. Fearing she was in need, he offered some assistance: "Oh! no," she said, "I don't want any help, I just came to see you. My heart warms to you; you were kind to Bob when he was sick; I can never forget you." Friends, this is an influence we have no right to throw away. Seeing we have it, what manner of persons ought we to be in all godliness. Seeing our footsteps are so watched, how do we need to walk softly all our days.

But if the visit is important in its effect upon the school, the scholar, and the family, it is none the less so upon ourselves. We need to pause in our career of money-getting, and social and intellectual enjoyment, to consider the position we hold to the poor around us, and the responsibilities that attach themselves to that position. We need to be shaken out of our selfishness and dipt into sympathy with the poor. We need to throw aside our pride of education, of wealth, of position, and stand side by side with them on the broad platform of Christian brotherhood—remembering that in that just balance that hangs above, in which we shall all of us one day be tried, there is neither prince nor beggar, there is but the undying human soul.

We need to leave our ceiled houses, and find in "Earth's dark by-places" cause for humble gratitude to the bountiful Giver for our showers of blessings. We need to visit the poor to learn endurance, trust and charity. Endurance, from some poor widow, holding her household around her, while cheerfully doing brave battle with the wolf at the door. Trust, at the bedside of the sick and dying, where some poor bed-ridden, pain-racked cripple shames our feeble, wavering faith with her unbounded trust. Charity, in the self-denying bounty of the poor to the poor. Do you doubt this last? Listen to one of many similar incidents that have come within my limited experience, and the annals of the poor are filled with just such. A woman, whose husband had gone to the war, leaving her and their three children destitute, was reduced to extreme need by loss of work. After inquiry into her case, I was brought to wonder how she had survived, and asked her upon what she and her children had lived for the past week. She said: "Well, I'll tell you, sir. The next day, after giving the children all there was to eat in the house, I started out to try and borrow something on this order." (She showed me an order for $2.50 on a U. S. agent, for sewing done for the Arsenal, not payable until the next week.) "I had just moved into the court and didn't know anybody, but I went up to the end house and asked a nice-looking woman standing in the door, if she would lend me a dollar on that order—telling her my children were starving; she said she hadn't any money and couldn't. While I was talking with her, a man passed into the house. Well, I felt heart-sick, and went down to the end of the court and looked up and down Christian St., and thought I'd go down to the river and jump in; I didn't dare to go back to my room, for my children were crying for something to eat. While I was standing there, I felt some one touch my shoulder, and there was the man that went into the house; and he said, 'Weren't you at our house just now asking for a dollar?' and I said yes; and he said, 'well, here's two dollars I'd put by to get myself a pair of shoes for Sunday, but as long as a neighbor of mine wants bread, I can go without shoes.'" That man worked as a laborer in a foundry, and had his own family to support. How does the charity of Stephen Girard, who left for the benefit of others the wealth he could no longer enjoy, compare with the self-denying munificence of this poor artizan? The one may shine here, in marble pomp, for gen-

erations to come, as the most splendid gem in Philadelphia's crown of charities—the other, unknown and unnoticed here, shall hereafter shine as the stars for ever and ever! These things we see among the poor, and these things we need to see, and learn, and feel. In speaking of the importance of visiting in the First-day school work, I have purposely confined myself almost entirely to those outward and visible results which we might almost call material. But I cannot forbear from stating my belief, that would we win souls to Christ from among the poor of this earth, we must go at the Master's bidding to their wretched homes; and what I want is that we should have our ears attent and our feet ready for the call when it comes to us individually, and go in that Christian faith that sees in every man a brother, and reaching out to all humanity would gather it to that fold in which (if such is the case) we have found rest and peace; go in that faith that seeks in its actions not for the applause of men—no, not even for success, but alone for the approval of Him in whose cause are undertaken alike its feeblest actions and its noblest efforts.

I do not wish to be understood as urging any to undertake a work to which they have *not been called*, and for which they are not capacitated. In this, as in all rightly organized combined effort, while "one as the sea," we may be "separate as the billows." As in the multitudinous human family there are no two faces exactly alike, so with our characters, so with our influence, so with the paths of our duty—they may all lead to the Pearl Gates, but in this world they are distinct and separate.

Each one of us has a mission to fulfill somewhat different from that committed to any other. It may be in the church or the counting-house, the workshop or the street, abroad in foreign lands or in the quiet of our own firesides, in the ceiled houses of the rich or the squalid abodes of the poor; but wherever or whatever it is, it is our *individual* mission; and let us see to it that we perform it with no half-hearted zeal. Each one of us feels and knows that Providence has lit within his heart a fire that burns not in the breasts of other men; its mission is to light and warm some spot in this universe hitherto dark and cheerless: then let us keep our fires burning: let no flood of cares or pleasures quench the glowing embers, but let us heap on the fuel and keep the flames flashing, if it take the best growth of our lives to do it.

TO MAKE GOOD CANDLES.

Take two pounds of alum for every ten pounds of tallow; dissolve in warm water before the tallow is put in; then melt the tallow in the alum water with frequent stirring. This will clarify and harden the tallow so as to make beautiful candles either for summer or winter use—almost equal to sperm. —*Miner's Journal.*

From The Westminster Review.

THE QUAKERS.

The history of the Christian Church has proverbially been written in a spirit of polemical warfare rather than as an unbiased narrative of historical facts. In the present condition of Christendom, almost every one is a member of some particular sect; and it seems impossible for the historian to lay aside altogether his theological bias, and to bring simply the calm, judicial faculty to bear upon the records of the past. Nor does Ecclesiastical History fare much better at the hands of one who, like Gibbon, professes perfect indifference to all forms of religious belief. If then such difficulties present themselves in the way of an impartial history of events and struggles, the actors in which have not only long ago passed away, but their very profession of faith become obsolete; how much care must be needed in attempting to arrive at a correct estimate of the position of a body of religionists, still moving amongst us, who reject the ordinances of religion which are believed in as more or less potent by almost every other denomination of Christians, and whose practices are a standing protest against the beliefs of nearly the whole of Christendom. For while the Roman Catholic and the Anglican must necessarily consider the unbaptized heretic who refuses the sacraments of the Church as almost beyond the pale of salvation, the Evangelical Churchman or Nonconformist is scarcely more able to understand how a body of Christians can set themselves in opposition to what he regards as the plain dictates of Holy Scripture. Acknowledging the difficulties of the subject, we will endeavor to trace the causes which led to the rise of Quakerism, and to examine wherein their successors of the present day agree with, and wherein they differ from, the early Friends, and in what consists the strength and the weakness of the Society.

That the internal economy of the Society of Friends should be a mystery and a riddle to the public at large, is not altogether surprising, when we take into account that the Society has not, for nearly two centuries past, been what may be called a "proselyting" body, but has kept itself apart from the rest of professing Christendom as a kind of esoteric priesthood. But that writers whom we credit with an average extent of acquaintance with the subjects with which their names are especially associated in public estimation, should, when they touch upon matters connected with the Quakers, inevitably fall into

the most palpable blunders, is less excusable. As examples of this proneness to error, we may select from a multitude of others the following examples:—When, about ten years since, a prize of 100 guineas was offered for the best Essay on the causes of the decline in numbers and influence of the Society of Friends, among the unsuccessful and subsequently published essays was one by Dr. Edgar Sheppard, a physician and surgeon of considerable standing. In this work Dr. Sheppard quotes the following remarkable statement from a well-known work written in depreciation of the Society, and not remarkable for the correctness of its statements:—

"I was assured the other day of the fact by a very intelligent physician who practiced among them for twenty years, and who informs me that few of the richer sort live to be fifty, but die of a sort of atrophy, their cold blood just stagnating by degrees among their fat. The affection is known in this part of the country (Liverpool) by the name of *Quaker's disease*, and more than one-half of them go out so."

If, instead of retailing the second-hand gossip of a lady who herself acknowledges that she was brought up in habitual disregard to truthfulness, Dr. Sheppard had compared the rates of life assurance in the "Friends' Provident Institution" with those current in other offices, or had ascertained the generally unprofitable result of granting annuities on Quaker lives, he would probably have moderated his views on the general unhealthiness of the Society. But unfortunately for Dr. Sheppard and his authority, a record of the longevity of Quakers is annually published in a little work entitled the "Annual Monitor," which contains a statement of the name and age of every member of the Society who has died within the year. This publication, being compiled from the unimpeachable source of the official records of the various "Monthly Meetings" throughout the country, which have been for several generations the most accurate "vital statistics" in the country, may be taken as perfectly trustworthy, the deaths of even the youngest infants being always recorded. From these tables it would appear that the average length of life among "Friends" has varied since 1860 between fifty and fifty-five; being about twenty years above the average of the community at large. One startling result to be derived from these tables is that the decade which shows the largest number of deaths is not the first or second, but invariably *the eighth;* while the number who exceed the fourscore years and ten is very considerable, and several instances of centenarians could be brought forward, the authenticity of which would have satisfied even the late Sir G. C. Lewis or Mr. Thoms. Our second example of misstatement is taken from a recent article in "Good Words" by the Bishop of Oxford, on Sunday-school teaching, in which the reverend prelate gives a table of the number of children educated at Sunday-schools under the auspices of the various religious bodies throughout the country, and places the number thus trained by the Society of Friends at nil. Many of Dr. Wilberforce's friends might have informed him that there is not a town of importance in the kingdom where there are resident Quakers, in which the more zealous members are not active Sunday-school teachers in schools exclusively under their own management; that body having a special organization for the promotion of this movement.

But a still more striking instance of a whole series of remarkable errors and perversions of fact is to be found in a recently published volume by Dr. Cunningham, entitled "The Quakers, from their Origin till the Present Time: an International History." What claims the work has to this somewhat pretentious title, and what degree of dependence is to be placed on Dr. Cunningham's account of the tenets and religious life of the Quakers, the reader will be able to judge for himself from the following extracts relating to the external history and constitution of the body, all taken from the same chapter, in which he summarizes its present condition. The first statement to which exception may be taken is that "at present a great majority of the ministers belong to the female sex," and this he attempts to prove by the somewhat remarkable argument that five ministers who *died* during a recent year were all women. If Dr. Cunningham had been able to show that all the ministers *appointed* or "acknowledged" during the same year had been women, the argument would have been more to the point. It is on the other hand, one of the most remarkable facts connected with the recent development of Quakerism, that among the young ministers who have come forward during the last fifteen years, a very large majority have been men; so that, whatever may have been the case twenty years ago, it is probable that at the present time the men preponderate very considerably over the women. A few pages further on, in speaking of the constitution of the "Yearly Meeting," Dr. Cunningham says, "only about 130 of these, however" (the attenders of the meeting,) "are representatives, *with a right to vote.*" Every attender of the Yearly Meeting has, on the contrary, an equal right to participate in its deliberations; and, as we shall explain hereafter, it shows a strange want of acquaintance with the practices of the Society, to imagine that voting of any

kind takes place at any of its meetings. Almost immediately afterwards, another mistake is made in the sentence, "There is also another standing committee, consisting of ministers alone, called the 'Meeting for Sufferings,' . . . it may almost be regarded as the executive branch of the Quaker government." Any authorized work on the constitution of the Society would have shown Dr. Cunningham that "ministers" constitute only a portion of the members of the "Meeting for Sufferings," and that its executive powers are of the smallest. In the statement that "there is but one Yearly Meeting for Great Britain and Ireland," and in giving the number of Yearly Meetings on the American continent, the learned Doctor is equally in error.

(To be continued.)

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS

Met by appointment in the city of Philadelphia on the 19th and 20th of First mo., 1870.

A minute of the Indian Committee of North Carolina Yearly Meeting, appointing Isham Cox and Wm. Nicholson members of the Committee, was presented and read.

Fourteen members were in attendance—all the Yearly Meetings of the U.S. being represented, except North Carolina. Enoch Hoag, Superintendent of the Central Superintendency, was also present, and made an interesting statement of the condition of his charge.

The following report was received from the Washington Committee:

"The Committee to visit Washington report that four of our number called upon Commissioner Parker in the Tenth month last, very soon after the meeting of the Executive Committee at Plainfield.

"The subjects referred to us were submitted to him and fully considered.

"He promptly granted a change in provisions in two of the agencies, which information we telegraphed to Agent Tatum immediately.

"He also granted two helpers to Agent Tatum in distributing provisions, and clerks to Agents Darlington and Tatum.

"The Cheyenne prisoners of war had not been released, but the Commissioner promised to urge their return upon the Secretary of War. They had not been released a month ago, when one of our number saw him again.

"The requests of the Wichitas and affiliated bands, and of the Arapahoes, for separate reservations, were declined, being contrary to the new policy of the Government.

"The discontinuance of the Osage River Agency is under consideration.

"He had issued orders for the better protection of provisions, goods, &c.

"He informed us that when tribes remove beyond our superintendency, they come under new jurisdiction.

"The request of Agent Tatum for special appropriations for farming, &c., could not be granted for want of funds, until further appropriations are made by Congress."

The following report was received, and the proposition that a Superintendent of Schools for the Central Superintendency be appointed, was approved and adopted; and the Committee on Education were authorized to take such steps as they may find necessary to carry out this decision. It was also the judgment of the Committee, that the instruction imparted to the Indians should be thorough, systematic and practical, and all schools conducted upon one, and that the most approved and efficient plan. And though this may not be attained immediately, the object should be kept steadily in view. The report is as follows:

"The Committee charged with the presentation of a plan for educational purposes within the limits of the Central Superintendency, agree to report.

"We have endeavored to obtain the desired information relative to the probabilities of successfully prosecuting the interesting concern of educating the Indians.

"The more we have examined and considered the subject, the more forcibly have the magnitude and importance thereof impressed us; for without education, their civilization and Christianization must be tardy and imperfect.

"The following tabular statement represents the approximate number of members of the different tribes; of children in each tribe; of schools now in progress: of children in attendance; and of schools needed, and at what points:—

Tribes.	*Members.*	*Children.*	*Schools.*	*Attended by.*
Kickapoos	305	61	2	40
Kaws	699	140	1	25
Miamis	127	30	1	30
Sacs and Foxes,	668	134	1	10
Delawares,	1008	201	2	40
Pottawatomies,	2025	405	1	130
Osages,	4369	874	1	70
Shawnees,	650	130		
Wyandottes,	200	40		
Munsees and Chippewas,	68	25	1	25
Quapaws and affiliated bands,	1000	200		
Cheyennes and Arapahoes,	4000	800		
Kiowas, Comanches and Apaches,	14800	2960		
Wichitas and affiliated bands,	3508	701		
Totals,	33427	6701	10	370

"Judging from present prospects, it may be desirable to open schools in the Spring or early summer as follows:

One for the prairie band of Pottawattomies.

One or two among Sacs and Foxes.

Two or more among Osages.

Three or four for Kiowas and Arapahoes.

Three or four for Cheyennes and Comanches.

Two for Wichitas and affiliated bands.

"Any plan for educational purposes among the Indians of the Central Superintendency, involves, in the estimation of this committee, the appointment of a competent and efficient Friend as Superintendent of instruction—whose duties, among many others that might be enumerated, would be to endeavor to awaken a greater interest in the minds of the leading members of the different tribes in the cause of education; to ascertain the number of children of suitable age to be in school, and the probable number of those whose attendance could be secured; to see at what points, for the best interests of the cause, schools could be established; to examine the qualifications of such teachers as may be recommended by the Committee on Education, and assign them to appropriate fields of labor; to keep himself well advised as to the competency, effective labors, and influence of the teachers; and whatever else may be deemed necessary to advance the intellectual and moral improvement of the Indians."

[Note.—The above statistics of population furnished by Superintendent Hoag, are in part based upon actual census, and in part are approximations only. The number of Kiowas, Comanches and Apaches, as stated, is supposed to include as well those on the plains entitled to residence on the reserve as those actually there, the latter numbering at last report between 5000 and 6000. The number of children of suitable age to be in school is *estimated* on the basis of one-fifth of the entire population. Of the schools now in operation, those on the Osage and Pottawattomie Reservations are Roman Catholic missions; that for the Sacs and Foxes is taught by a Baptist; that for the Munsees and Chippewas by a Moravian; and the remainder by Friends. The largest tribes are not yet prepared for schools, their removal to present locations having been recent, and dwellings for agents, farmers, mechanics, &c., being just now in course of erection. —*Clerk.*]

The committee for selection of farmers, mechanics, &c., presented the names of the Friends approved by them for such services in the several agencies.

A feeling pervading the Committee that our responsible work may require the employment of a thoroughly competent, salaried agent, the subject was referred to a sub-committee, who at a subsequent sitting presented the following report:—

"The Committee charged with the consideration of the proposition for the appointment of a general agent of the Associated Executive Committee, report

"Their approval of the proposition, and recommend that the engagement of such agent, and adoption of the salary to be paid him, be referred to the Washington Committee, with authority to act.

"Such agent should be a man of large business capacity and experience, deep interest in the Indian's welfare, temporal and spiritual, and capable of representing the Committee and the Religious Society of Friends before the authorities and people of the country with dignity and power."

The recommendation contained in the report was adopted.

Information being given that a Council of the blanket tribes of the Central Superintendency has been appointed to be held on the 25th of Second month next, (since deferred to the 10th of Third month), it was thought proper and desirable that some of our members should attend that council, and also visit such of the reservations and agencies as they may find practicable. Thomas Wistar, Francis T. King, Edward W. Howland and Benjamin Tatham were appointed to the service. In the event of their inability to visit the Indian country at the time of the proposed council, they were encouraged to do so within the approaching Spring.

The several subjects named below having at various times during the sessions of this meeting claimed the consideration of the Committee, they were referred to the Washington Committee, who were requested to give them further care, and endeavor to secure such legislation and executive action thereon as will promote the civilization and Christianization of the Indians under our care.

1. The proposed establishment of Spring River Agency and Wichita Agency.

2. The importance of no officer being placed in charge of a military post within the Indian country who is not in sympathy with the Government plan for the treatment of the Indians.

3. The importance of the release of the Cheyennes held as prisoners of war.

4. The rules governing traders and traders' licenses.

5. The importance of liberal appropriations for the agricultural work contemplated on the new reservations in the Indian Territory; and for some provision for similar work during the remaining months of the present fiscal year.

6. The importance of amendments to the Osage treaty, now awaiting confirmation, should the Senate of the U. S. give the treaty its consideration.

7. The proper selection of new locations

for such of the tribes now in Kansas, as may desire to remove to the Indian Territory; and provision by treaty or other legislation for such removal, and for the continued undisturbed possession of the soil by the Indians.

8. The importance of excluding from the Indian Territory any whites not engaged In the Government service, or in the civilizing work authorized by it.

Condensed from the minutes,

JOHN B. GARRETT, *Clerk.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 26, 1870.

THE QUALIFICATION.—In last number, (page 411,) a valued correspondent says: "We hear complaints of a want of educated ministers." The want of laborers in the Lord's harvest field is an old source of complaint, and was pointed out by Him as a proper theme for prayer. But the qualification to be prayed for was the single one, that they should be *sent* by the Lord of the harvest. To speak of "the want of educated ministers," might imply that we would wish persons to be qualified for the work by a course of theologic training. A well-known Bishop unwisely said, a few years ago, that Religion was as much a science to be taught and learned, as was the practice of medicine. The product of academic teaching might very possibly be a religion without piety and holiness. The minister thus equipped might be a zealous laborer and yet *unsent*. He would be educated, but might be in the highest sense unqualified. His learning might hinder his service, as tending to make his hearers theologians rather than Christians, expert in dogmas more than attentive to the voice which speaketh from Heaven, mindful of the teachings of the schools rather than heedful of the faithful Teacher who secretly says to each individual soul,—"This is the way."

We want a ministry educated in the school of Christ, and qualified afresh for every service by the *renewings* of the Holy Ghost. The channel of such ministry may be an unlettered man or woman, and we have often known it effective to the confounding of the wisdom of the schools, when it was thus clearly manifest that the excellency of the power was only of God. If, with an educational standard in view, we look over the ministers whose preaching has been most vital and most pro ductive of glory to God, we shall in candor be compelled to say: "not many wise."

The Society of Friends has always valued and promoted education. That the rich should provide it for their children is regarded as a settled duty. To secure it for the children of the poor, a query is annually answered in every meeting, the object of which is to enforce provision for their school learning. If we do our duty in this respect, the minds of all our boys and girls, our men and women, will be developed—the masses will be well informed—and we shall do well continually to act upon the Lord's commandment: "Pray ye the Lord of the harvest, that He will send laborers into His harvest." The work is His, and the workers are to be His. His is also the right of selection, nor will He err in His choosing though He call and commission the weak and unlettered.

"God hath many aims to compass, many messages to send—
And His instruments are fitted each to some distinctive end."

The First-day school, too, is an important and increasing Christian educational element among us. It is not intended as a drill for the ministry—but to make a Scriptural use of the Scriptures, that all our rising youth may be "thoroughly furnished" for every good work to which it may please the Lord to call them. To all our children we owe it as a debt to train them for leading Christian lives, and to give them Biblical instruction, with the view, as says the apostle, "that they may be perfect"—not by any means that any should rush unbidden into the ministry, however we may share in the yearning of Moses: "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"

May the mania for college-bred, man-made ministry never reach the "People called Quakers." They have a spring of ministry for which nothing different could be an adequate substitute. In reference to this important work, they have a sound and Scriptural theory, which induces them habitually to look for living water only to the living Fountain—and when the prophets say: "Spring up, oh well!"—the people respond: "Sing ye unto it!" The ministry which, in freshness

of unction and power is wholly independent of the teachings of man's wisdom, is one of the most precious helps given by the Spirit of Christ to His Church, and is found among devout and truly spiritual Christians of whatever denomination, when an unexpected afflatus of Divine power fills the preacher's heart and mouth, supersedes and drives from his memory the premeditated sermon, causing him to minister as the oracle of God directly to the hearts of his hearers. This would be much oftener the case, and in larger measure, did not a different, and, as we conceive, an inferior *theory of the ministry* induce the practice of preaching at stated times, and of leaning upon the qualification afforded by intellectual culture.

Learned men have, throughout the Society's history, been numbered among its ministers, and such is the case to day. When these bring all their gifts into the Lord's storehouse and serve with humility, there is a sacred use for all their endowments. There may be, however, let us remember, a snare in learning, and those whose intellects have been subjected to the highest culture, may be in danger of diluting and corrupting their message with their own reflections and logical deductions, to the real loss of the Church. Whilst on the other hand, the ignorant man, if he keep not closely to the Divine Gift, has his own peculiar danger, and may bring his holy profession into disrepute and cause a doubt of the high standard, by crude and ranting declamations and disreputable blunders, from which he would assuredly be preserved if truly called to the work and closely attentive to his Guide both in the openings and the limitations. For either class the only safe rule is to speak as the Spirit gives utterance, without interpo'ating the message, but honestly speaking "as an ambassador for Christ."

This subject has been treated of to some extent in this periodical. To stir up again the pure mind by way of remembrance, may at least be confirmatory, and our correspondent's apprehension may warrant our expression of desire that whereunto the Church has already in the pure motions of Truth attained, we may, with continued watchfulness in the fear of the Lord, avoiding all self-righteousness, "walk by the same rule."

Westminster Review—"The Quakers."—At the first appearance of this article, we recognized its claim to the attention of our fellow-members, who would naturally wish to know how the Society, to which from conviction they adhere, is spoken of by those who are without. The large space yielded to the proceedings of the Conference held in Phila., excluded it at the time. On reperusal, with a view to presenting an abstract of its contents, it seemed better to copy the entire essay, not by any means as endorsing the whole, but with confidence in the discrimination of our readers, who will know where to place their dissent.

It is curious to notice the popular fondness, among authors who understand us not, for describing our religious Society and discussing its character, and to notice how few paragraphs are penned that are not marked by inaccuracy and strange perversion. The paper commenced in our present issue, is not free from doctrinal misrepresentations, yet it displays an unusual amount of fairness and of acquaintance with our history, principles and polity. Many passages must be understood as applicable only to Friends in England. Himself a Unitarian, apparently, the writer fully acknowledges "the orthodoxy of the faith of the early Friends on the question of the atonement," whilst on some points it will be seen that he falls into blunders which surprise us. He successfully repels and refutes many of Dr. Cunningham's misrepresentations. Some further comments may be elicited in a future number.

Africa.—Whilst we rejoice in the emancipation of the colored race, and their admission, by the adoption of the fifteenth amendment, to the full rights of manhood, it is interesting to contemplate the certain and beneficial reaction upon long benighted Africa. The complete extinction of the slave trade and the settlement of freed Africans upon a fertile country bordering the Nile, is a favorite object of the Viceroy, for which purpose Sir Samuel Baker, the famous explorer of the sources of the Nile, has been made a Pasha and entrusted with the command of a military expedition. It is intended to promote agricultural pursuits, to check the civil wars that

prevail among the natives, and "to convert roaming savages into civilized colonists." It grates harshly on our feelings as we read that *peace* is to be secured by *military* colonies, and that by such means "the natives will be *compelled* to live in peace." Believing in the efficacy and moral power of love, we should expect peace upon a firmer basis from an expedition and from colonies equipped with the Gospel of PEACE, and fully prepared simultaneously to administer temporal good and to publish salvation. But at present we allude to existing facts—as, the organization in Africa of numerous civilized governments —the construction of railways—the development of the internal resources of the continent; from which is anticipated a prosperous future for Africa, and that the Christianization which has so wonderfully spread in the great African island will be followed by the joyful spectacle of millions "stretching forth their hands unto God."

TO CORRESPONDENTS.—Several communications, both original and selected, lie *unperused* in our drawer because the Editor has not been entrusted with the names of the writers. We claim to know the source even of *selected* matter. We repeat the urgent request that our friends will write with *black* ink on *white* paper. For want of this some valuable essays have been long delayed, and perhaps overlooked entirely.

FRIENDS' QUARTERLY EXAMINER No 13. —The New Year's No. of this high-toned periodical has been received.

CONTENTS. — Editorial remarks. Harmony of Christianity and Science, *R. Westlake*. True Cross-bearing. *Anna D. Peet*. Church Establishment, *J. Firth Bottomley*. The Parable of the Vine, *Thomas Hodgkin*. The Training of Teachers, *T. Harvey*. Address to Archbishop of Valladolid, *translated by J. T. Betts*. The Condition of Perfection, *Frederick Burgess*. A dark page in history, *Jane Budge*. Review of "The Quakers" in Westminster Review, *Wm. Ball*. Revision of authorized version of New Testament, *Isaac Brown*. The Perfect Law of Liberty, *F. Frith, Jr.* Notes on Italy, No. 2, *J. T. Rice*. Correspondence, &c. The New Year, *S. D.* Christmas at Ackworth, 1869, *S. R. G.* Notices of Books, &c.

Quarterly Meetings in Third month, 1870.

(*Copied from New York Pocket Almanac.*)

3d mo. 1, Burlington, Phila. Y. M.
" 5, Hesper, Indiana Y. M.
" " White Water, Indiana Y. M.
" " Union, Western Y. M.
3d mo. 12, New Garden, N. Carolina Y. M.
" " Richland, Western Y. M.
" " Spiceland, Indiana Y. M.
" " Cotton Wood, " "
" 16, Le Ray, New York Y. M.
" 17, Haddonfield, Philadelphia Y. M.
" 19, South River, Iowa Y. M.
" " Westfield, Indiana Y. M.
" " Northern, " "
" " Spring River, " "
" 21, Baltimore, Baltimore Y. M,
" 26, Wabash, " "
" 30, Scipio, New York Y. M.

DIED.

GARRATT.—In the township of Murray, Province of Ontario, Seventh month 11, 1869, Caleb Garratt, aged 84 years; a member of Cold Creek Mo. Meeting.

CARD.—At his residence in Camden, Ontario, Ninth month 22d, 1869, George Card, in the 47th year of his age; a member of Kingston Monthly Meeting. His sickness was of only a few hours' duration, yet he left an evidence that his end was peace.

DORLAND.—At his residence in Adolphustown, Ontario, First month 25th, 1870, Thomas I. Dorland, in the 86th year of his age; a member of West Lake Monthly Meeting.

CARSON.—On the 4th of Fifth month, 1869, Charles E., son of Enos W. and Mary G. Carson, in his 3d year; of White Lick Monthly Meeting, Ind.

ROBERTS.—Of lung fever, on the 18th of First month, 1870, Willis W. Roberts, in the 33d year of his age; a member and overseer of Springfield Monthly Meeting, Douglas Co., Kansas. His manner of life whilst in health was exemplary; during his illness his expressions were replete with faith in his Saviour, and his end was peace.

ELLYSON.—Near Carthage, Jasper Co., Missouri, on the 19th of Twelfth month, 1869, Lydia, wife of John Ellyson, in the 64th year of her age; a member of Springdale Monthly Meeting, Iowa. Having endeavored to live a consistent Christian life, she was enabled to say, at the approach of death, that she was willing to trust her all in the hands of the Lord Jesus, and passed away like one falling into a sweet sleep.

HODSON.—Near Cassville, Barry Co., Missouri, on the 21st of First month, 1870, Jane, wife of Zechariah Hodson, in the 43d year of her age; a member of Union Monthly Meeting, Missouri. Her bereaved family and friends have the consoling belief that their loss is her eternal gain.

VAUGHAN.—On the 15th of Eleventh month, 1869, after an illness of nearly three years, Phebe, wife of Matthew Vaughan, in the 85th year of her age; a beloved elder of Gilead Monthly Meeting, Ohio. She had been a resident of Morrow county for the last eighteen years, where she was deeply loved and respected for her gentle and exemplary character, and the spirit of Christian charity that animated her daily life. Her numerous relatives and friends reverently rejoice in the precious assurance that, "as a shock of corn fully ripe," she has been gently gathered to the glorious harvest of the just. "Blessed are the pure in heart, for they shall see God."

CHASE—BUFFINTON.—ROBINSON.—On the 25th of Twelfth month, 1869, in Swansey, Bristol Co., Mass., Content R., widow of the late Eber Chace, of Swansey, in her 63d year.

On the 3d of First month, 1870, at the same place, Ruth B., second wife of Joseph Buffinton, in her 61st year.

At Fall River, Mass., on the 8th of First mo., 1870, Phebe Robinson, in her 69th year. In this dispen-

sation of Divine Providence, the three above named persons (sisters), all members of Swansey Monthly Meeting, were called home within three weeks of each other, their funerals occurring on the Fourth day of three successive weeks, at Friends' meeting house in Somerset, Mass.

BUFFINTON.—At the residence of his son-in-law in Fall River, Mass., on the 2d of Eleventh month, 1869, Moses Buffinton, of Swansey, a much valued member and overseer of Swansey Monthly Meeting, Mass., which meeting he left his home to attend but a few days previous to his death, and before the hour had arrived for its convening he was taken suddenly with the illness which resulted in his death. Although a great sufferer through his short sickness, he was enabled through Divine mercy to maintain that Christian fortitude and patience which the Lord's children are permitted to realize in their last hours.

BUXTON.—At Peabody, Mass., on the 29th of First month, 1870, John Buxton, in the 75th year of his age; an esteemed member of Salem Monthly Meeting. His friends have the comforting assurance that he was prepared for the change.

WANTED,

A competent Friend to act as Superintendent of Education within the limits of the Central Indian Superintendency. His duty is in part to awaken a greater interest among the Indians, in the importance of their civilization, Christianization and education; to ascertain the most suitable points for the establishment of schools; examine the qualification of such teachers as may be recommended to him by the Committee, and if found competent assign them to their appropriate fields of labor; and to have the general oversight of all schools within the said Superintendency.

For further particulars apply to any of the members of the Committee, as following:—

Geo. K. Jenkins, Chairman, *Mt. Pleasant, Jefferson Co., O.* Benj. H. Wright, *Plainfield, Indiana.* David Hunt, *New Providence, Iowa.* Edward Earle, *Worcester, Mass.*

Received for Hungry Freedmen.—Trenton, $5; Wilmington, $10; Haddonfield, $1; Newport, $6; Vine St., Philad., $5; Ypsilanti, $35; Howard Co., Md., $2; S. F., New York, $5; A. W., New York, $1; Worcester, $1; Johnston, R. I., $1; Northbridge, Mass., $5; Fall River, $5; Belgrade, $1; Vassalboro, $10; Locust St., Philad., $5; Cabinet, Pa., $1; Cambridge $1 (and $1 for N. C. Schools); Boston, $1; New Bedford, $3; 15th St., Philada., $2.50; Sandwich, Mass., $55; Pawtucket, $5; Hollidaysburg, 50c.; Marion, Ind., $5; Albion, R. I., $1; New Bedford, $4.

CORRESPONDENCE.

Huntsville, Walker Co., Texas, 2d mo. 7th, 1870.

Dear friend Wm. J. Allinson:—Prompted by a desire that Friends, individually and as a Society, may fulfill their mission by occupying their share of the many and great missionary fields now open and inviting them to enter, I am induced to write a brief statement of the one in which my wife, daughter and I are now engaged, thinking that, if presented to Friends at large through the *Review*, others might feel called to enter the same field.

While we were engaged in connection with *Ohio Yearly Meeting Freedmen's School* at Jackson, Miss., last spring, a citizen of Huntsville, Texas, George W. Grant, who had colonized his former slaves in the vicinity of the latter place, and was desirous to have them educated, was induced, by information received from a white citizen of Jackson, to call on us to try to get us to open a school in his colony, giving Friends a decided preference, though he had known little or nothing of the society.

During the summer we published information of this opening, hoping that the right ones might be found to fill it. Though many Friends felt much interest in the concern, none found the way quite clear for them to engage in it; and after receiving several letters from G. W. Grant, expressing a deep sense of the importance of having the freedmen properly educated, and representing Texas as a great field for missionary labor; and also expressing a particular desire, in which he was seconded by the best white citizens of his county, that Friends would occupy it, the conviction became fixed in our minds that it would be right for us to go as pioneers. Accordingly, without the care or support of any society or organization, but with the cordial approbation of our Monthly Meeting, (*Damascus, Ohio,*) and our friends individually, we left our home the 2d of 12th mo., and after an interesting and pleasant journey of over two thousand miles, by the route we travelled, we arrived in safety at our point of destination, where we met a cordial welcome from both white citizens and freedmen. Though the latter had been disappointed, deceived and influenced by bad advisers, till they had become discouraged and distrustful, and afraid to take the advice of those who were truly their friends, and had about resolved never to trust a white man again, yet they concluded that they might trust us.

Both parents and children manifest great interest in week-day and First-day school, which we opened early in 1st mo. The pupils are making very encouraging progress in both.

Considerable desire has been expressed for white schools taught by Friends, in Huntsville, and other places a considerable distance from here; but we are not yet prepared to give definite information on this subject.

But it is not in schools for literary and religious instruction, only, that missionary work can be performed. The farmer, mechanic and storekeeper might each be a practical, efficient missionary here in the colony, and at the same time do well pecuniarily. The age of one horse, *wooden mould-board ploughs*, and other implements to correspond, is not past; and a great benefit would be conferred on the country by the introduction of improved farming utensils, and a thorough system of agriculture. A merchant, with a commission from some northern agricultural implement

company, would, no doubt, sell a great many such implements. And by furnishing an opportunity for the citizens of the colony and adjoining neighborhoods to sell their produce and buy goods at fair prices, we think would command a large share of patronage; and besides saving the people a great amount of time, now consumed in going several miles further, to Huntsville, might, by keeping them from places where intoxicating drink is sold, prevent much drunkenness and waste of money. And no other person would have so good an opportunity to advise the freedmen, with regard to the economical expenditure of their money, (which is very much needed,) as a conscientious store-keeper, who would be governed more by a missionary spirit than a desire to make money. A thorough blacksmith, and wagon-maker, we think, would find plenty of business, and furnish a much needed opportunity for young men to learn useful trades. Any of the above, if approved members of the Society of Friends, would receive considerable encouragement from G. W. Grant. And if the Lord of the vineyard would send out such laborers, we would be very glad to see them.

The soil and climate are well adapted to the growth of sugar-cane, cotton, corn, fruit, &c.: the culture of all of which, except cotton and corn, is very much neglected.

Good well and spring water are abundant. The land is rolling, timbered chiefly with oak and pine. The weather, since we came, has seemed like one continuous, delightful spring; temperature ranging, most of the time, between 32° and 75°; varying frequently and sometimes rapidly. It is said to have been milder than the winters often are.

Judging from the physical character of the country, and the representations of the inhabitants, we think it not very sickly. We hear of congestive chills having prevailed to some extent, and other milder forms of malarious diseases are common, but not peculiarly so. Yellow fever visited Huntsville two years ago —said to be the only time.

Considerable interest is manifested among the white citizens in becoming acquainted with Friends' principles, and more of our publications than we were able to bring with us might be used to good advantage.

We think there is much openness for the reception of Gospel principles. And if any, on whom necessity is laid to preach the Gospel, are called to do so in this field, we hope they will obey the call.

Truly thy friend, EDWARD WILLIAMS.

WEST BRANCH, IOWA, 2d mo. 6th, 1870.

Our (Springdale) Quarterly Meeting has just passed. We feel that it has been an occasion signally blessed. Christ has been exalted through the ministry of the Word, and His memorably manifest Presence in our midst, as our atonement for sin, our present light and life, and our hope for the future.

EAST TENNESSEE, 2d mo. 6th, 1870.

I suppose you are hardly aware of the startling fact that less than half of the women in this country can read intelligently. Under these circumstances, it is hard to estimate the value of such a school as this [at Friendsville.] There are 60 now in attendance, some 45 of them boys. The dear girls are put to spinning at 10 or 11 years of age; the women spin, weave and make *all* the clothes, bedding, &c., which leaves them little time for literary pursuits, even if they could read. Many are looking towards Friends—some good families are joining us. I have just returned from Knoxville. where three families joined us some time since. Much interest is excited, and meetings very large and solemn. I think the condition of the public mind is similar to what it was when George Fox commenced his labors. What need there is now of earnest, dedicated laborers! How few are willing to make the needful sacrifice as did our early Friends! . . . . . .

To-morrow will be our Monthly Meeting. More than twenty applications for membership have been referred from the Preparative to the Monthly Meeting. You can form some sense of the great responsibility we feel resting upon us. Our only hope is in the help of a greater than mortal aid. We are much in need of doctrinal works. . . .

[*This letter was not meant for publication.*]

TRENTON, 2d mo. 13th, 1870.

In answer to the suggestion of E. M. Dorland, I enclose $5.00, my own and my children's mite for the Hungry Freed-people; and I trust many may feel their hearts warmed by the love of God to contribute of their abundance, and that even "the poor widow's mite" may not be withheld, as the Lord can bless the little, if given in the name of a disciple, as well as the much. We have been deeply interested of late in the *Review*, containing, as it has, so much to strengthen and encourage the feeble laborer in the Lord's vineyard, to go on in faith, trusting to the great Husbandman to bless the seed. The tidings which come to us from the North, the South, and the great West, are calculated to raise in our hearts grateful praise that the Lord has again condecended to visit this people with the outpouring of His Holy Spirit, and that "daily are added to the church such as shonld be saved." Surely, if our manner of worship is in accordance with Scripture,—"in spirit and in truth,"—we should desire that others might come and partake with us of its benefits. The command was, "Let your light *so shine*, that others seeing your good works (or ways) may

glorify your Father who is in Heaven." Have not we as a Society kept our light so much covered up, for fear that others shonld see it, that it has became nearly obscured from our own view? But blessed be the Lord that He has again visited us and given the command to go forward. May we be faithful, and witness an enlargement of our borders and our stakes strengthened.

FAIRFIELD, OHIO.

I may add that since the information given in my last [*see No.* 21, *page* 321] the number of applicants for membership in Fairfield Monthly Meeting now pending, reaches 50. In our Quarterly Meeting (just over,) it was stated that 150 members had been received, by request, since the previous Meeting—of course not including the applications still under consideration. A meeting is to be opened this month under care of a committee, at Londonderry, east of the Sciota River. I am glad of the increase of subscribers for the *Review* in this Quarter.

THE WRITINGS OF EARLY FRIENDS TO BE FAIRLY CONSTRUED.

(By WM. BALL, in a paper in *Friends' Q. Examiner.*)

The early Friends, by whom we are often judged, were, in general, simple-minded men, who wrote much and promptly in their prisons from present feeling, and should be liberally construed accordingly. Their abundant writings were the outpourings of full hearts to their contemporaries, not the fabrication of voluminous creeds for their successors. Nor can they be fairly interpreted, unless we remember that they assumed, and naturally assumed, themselves to be a company of believers, since they were standing the test, and all who joined them must have stood the test of fiery persecution. It would not be easy to decide to what amount this single fact tinctures their teachings, and has brought their doctrine into question; nor to what extent it deprives their language of suitability for adoption under the present greatly altered circumstances of our Church. But, nevertheless, true doctrine runs, like a golden thread, throughout its history, however much, from the fact just mentioned, it may pre-suppose belief of the truth, and may be thus summarised in a few Scripture words: "Ye need not that any *man* teach you, but as the same anointing teacheth you of all things, (pertaining to life and godliness,) even as it hath taught you ye shall abide in Him, without whom ye can do nothing." This was the revival of primitive, and not the bringing in of perverted Christianity.

For this doctrine, and the carrying out of it in practice, the first Friends contended, labored and suffered. He greatly wrongs their memory who, professing to uphold their doctrine, loosens it from its Scriptural basis, either in narrowing it to an extreme point, or in expanding it to the breadth of rationalistic theology. This author would seem to reduce it to a plastic theory, capable of taking a philosophic form, and thus of finding acceptance with the merely intellectual, and also of being moulded just as human wisdom may please. Attempts like this are nothing new: they rise from age to age, to interpret true doctrine into spurious spirituality, or to fuse it with a philosophy falsely so-called, or to conform it to the spirit of the times. They still spring from that wisdom of the world which is foolishness with God and with those taught of Him,—that very wisdom by reason whereof He was not known, and is not known by the world. *Non tali auxilium*—not by such means, however popular, can a *Christian* church be enlarged. Only by lively stones, built upon the foundation of the apostles and prophets, Jesus Christ himself being the Head Stone of the Corner. Nearness to God through Him makes lively stones in the spiritual house, and diversities of gifts by the same Spirit, (no one exacting that another should be trained and led just as He had been,) furnish and compose the spiritual sacrifices acceptable to God through Jesus Christ. Such a spiritual house, such a Christian church, is strong, not by its breadth, but by its depth. Its stability lies not in its widening on the surface, but in its foundation on the Rock of Ages.

PRAY WITHOUT CEASING.

1 THESS. v. 17.

If we have not grace enough, it is because we do not pray enough. True it is we need not strive to move God to compassion, and extort, as it were, by our prayers, the blessings which He has promised. Very far from it. He is every minute communicating Himself to us; in every word He holds forth Christ and every good thing to us. *But we must always have a soul hungering after Christ, and by incessant prayer stretch out the hand of faith to receive Him.* This is chiefly to be understood of the inward desires and groanings of our spirit; but we must not omit to pour out our supplications daily, as often as we can, by words; else our secret mental prayers, at last, may become so secret as to cease entirely. Prayer is the breath of the soul, the vital evidence whereby we know of its health and life, and without which it must quickly die. O for grace to pray without ceasing, and thus enjoy incessant communion with God!

Holy Father, lend an ear,
While I sue in Jesus' name;
Surely Thou wilt kindly hear,
Since I bring no human claim;
Let me for adoption stay,
Only give me power to pray.
Grant me comfort, or deny;

Visit, or from me depart;
Only let Thy Spirit cry
Abba, Father, in my heart;
Abba, Father, would I say,
Only give me power to pray.
—*Bogatsky.*

YOUTH'S DEPARTMENT.

JOHN EDWIN BROWN.

(Concluded from page 415.)

At the end of the vacation he returned to school, accompanied by one of his sisters. He now became seriously indisposed; and not improving in health, it was thought best for him to return home. At length he became so weak, as to be entirely confined to his bed. The doctor who attended him did not however consider his case as hopeless, although he was known to be suffering from *atrophy.*

Those who saw this dear child in his last illness aver, that the beautiful expression of his sweet countenance will never be forgotten by them; the light which gleamed in his eyes, his delicate, almost transparent hands, and his little skeleton-like form. His sufferings at times were acute, and of long duration: but various Friends who visited him remarked, that it was regarded by them as a privilege, to have witnessed his patience, his faith in his Saviour, his love to his friends, and his touching gentleness.

In the earlier part of his illness, he occupied himself much at times with his woolwork, and his pretty inventions of various kinds; making little souvenirs for his numerous kind friends. He also read a great deal; the Bible always remaining the book dearest to his heart, and the one he constantly turned to. He was one day visited by a teacher from his school, who brought him several books which had been left behind. One of his sisters took them up to her brother; and when he saw them, large tears gathering in his eyes, he said he felt himself grown too weak to read them. The sister, hearing this, sat down by the bed-side, and burst into tears. He sought to console her, by saying he was going to Heaven, "where he should see his dear father and Nelly." The sister asked him if he felt afraid to die. He paused for some little time, and replied, "I think so! I have been so wicked; and yet I know that Jesus died for me. *Only it must be so hard to die.*" He then requested her to pray for him aloud; and she was about to do this, when the approaching steps of the physician were heard. A few days later, when asked if he still felt afraid to die, with a sweet smile he exclaimed, "Not now! Oh, I long to go!"

It was, however, a considerable time before he could express this to his mother. He had found much amusement in embroidering two birds—one larger, one smaller. Having attempted one day to put a few stitches into the larger bird, he said to his mother, "I have done five stitches, but I can do no more." "Not now, my darling," she replied, "not today." "No, never again, mother dear! I could not tell thee this before, because I knew it would grieve thee; but I *know* I shall not get well again, *and oh! I long to go!*" After this, the mother and son used frequently to converse regarding the solemn change awating him. His great desire was "to go." He yearned with his whole soul to be with his Saviour. And this yearning became ever stronger, as the end approached. Many times the affectionate watchers around his bed, believed that the last moment had arrived. On one of these occasions, after great trial of pain, the little sufferer flung his arms around his mother's neck, and almost vehemently besought her "to let him go,"—he did "so long to go,"—and he seemed to imagine, that in some mysterious way, her strong affection held him, as it were, to the earth, and retarded his release.

His sufferings seemed to widen his sympathies with others, and not alone did he become more than ever thoughtful of those about him, and solicitous to save them fatigue and trouble, but he sought in his childish way to alleviate any suffering of which he heard, so far at least as it might be in his power.

On one occasion a Friend, who called to see him, told him of the extreme destitution in Finland, where hundreds of children were suffering from want of food, to relieve which, her husband was then collecting money. Johnny evidently thought much of this, for though he said nothing to his mother or sister on the subject, yet he inquired if the Friend would not come again. As he mentioned this several times, his affectionate mother, desirous of gratifying him, sent to request the Friend would call,—not at all apprehending his motive. When he was told that, in compliance with his request, she was in the house, he asked for his purse. "There is nothing in thy purse," his mother said. But he replied, "Yes, there is, dear mother; please give it me." The Friend, entering the room, said, "Well, Johuny, what dost thou want with me, dear?" He then opened his little purse, and taking out a *bright new shilling*, (a gift to him in the time of his health,) handed it to her, saying, "I wish to send *this* to the starving children in Finland. It is very little, but it is all I have." "This *very* shilling, Johnny?" she asked. "Yes, please, that *very* shilling." And, surely, though that individual shilling might not go to the famishing children of Finland, and his mite could

at best do but little, yet the small gift of this loving child-heart would, in the sight of God, be an offering of great value.

To the last, so long as he retained sufficient power to speak, he was full of gratitude towards his affectionate nurses. His tender solicitude regarding his mother remained to the very end; and he not unfrequently remarked, how much joy he had anticipated, in all the comforts which he had hoped to afford her when he was grown a man. His mother once seeing him in much suffering, exclaimed, "Oh, that I could bear my Johnny up to Heaven's gate in my arms!" "*Not in thy arms*, mother dear," he replied, "but *in the arms of Jesus* would I be borne thither!"

Prayer continued throughout his illness, as in the time of his health, to be his unfailing resource, both for others and for himself. He used frequently to ask for the prayers of the family, and would request all to kneel down around his bed, and unite with him in supplication to the beloved Saviour. Indeed, after death, his tiny hands were discovered pressed together, palm to palm, in the attitude of prayer. In prayer the young spirit appeared to have quitted its worn-out tabernacle, and entered upon life eternal.

A day or two before the close, an aged Friend, much beloved by the child, paid him a visit. The little invalid lay upon his bed, so pale and so calm, in the hushed chamber, that the Friend, leaning over him, imagined that the soul must have departed. He was questioning this aloud, when the child opened his large clear eyes. "Thou art nearly home?" remarked the Friend. Johnny nodded his head. "Though I walk through the valley of the shadow of death, I will fear no evil," the visitor said softly, "for Thou art with me." Again the child responded by a gentle nod. He was too weak to utter a word. The Friend, on taking leave, observed that he should have liked once again to have shaken that "dear little hand;" and the little hand was stretched across the bed, to grasp the palm of his aged visitor. At length the hour of release arrived, and the patient sufferer sank into his last rest peacefully, as a babe falling asleep upon its mother's bosom.

Assuredly this dear child was one of those blessed ones, of whom our Saviour spake when He said, "Suffer little children to come unto Me, for of such is the Kingdom of Heaven."

For Friends' Review.

BELIEVE AND CONFESS.

O Saviour, dearest Friend and Guide,
Whose bounty all my debt supplied,
And opened mercy's portal wide!
Believing, confessing,—confessing, believin,
Thy great love receiving,
I cling to thy side.

O soul, illumed with heavenly flame!
Unsaved alone,—the Sufferer came
To be thy joy and not thy shame,—
Confessing, believing,—believing, confessing,
Thy duty is pressing,
Oh, speak of his name.

O brother, yearns my soul for thee!
Sweet providence for thee and me,
Sin fettered, Christ hath made us free.
Confessing believe him,—believe him confessing,
In hope of his blessing
Come taste thou and see.

So Saviour, soul, and brother, one
In three-fold thread of love are spun:
Three blending chords in unison.
Believing, confessing,—confessing, believing,
By faith closer cleaving,
Our heaven is won.

2*nd mo.* 10, 1870. C. E. P.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 21st inst.

Great Britain.—On the 15th, W. E. Gladstone introduced in the House of Commons a bill for land reform in Ireland, providing for the security of tenure, facilities for the transfer and purchase of land, and for loans to tenants desiring to buy, and to landlords to enable them to reclaim waste lands. Improvements giving increased value to land are to be paid for; evictions for non-payment of rent are to bar all claims against tenants. Notices to quit are to give the tenant one year's time from the end of the current year. The new law is to be administered by a court of arbitration. In his speech on introducing the bill, the Premier said the necessity for the settlement of the land question was generally admitted, and he hoped all parties would unite in favor of the proposed reform. He said that during the last ten years, while the value of labor had remained stationary, the cost of living had increased, and the progress of Ireland had been checked. In the west of Ireland, where the tenant was least secure, the value of land had not doubled in 90 years, while in England it had trebled within that time, and in Scotland, where the tenant was most secure, it had increased six-fold. The Irish members, it is said, have all agreed to support the bill. On the 17th, W. E. Forster presented a bill providing for elementary education in England and Wales. It proposes to divide the country into educational districts; grants are to be made under certain conditions, to be ascertained by inspection, and where needful, compulsory rates will be imposed to supply any deficiency of aid from the State; local inspectors to be elected; parents, when able, to pay school fees, but all others to receive free tickets admitting their children to schools; in every poor section, education to be entirely free. Notice had been given also of bills to relieve the bishops from attendance in Parliament, and to reduce the rates of postage. It was denied, on behalf of the government, that negotiations had been entered into for the renewal of the commercial treaty with France.

The weather, for the week preceding the 16th inst., had been unusually cold, not only in England, but throughout Europe.

France.—Seven journals of Paris had been officially warned in the week ending with the 16th. Several editors had been sentenced to fine and imprisonment for violations of the press laws, and one publisher, for "publishing false news," to two

months' imprisonment and a fine of 500 francs. Of the persons arrested during the late riots, who have thus far been tried, those convicted of carrying arms have been sentenced to three and four months, and those convicted of uttering seditious cries, to 15 and 30 days of imprisonment.

The official journal has published an imperial decree which, by the request of the Minister of Justice, annuls the decree of 1851, which gave the government the power of transporting to penal settlements persons who belong to secret political societies. The Minister says the power is abolished because it is incompatible with a liberal government.

The Emperor has issued a decree convoking the High Court of Justice, before which Prince Pierre Bonaparte is to be tried, to meet at Tours on the 21st prox. He is to be arraigned first for voluntary homicide on Victor Noir, preceded or followed by an attempt on the companion of the latter, U. Fouville, and second, for having attempted homicide on Fouville. This brings him under the article of the penal code in which the punishment prescribed is death. In case of extenuating circumstances, the Court can lessen the sentence by two degrees.

Spain.—In the session of the Cortes on the 14th, the government was interrogated as to the urgency of a revision of the treaty with England on the slave-trade, as slavery is now rejected by the national constitution, and the right of search given to England by that treaty, leads to vexatious interference with Spanish commerce with Africa. The Minister of State replied, that by the treaty England paid $2,000,000 for the right of search, so it was a fair bargain; but the government would invite England to revise the treaty, as Spain will no longer countenance or permit the importation of negroes.

The Duke of Montpensier had visited Madrid, ostensibly *incognito*, though his presence was generally known, and had had interviews with Gen Prim and Admiral Topete, the former of whom had opposed, and the latter favored, his cause. This circumstance excited much comment and conjecture, although Gen. Prim assured the Cortes that the visit was not on political matters.

Austria.—A protest of Austria and other Roman Catholic Powers, against the Papal syllabus, is said to have been transmitted to Rome.

Sweden.—The Diet has passed a law admitting Jews and dissenters from the established church, to political rights, and the King has signed it.

Japan.—Advices from Yokohama to the 24th ult. have been received via San Francisco. Information had been received from Nagasaki that the government of the Mikado had enforced the departure from the main land of 700 native Christians, against the unanimous protest of the foreign representatives. The telegraph line between Yeddo and Yokohama had been completed, the first message having been sent over the wires on the 7th ult., and it would soon be opened for mercantile purposes. The rice crop in the province of Eichesen was a total failure, and the government had prohibited the exportation of rice from Hioto, except by special license as provided by foreign treaties. It was compelled to import large quantities of rice from Siam and Cochin China, to prevent great suffering among the people. An embassy is to be sent next summer by Japan to the United States, France and England.

South America.—A new treaty to authorize a canal connecting the Atlantic and Pacific Oceans, has been concluded by the U. S. Minister, with the commissioners of the Colombian government. The terms have not been published, but they are said to be more favorable to Colombia than those of the former treaty, which was rejected by the Colombian Congress.

Domestic.—The Legislature of Nebraska has ratified the 15th amendment, with only one negative vote in the Senate and four in the House; and that of Texas has adopted the 13th, 14th and 15th amendments. The number of States which have now ratified the last-named amendment is 30, the number required being 28. New York assumed to revoke its ratification, and some doubt has been expressed as to the validity of the action of the Indiana Legislature, a part of the members having absented themselves, when the vote was taken, leaving less than two-thirds of the elected members present; but without these States, the ratification is now complete. The proclamation announcing the fact will doubtless be issued in a few days, when the official notification shall have been received from Nebraska, and the Mississippi members admitted to Congress.

A bill to abolish capital punishment failed to pass in the Maine Legislature on the 18th inst., the vote being 45 yeas to 57 nays, and 49 members absent; but a motion to reconsider prevailed, and the friends of the measure hoped to succeed in a second effort.

The Superior Court of Ohio, on the 15th inst., rendered a decision in the case of the recent action of the Board of Education in Cincinnati, in prohibiting the reading of the Bible in the public schools. Application had been made for an injunction to restrain the operation of the resolution passed by the Board. Two of the three Judges decided to grant the injunction; the other gave a dissenting opinion, on the ground that the Board had acted within its legal power, and that there was no evidence of official abuse or disregard of individual rights, to justify interference by the Court. It is expected that the case will be carried to the Supreme Court of the State.

The Legislature of Georgia has elected R. H. Whitely as U. S. Senator for the term ending Third month 4th, 1871, Foster Blodgett for the term of six years then commencing, and H. B. Farrow for the term ending in 1873. The Legislature, on the 17th, adjourned to Fourth month 18th, subject to reassembling at the call of the Governor if Congress admits the members from that State before that time.

Congress.—The Senate, on the 17th, passed the bill for the admission of Mississippi, which had been previously passed by the House. The Senate passed also, during the week ending the 22d inst., a bill creating the office of Solicitor for the State Department; the Post Route bill; one granting lands in aid of a railroad in Oregon; the Naval Appropriation and West Point appropriation bills as reported by conference committees; a bill for the better security of passengers on steam vessels, requiring every such vessel of more than 100 tons to be supplied with steam pumps for use in case of leaks, operated independent of the machinery of the vessel; and one giving consent to the erection of a bridge across the Delaware river at Philadelphia. The House passed a bill to re-define a part of the boundary between Nebraska and Dakota, and one removing political disabilities from a large number of persons in the South. A resolution was adopted on the 21st, declaring that the business interests of the country require an increase of the circulating medium, and directing the Committee on Banking and Currency to report a bill increasing the currency to the amount of at least $50,000,000.

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For Friends' Review.

"TESTIMONY" OF THE FRIENDS' DRESS.

"If the trumpet give an uncertain sound, who shall prepare himself to battle?"

Even in eye sight, to others we live and not to ourselves alone. How are they to be affected by the sight of us? In whatsoever little things or great thou art brought into view, thou art brought into responsibility. Every look directed to thee is a question put, —it is even a claim for good. What is our answer to, what is our answerableness for strangers to whom we present ourselves even casually to be seen? What sort of object-lessons are our persons? What principles may they advertise, what testimony display, because of the truth?

The majority of people whom we meet never think there is such a thing as the "Peace question," unless *reminded;* scruple not concerning oaths, or civil punishment by death, sermons hired or invented, human ordinances as worship, wasteful gaiety, vanity, and slavery of capricious fashion, taking the world as they find it generally, and falling in with the course of it with unquestioning docility. But when now the *Friends'* garb is presented in the midst of these men and women, (as in a public conveyance, and almost anywhere,) immediately they are reminded that *war* is called in question as a great crime; they see therein, often more impressively than they would hear, a *protest* against all such unspirituality and nonsense as Friends are known to testify against. They are reminded, and perhaps set to thinking, that these evils are possibly unchristian, once oftener than if the Friend who wore the significant dress had not appeared in that garb. At any rate, if to any one the Friends' dress is not recognizable as bearing such a meaning, it is the fault of his own general information, or rather, it is the fault of Friends' own faithfulness so openly and generally to testify their testimonies, as that there shall be no doubt in any one who sees a Friend's dress, as to its proper meaning.

Thus, if a soldier, dressed as such, appears before the eyes of others, by his peculiar garb he presents his individual testimony in favor of war. It seems important, were it only as an offset, that the opposite testimony of the army of Peace should likewise publicly be borne. And I know of no other dress, which by general recognition means Peace, except that of Friends. Neither do I know any other which means, to the public conscience, radical truthfulness in letter because in spirit, radical worship in spirit and in truth; any other which says, "Swear not at all;" any other which proclaims, "The kingdom of God is not in word but in power;" that preaching, praying, singing, are disowned of Christ, if they be not "in demonstration of the Spirit and of power;" any other dress which distinctly inculcates several cardinal virtues. It means these things because *Friends have made it* mean so. They have written the meaning of their outward characteristics in their blood, in their bruises, their imprisonments, distraint of their goods, their loss of all things, their honesty, their public benefits, their generally admired life and conversation. Any other *form* of dress which the testifying faithful had fallen into instead would have meant the same. And if we mean what they

meant, why not testify our meaning in the only form of expression which has been made thus publicly intelligible? For generally accepted usage is the law of the meaning of language.

To remark more explicitly concerning our testimony against all wars, it has appeared to the writer interesting to find, in considering the subject of uniforms, (for *fashion* insists upon her uniforms, only capriciously, arbitrarily, and ruinously,) that there are only *two* distinctive and permanent uniforms for every-day wearing representative of principles, apparent in Christian countries;—the one that which is the mark of a man of war, and the other (that of Friends) which marks a man of peace. The one distinguishes the professional enemy of some for whom Christ died, the other the professed friend of all because the friend of Christ. The one is in testimony of the sword of carnage, the other of the sword of the Spirit. On which side shall the holders of Friends' principles obviously array themselves? There is only one manner of dress which a man, and only one which a woman can wear in this day to be evidently known and read of all men, at sight, as a herald of Peace.

The writer has avoided naming our Society dress as "*the* plain dress," not finding that it is plainer than any other style equally simple; especially as many of our women Friends testify that their ancient dress might be much more economically simplified in the matter of laces, &c., to the gain of plainness. But yet it is commendable as *a* plain dress, and yet more particularly commendable for a *testimony*, because to plainness is superadded *peculiarity*. For *testimonial* dress appears an impossibility unless *peculiar*. It may perhaps be admitted that the majority of *undistinguishable* Friends dress as simply in, or a few years behind, the common style, as those who appear in the antique style. And they may with just confidence point to their unassuming, but not distinctive garb, and say, "Of course I believe in plain dress, and wear it."

But a plain dress may be one thing, and a *testimony* for plainness quite another. The ordinary citizen's style, plain as it may be in itself, does not operate as a testimony for plainness. Some *example*, it is true, he affords, but the unnoticed example of a unit, not the impressive testimony of a society. When we see a person dressed simply, in the ordinary manner, but inexpensively, or without superfluities, does the thought strike us soon, or at all, that it is done in testimony of plainness? Nay, rather is it not looked upon as a testimony of *poverty*, or narrow circumstances? But of a Friend's distinctive garb it is mentally said at once, "It is not his purse, but his principles that makes him dress so. And what are his principles?" And so the intelligent observer is led to reflect again concerning war, extravagance, the perceptible guidance of the Holy Spirit, and our other well-known views, —yet perhaps more unto edifying in too many cases, if he inquires concerning principles meditatively at the suggestion of the garb, rather than vocally at the mouth of the wearer.

Again, the Friends' dress is found to be a silent testimony that the wearer does not intend to be disrespectful if he address a person without flattering titles. If I have conscientious scruples against calling any man Mister, or reverend, or honorable, his Grace, his Holiness, or his Majesty, when I mean at heart no such untruth, and I omit the compliments accordingly, the strange conduct is at once attributed to impudence or audacity, unless I succeed at once in explaining that it is from principle. We cannot often stop to explain our strangeness by *words;* but the Quaker garb is always manifest as an immediate and satisfactory explanation that our disuse of flattering titles is conscientious, and not impudent. Thereby our testimony to strict truth of language is maintained, while the duty of courteousness to all men is at the same time preserved.

Yet it has been feared that the peculiar attire of our own, as of some in the Episcopalian or Romanist religious society, was also a testimony for *ritualism;* tending to that obsolete dispensation of outward forms in religion which Friends were raised up to testify against. And the apprehension that they were of the nature and principle of *ecclesiastical vestments*, and feeling that they were often blindly insisted upon as a religious test, in an ecclesiastical spirit, has made many ingenuous young hearts recoil from them as from a corrupting external, burdening down our religious Society away from its pure and primitive spirituality into the beggarly elements. It were indeed a blighting inspiration of the enemy, that should as if an angel of *light* (separate from *love*) puff up an idolatry of society machinery and ritual to shrivel up the testimony into a test, or embalm us in any form of "filthy rags" as our own righteousness. But whatever might be the exceptional bondage of any individuals, we are persuaded the Society is far from such a case.

Now it is of the nature of *ecclesiastical* vestments, in those denominations that do prescribe them, that they are worn only on ecclesiastical occasions or personages. But the moral testimonies which, voluntarily, are worn by members of our religious association are as an *every-day, secular* dress, acknowledging *no* such distinction as that of "clergy" and "laity;" symbolizing also that morality, proceeding forth from religious principle, is to be carried strictly through all the walk and con-

versation of daily business; and that the dress which is good enough for worshipping is good enough for working, "as unto the Lord."

Much of the talk about "canonicals" and "church vestments," as if applicable to our *society* dress, seems to spring from a confusion as to the meaning of the term *church*. Members who avail themselves of such expressions seem to call the *society* the *church*. But the society never presumes to call itself the church, professing as it does that no religious society is the church, but that the church is the whole body of those individuals in all sects, lands, and tribes, who are personal members of Christ their own living Head. But the society exists solely in the interest of the church, and is unsuccessful only in so far as its members are not, or become not, also church-members.

This association into which we have formed ourselves for religious (inclusive of *moral*) purposes, without prescribing any society-badges for its members, has yet regarded them favorably as moral testimonies, outwardly produced from religious principle, indicative of no canonical or clerical distinctions in church-rank, but uniform for all members of whatever station, and for all days alike, useful for advertisements of several great causes, useful for tokens of fraternal recognition and sympathy, useful for public confession, for open committal or pledge to the cause of truth and righteousness, and for a reminder and hedge therein,—*useful*, such is the word, however much it may savor of *Expediency*. For, as it is only on the ground of utility that I have ever heard or seen a reason for the dress given by men, so, as being the moral testimony of a society, and not the essential robe of righteousness of the church, or a ritual vesture for churchly performances, I think the outward testimony is most properly regarded, like external conduct generally, as in the province of morals, (religion born, of course,) thereby also clearly avoiding the stigma of "religious" ritualism.

It will be seen that while morality is not here regarded as religion, true morality is regarded as *of* religion; that moral and religious duties are considered as one and the same in their spiritual origin and source; religion being an inward, spiritual reconciling of the human will with the Divine, and true morality the outward carrying on of that inner Life. Thus Religion is a Life, and morality a *living*,—even a working out with fear and trembling (or, if we are so blessed, in that perfect love which "casteth out all fear") of that which God worketh in us "to will and to do of his own good pleasure." But the living, without the life, is dead works; and the Life not lived *out*, is dead faith, or soon outlived. Genuine morality is the outworking of religion, rather than religion the in-working of morality. Thus, truly moral testimonies are fundamentally religious, and true morality may be defined as religious conduct.

Let each, then, examine himself, how far his peculiar testimonies are such in purity, and how far his outward habit is a copied or traditional ceremonial; if held to be religious, in the spirit of ecclesiasticism, wherein he is at variance with the nature of Phariseeism or Romanism; or if held to be secular, as a society badge and not as a testimonial badge, wherein, for him, it is not masonic. Unless it be the outward testimony of a religious concern on the part of each wearer, against certain evils and follies that are abroad in the world against which the principles of our religious society are known to set their face, and unless it be displayed, not exclusively because of the society, but chiefly because of the Truth,* I know not how he shall escape several right-hand or left-hand errors. If distinctive peculiarity *of itself* be dear to any member's heart, he may not, unless uncharitable, object to independent orders of Odd Fellows in general. If he be critical to stand upon the *order* of his going, attached as by an article of *religion* to the outward ways of historical or other men, though professing also that his sole interest should be in *the* Way, the Truth, and the Life, he will sometimes find it impossible to serve two masters.

Judging that such are the straits of some, there appear to be many Christian Friends who say: "I love the testimony which the Society of Friends bears to the rest of the world. I hope it will faithfully bear that testimony; but it is my part to bear a testimony not to the rest of the world, but to the society itself,—a testimony against ritualism. Not wishing to contribute to the spirit of outward forms in religion, I forbear the use of the Friends' dress, out of the love I bear to the brethren, for their good."

As has already been noticed, no attire can operate as a protest or testimony, unless it attracts attention as *peculiar* or *distinctive*.

* "Because of the Truth,"—this expression contemplates two meanings: 1st, by the *authority* of Truth; 2d, as a *testimony* for the Truth. Many Friends are perhaps scarcely conscious of wearing their peculiarity as a testimony, or for any other utility (save that they could not find peace till they adopted it;) but yet feel conscious of wearing it by the *authority* of the Holy Witness, in simple, unquestioning obedience to apprehended duty. It is on this higher ground, that of Authority, that no reasons for obedience need be understood. But on the other ground,—that of conscious *testimony*, the reason is of course known to the wearer why he calls it a testimony. And the above essay is limited, by the terms of its subject, to this latter and partial view, and should throughout be understood accordingly. But as to the other view, that of authority, the "Thus saith the Lord" is beyond the pale of man's reason or sense of expediency, and supreme above all other rules of moral conduct.

The ordinary dress worn in the world teaches no distinctive lesson in particular, and accordingly is not testimonial against ritualism or anything else. If simple or plain, it appears testimonial of little besides modestly taking the world as one finds it, or else testimonial of limited means. It never occurs to beholders that it is testimonial of a religious principle. Least of all would the ritualists, Pharisees, or high-church party, if such there be, in our religious society, be reminded at sight of an outwardly undistinguishable Friend, that his external appearance was in testimony against their outward formalism, but rather would it be, to their view, testimony of subservience to the ways and maxims of the world. So the ordinary citizen's garb must fail to operate as a testimony against ritualism.

But even were "the world's" or any other *manner* of dress noticeably testimonial against ritualism, it would be inefficient, since ritualism being held as *religious* observance, having its root in the spirit of the mind and heart, cannot be fought by outward weapons, but only by the power of grace. Though thou shouldst succeed in removing the regalia of the formalist, yet will he be just as ritualistic upon something else, so long as his heart retains its legal bias. Outward practices, *as practices*, may be testified against by outward examples; but inward states and conditions are to be reached with spiritual weapons. And we have observed the outward practices against which our mode of dress has become testimonial. It testifies against these as outward evils, and leaves the inward conditions from which they spring to the witness of the Spirit;—where the spirit of ritualism, consisting wholly in an *inward idolatry* of externals, must also be left. For it will not be rebuked by modes which appear as counter-ritualism no better than itself; but rather by the all-subduing love of Him who "is the end of the law for righteousness to every one that believeth." While, then, outward example may bear counter testimony to opposite example in *moral* conduct, the legal spirit which insists upon certain outward forms as essential to religion, if it is ever to be dispelled, must be thawed out by a more thoroughly love-inspiring work of grace, rather than mocked out by more fashionable forms of dress worn in spite of it.

Not pretending to touch on many of the points of the subject which have unexpectedly, freshly, and lately arisen in the mind of the writer, who till recently was, as a matter of conscience, attired in no distinctive manner, he concludes, by summarily suggesting in part the present view of the subject as follows:—It is bad to dress vainly; it is well to dress plainly; it is better to dress also instructively.

J. H. DILLINGHAM.

DUMB BUT ELOQUENT.

The following touching story of "a handsome English coach-dog" and his drunken master, is vouched for by a leading Boston paper, from which we quote:

"The man pursued his devious course, closely followed by his four-footed companion, until at length he approached the door of the saloon referred to, and was about to enter, when, to the surprise of all who had witnessed the affair, the dog jumped up, and catching the skirts of the man's coat, sought to prevent him from going in. The inebriated biped spoke in angry tones to the beast, but without avail, until a more than ordinarily severe command induced him to relinquish his hold, and the man hastened inside, followed by his faithful companion and would-be protector.

"Actuated simply by curiosity, we also went in, and as we gained a position near the bar, saw in close proximity thereto the beast and his master, the latter trying to reach the bar, and the former standing on his hind legs, with his forepaws placed against the man's breast, vainly endeavoring, even at the eleventh hour, to prevent him from again indulging in the intoxicating cup.

"To the credit of the bartender be it stated, that he refused to furnish the man with more liquor, and tears were drawn from eyes that had long been unused to the melting mood, as at each refusal the undoubtedly heart-stricken canine would bestow a look intended doubtless to be 'one of gratitude upon the dispenser of "juleps," "slings," and "tods," and then turning, would, as it were, mutely beseech his liquor-loving master to abstain."

MISSION WORK IN LONDON.

(*Letter from one of the workers to Eli Jones.*)

LONDON, 1st mo. 31, 1870.

My dear friend Eli Jones,— . . . The Departments of Christian work at the Bedford Institute continue to prosper. We have now upwards of 600 scholars on a First-day; of course that includes the schools held in the morning and afternoon.

The elder scholars on the boys' side are making themselves very useful in the Temperance question, having themselves started a Band of Hope, and through that they are trying to influence the parents of the children who attend their Band of Hope. We feel also very much encouraged about the meeting held on First-day mornings in the Bedford Hall, which thou mayst remember thou several times attended. It now numbers 150 men, who come from the lodging houses in the neighborhood. We give them a cup of coffee and some bread and butter, and after doing justice to that, they sit very quietly for an hour and a half or two hours and pay great attention to what is said. Our friend Mary Ann Marriage takes the principal bur-

den of the meeting, but several of us occasionally go to lend her a hand. Thomas D. Watson, A T. Alexander, also Robert Nicholls are often there.

Our friend Edmund Pace keeps up the First-day evening meeting there; the average attendance is about 80. We have several sewing classes in active operation at the Bedford: the poor women are able to earn 9 or 10 pence per day, which is a great help to them. The mothers' meetings, conducted by my dear wife and myself, continue to prosper: have an average attendance of about 80 each evening.

The work at *Ratcliff* is now in a very flourishing condition (at least if I may express my humble view.) Thou wilt be pleased to hear that 150 or 160 of the poor attend the evening meeting every First-day. They evidently sit in a gathered frame of mind, and seem quite to enjoy the meetings. We generally arrange that some Friend in the station of minister is there; the people seem also quite to *enjoy* the silence. We are quite hopeful that Friends' principles may spread in Ratcliff. During the last two or three weeks, Friends have taken a house near the Meeting-house, and opened it as an Institute for the working men and boys who attend our meetings. The Meeting-house is well used for sewing-classes, Temperance meetings and schools. In addition to the above, we have the work in the house at London St., about 5 minutes' walk from the Meeting-house.

I must now say a little about the work at *Peel.* The precious meetings you had there are often remembered by us with, I humbly trust, thankful hearts. The Meeting-house is now used four evenings a week, as thou wilt see by the Report. We seem the most encouraged with the meeting with the poor on Fourth-day evenings. It is attended by about 70 of the poor, mostly women, and is often a very refreshing and strengthening opportunity. . .

We have had some very precious cottage meetings in the district around the Meeting-house, during the last twelve months. How comforting is the thought that when our dear Lord and Master puts forth His sheep, He goeth before them to prepare the way.

The Temperance meetings at the Peel have been very successful, several interesting cases having been the result.

We have come to the conclusion at the different meetings that are held among the poor of London, to offer them some simple membership, that is to give them a card which entitles them to attend a Quarterly Tea or Fellowship Meeting. They seem quite pleased at being connected with us. We have tried it at Ratcliff and Peel, also at the Bedford Scholars' Meetings.

. . . In the fellowship of the Gospel of Christ, believe me to remain thy much attached friend, JOHN D. APPLETON.

THE QUAKERS.

(Continued from page 422.)

The following sentence, if it had only been true, would have delighted Mr. Mill:—"The women have their own monthly, quarterly, and yearly meetings, simultaneously with the men, with an almost co-ordinate jurisdiction over the members of their own sex." Alas, however, for the advocates of "woman's rights," even the democratic Quakers give the sisters no jurisdiction whatever even over members of their own sex, the exercise of the discipline devolving exclusively on the sterner brothers. Had Dr. Cunningham been aware of the very heavy tax made upon Friends in the metropolis for the support and education of their poorer members, he would hardly have committed himself to the assertion that "the Society of Friends support all their own poor; but as almost the whole body is respectable, and even wealthy, the burden is not very heavy." Nor, when stating that "no great artist has yet emerged from the sect," can he have recollected that the sect has furnished a President to the Royal Academy in the person of Benjamin West, nor have known that one of the most successful portrait-painters of the present day, Mr. Jerry Barrett, without exception the most successful limner on wood, Mr. Birket Foster, as well as other artists less known to fame, have been educated in their communion. The statement that "the Quakers are declining in numbers, both in England and America," is incorrect in point of fact. During the early part of this century the decrease was no doubt rapid in this country, but the published statistics show that for several years about the middle of the century the numbers were almost stationary, while since then, the tide has apparently turned, and there has been a very slight yearly increase, though not yet in proportion to the general growth of the population. In the United States, on the other hand, the Society has steadily increased from the period of its first establishment, notwithstanding several important secessions from its ranks, and at no period has the increase probably been more rapid than at the present time, three fresh "Yearly Meetings" having been established in the States and in Canada within the last few years. But the most remarkable illustration of Dr. Cunningham's entire want of the power of understanding the subject on which he is writing is contained in the following sentence:—"In many respects their polity resembles the polity of the Church of Scotland, . . . *but it is much more inquisitorial, and interferes more with the freedom of personal thought and action;* . . . . their religious opinions are as carefully watched as if they were stereotyped in a creed." When we recollect the rigor with

which the Church of Scotland requires from its members the strictest orthodoxy of belief and practice on the question of Sunday observance, and remember that not long since an unfortunate compositor who was compelled to work in the printing-office on Sunday evenings in order that kirk ministers might have their newspapers regularly on Monday morning, was excommunicated for the offence, and appealed unsuccessfully against this sentence to the higher courts—the confiding reader of the above sentence would naturally infer that the Society of Friends carries the same "inquisitorial polity" to a still greater excess. What therefore would be the astonishment of the said confiding reader to discover, on making a personal acquaintance with the economy of the Society of Friends, that among no body of professing Christians, not even excepting the Unitarians or the Church of England, is there at the present time more absolute freedom both of thought and action; that an inquisitorial interference, at all events with freedom of thought, is absolutely unknown; and that so long as a member of the Society continues in the path of moral and commercial rectitude, and does not altogether neglect attendance at their meetings for religious worship, he need fear but little interference from his elders with his religious belief or his private conduct. Among a certain section of the Manchester Quakers there has been recently a considerable movement in the direction of free thought and a rational interpretation of the Scriptures, displayed in published pamphlets and in lectures at their Literary Institute. At each of the last two "Yearly Meetings" an effort has been made to repress this freedom of thought and of expression; but the attempt has been on each occasion overruled by the general opinion of the body. An article in the number of the *Friends' Quarterly Examiner* for April, 1869, on "Jewish Modes of Thought in their bearing upon the Interpretation of Scripture," by the Principal of one of their colleges, shows a breadth of view which has fairly taken us by surprise, and which contrasts most favorably with the rigid mode of interpretation still in vogue amongst most orthodox sects. It is a significant fact that an article which distinctly admits that the value of these books is a question independent of their historical and statistical accuracy, has been reprinted for circulation among the teachers of the "Friends' First-day School Association." These misstatements are the more extraordinary, inasmuch as Dr. Cunningham frequently quotes from the official publications of the Society, a careful perusal of which would have corrected nearly all the errors in matters of fact into which he has fallen.

Mr. Cunningham's errors being disposed of, it is time now to inquire what really are the facts connected with the Society of Friends which are of value and interest to the student of church history. History can probably furnish no other instance of a body of men so insignificant in numbers (at the present time they are not more than about 14,000 in Great Britain, and 3000 in Ireland, and have at no time exceeded about 60,000,) producing so marked an influence, not only on the social developments of their time, but on the whole course of the history of religion. Without in any way derogating from the high stand maintained by other bodies of Protestant Dissenters, we think there is not one among them, Independents, Baptists, Wesleyans, or Presbyterians, who will not yield the palm to the "persistent Quakers" as the foremost champions of civil and religious liberty. If we review our social and religious legislation during the last two centuries, we shall find the Quakers conspicuous in every advance from ignorant prejudice to enlightened freedom, in every fresh attack made on the strongholds of bigotry and intolerance. We need not more than name the great questions of Prison Reform, the Amelioration of the criminal Code, the granting of political equality to Roman Catholics and the Abolition of the Test Act, the Abolition of Slavery, and the Repeal of the Corn Laws. In all these great movements, though we owe much to Howard, Romilly, Wilberforce, and Brougham, how much longer would it have been before their labors had received their full reward, without the untiring support and co-operation of Elizabeth Fry, William Allen, J. J. Gurney, Joseph Sturge, and the whole moral force of the brotherhood? And in the questions which are continually engaging the attention of the philanthropic at the present day, their influence is not less marked, notwithstanding their greatly diminished numbers compared with those of the first half-century of their existence. George Fox used to say that a single Quaker could shake the country for miles round; and in like manner the Friends, when united and determined to carry a point, can shake the country till their voice is heard in the councils of the nation. Before attempting to reply to the question, Whence this latent force in the Quaker body? we must examine a little into the structure of the Society, and this inquiry we may divide, after the manner of old-fashioned sermons, into three heads,—their church constitution, their religious tenets, and their social life.

The church constitution of the Society of Friends is perhaps the simplest of any recognized religious body, and is easily explained. Every child born of parents both of whom are members of the body, and who have been

married in accordance with its rules, is from birth a member of the Society, and is entitled to all its privileges of education and maintenance, until the membership has been voluntarily relinquished, or the individual has been formally disunited from communion. There are many Friends who object to this "birthright membership," believing that the comparative weakness and lifelessness of the Society during later years has arisen to a considerable extent from this wholesale admission of nominal members, who are either utterly careless on religious matters, or who have imbibed views opposed to those of the body. On the other hand, the Society has never, at all events since birthright membership was established, pretended that a member of its communion is necessarily a child of grace; it simply considers it desirable that the child should be instructed in some decided religious belief,—and what so natural as the one which its parents profess?—until it attains to years to judge for itself. There is therefore nothing corresponding to the confirmation of the Church of England, or the admission to church-membership of other dissenting bodies. In the early days of Quakerism there appears to have been no formal acknowledgment of membership, and young people did not take part in the "meetings for discipline" until invited by their elders; at present these meetings are open to all, but are practically nearly confined to those elder and middle-aged members who can spare a considerable portion of their time from their outward affairs.

The constitution of these meetings for discipline has been but little changed since their establishment by Fox shortly before his death. The lowest in rank, but the highest in executive authority, are the "Monthly Meetings," consisting either of one large congregation, or of several smaller ones in adjacent towns or villages. The duties of these meetings are to look after the maintenance and education of their poorer members, to admit fresh applicants for membership, and to censure or "disown" defaulters. No member migrates from one part of the country to another without his removal being followed by a "certificate of membership," which is publicly read at the monthly meeting into whose compass the individual removes; and to this practice is to a great extent due the personal acquaintance possessed by Quakers with members of their own body in all parts of the country, and the bond of fraternal friendship existing among them. Every application for membership must ultimately be discussed in the Monthly Meeting at large, and with this body and not with the ministers rests the entire power of its acceptance or rejection. With the same body resides also the power of "disownment," or disuniting from membership, although any individual, feeling aggrieved by his disownment, may appeal to the "Quarterly Meeting," and thence to the "Yearly Meeting." A committee is then appointed by the superior meeting to consider the appeal, and this committee is not allowed to report till the appellant and the parties representing the meeting appealed against, have both signed a declaration that they have been fully and fairly heard.

Unless the report of the committee confirmatory of the disownment is signed by at least two-thirds of its members, the individual is reinstated in membership. In appeals relating to matters of "faith and doctrine," however, the decision rests with the Quarterly or Yearly Meeting in full assembly; but no instance of this kind has occurred for the last thirty years. There is no code of laws enumerating the offences for which an individual is liable to be disunited from membership; each Monthly Meeting exercising its judgment on every case that is brought before it, subject to the before-mentioned right of appeal. In what may be called the middle age of the Society, from the middle of the eighteenth to the early part of the present century, the discipline was frequently exercised in a very harsh and oppressive manner, even slight deviations from the "unwritten law" in such trifling matters as dress or language being visited with its utmost penalties. For the last twenty years, however, more liberal and enlightened views have gradually prevailed, and disownment is now practically nearly confined to grave delinquencies in morality, failure in business under more than ordinarily discreditable circumstances, infractions of the well-known principles of the Society respecting war or oaths, continual neglect of attendance at meetings for worship, or marriage by a priest, this latter being far the most fertile source of the rapid decrease of the body since its first establishment. The form of marriage among Friends is exceedingly simple. When two young Quakers become attached to one another, they have first to obtain the consent of their parents, if living, though the meeting has the power of dispensing with this if it appears to be withheld without sufficient cause; the young man has then to declare his intention in person to the Monthly Meeting of which he is a member, and the intended marriage is publicly announced at the close of the meetings usually attended by both the parties. Appointments are also made to see that there is no obstacle in the nature of a prior engagement; and, no difficulty arising on any of these points, the marriage takes place at a regular meeting for worship, or one specially appointed for the purpose. After a period of silence, the young

people rise, holding each other by the hand, and the man says in an audible voice:—"Friends, I take this my friend A. B. to be my wife, promising, through divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us." The lady having made the corresponding promise, and their signatures having been appended to the marriage certificate in the presence of the official registrar, the marriage is accomplished, and "they two become one flesh." The Quakers hold very strongly that marriage partakes of the character both of a civil contract and a religious ordinance.

It is held to be the duty of all Friends to advise and reprove their brethren when they appear to be following the downward path; as their "Book of Advices" expresses it:—

"If any weakness, shortness, failure, or unfaithfulness appear in any professing the same truth with us, we hope faithful friends and brethren will continue their Christian care for their help, instruction, and admonition, in the love and power of the Lord, as in His wisdom they shall see cause, still aiming at their good, their inward peace of conscience, and salvation in Christ Jesus."

Still, for the carrying out of the discipline, it was found needful to appoint official "overseers," whose duty it is to see that only suitable cases for relief are brought before the meetings, that none suffer from want of such relief if unable to support themselves, and to take the initiative in cases of delinquency. They have, however, no executive power whatever, and their appointment is constantly revised by the Monthly Meeting. One other important duty of the Monthly Meetings is the acknowledgment or recording of ministers. Friends have always held that a gift in the ministry requires no special mental endowments or training, and that the setting apart of any body of men specially to preach the Gospel is unscriptural. Any one is at liberty to preach or to pray in their meetings for worship, and the congregation is the sole judge as to whether the supposed call comes from the right source. When the exercise of this gift becomes more frequent or at greater length, the congregation, men and women together, is called upon to judge whether the individual shall be formally recorded as a minister; and those thus chosen, together with the elders, whose special province is to watch over the right exercise of the ministry, form together a "select meeting" of ministers and elders. There is, however, a growing feeling in the body, that the existence of these select meetings, even without power or authority of any kind, except over their own members, is an approach to hierarchism and opposed to the first principles of Quakerism. The ministers in the Society of Friends belong to all classes and stations in life, from the richest to the poorest. The most notable representatives during the early part of the present century of the two divergent phases of religious belief prevalent in the Society, were Joseph John Gurney, the wealthy and accomplished banker of Norwich, and Sarah Grubb, who exercised her gift in the ministry while occupying the position of domestic servant in a Quaker family in Ireland. The larger number of their preachers are engaged in some trade or other outward calling, and they receive no remuneration for their work as ministers.

Next in rank to the Monthly come the "Quarterly Meetings," which at first consisted of all the Monthly Meetings within the compass of a county; but as meetings have decreased and died out, and the means of communication have become easier, they now frequently extend over a considerably larger area. Women's meetings are held conjointly with the men's monthly, quarterly, and yearly meetings, but they have no administrative or executive power, being concerned only with matters which come naturally under the administration of their own sex.

Messrs. Beck and Ball's "History of the London Friends' Meetings" contains a large mass of information regarding the rise of Quakerism in London. Though put together without any attempt at literary art, and thus losing much of its interest to the general reader, its facts, compiled from the unpublished records of the Society, will be of great value to the future historian. It is interesting and amusing to get some insight into the inner life of a body of religious zealots whom their successors are accustomed to speak of as a company of converted souls, but among whom the same peccadilloes and the same transgressions appear to have found place as among their less highly professing neighbors. Thus, between 1666 and 1670, we read of an appointment "to visit old Patin the smith, about his getting drunk and beating his daughter: he used to beat his wife formerly;" while "Ralph Yonge at Horsly-down-stairs plays at ninepins and passes bad money;" and Will Stuart is judged and described as "an habitual cheat." As early as 1698, Friends were sorely exercised at the vice of "sleeping in Meetings, a great fault, and dishonor to our holy profession."

(To be continued)

The mere existence of the prophecy, "They shall learn war no more," is a sentence of condemnation upon war, and stamps a criminality upon its very forehead. So soon as Christianity shall gain a full ascendency in

the world, from that moment war disappears.—*Chambers.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 5, 1870.

Distinctive Dress.—If we give full credence to the guidance in all things of the Holy Spirit, we shall admit that while it adds its testimony to that of Holy Scripture, and confirms the teachings and doctrines which it inspired holy men to write, it also performs functions more *special* to the individual believer. Christian experience is in accordance with this sentiment. Many extraordinary providences are brought about through yielding to spiritual intimations. The Bible does not tell that a certain man must perform a special act at a definite time, and if the Spirit require it of him, should he bring it to the test of reason, he may reason it away. But if performed in obedience of faith, who can foresee the beneficial consequences? We love to think of our adorable Redeemer, to whom is given all power in heaven and on earth, as "King of saints," and in governing His saints it is by His Spirit within them that He directs their individual and special service. It is thus that He sends one servant to far off isles, another to a distant continent, another to visit scattered families or to preach the preaching that He shall bid, to king or peasant—to the bed-ridden or perhaps to the convict appointed to death. This wisdom that cometh from above and "which, in all ages, entering into holy souls maketh them friends of God and prophets," is profitable unto *all* things.

We have felt much delicacy in treating upon a subject so personal and so strictly separate from the province of human authority as the matter of dress. The tyranny of fashion we denounce—vanity and extravagance we condemn—simplicity and modesty we commend—and here, as regards the community at large, we stop. No abstract principle demands or forbids a particular shape, fabric or color. Sumptuary laws are odious—and personal freedom in matters where option is a right, is sacred. And yet from long association, from intimate communion with and memories of holy men and women, who glorified God in their exemplary lives and who now are not because He has taken them, we value the peculiar garb which designates the Friend. Perfectly aware that it may be worn in hypocrisy, that it may foster self-righteousness, that it has sometimes been assumed for speculative purposes, and that a few of our dedicated contemporaries have abstained from it, (through fear, probably, of formality and ritualism,) we value it still, when worn sincerely as a testimony. If good people not of our fold often express regret at the gradual disappearance of the Friends' garb, we, with deeper affection, regret it more than they do.

Beyond all question many individuals have in the constrainings of the Lord's Spirit been led to adopt the distinctive costume of their people. It was a *requirement*, not an argument, which influenced them. They did not subject it to the test of reason, for they knew the voice of their Leader and presumed not to reply against Him. Perhaps they did not exactly know the reason, but they *experienced the peace*, and their way was made for the service appointed for them. Not a few of our readers can bear witness that the Friendly garb has often been the direct and only means of opening the way for the performance of duty—the exposition of principles, the declaration of Truth.

These lines are penned in no feeling of bigotry nor in any disposition to censure dear Friends who honestly dissent—but to invite attention to the reasonable presentation, by our Haverford Contributor, of this mode of testifying against those errors of which the plain garb is a silent expression of disapproval. Viewed from our Correspondent's stand-point, it is a protest and a testimony. We have been instructed by this paper, and not a few will share the interest with which we have perused it.

Remarks upon "V.'s" Letter.—In a Society so widely spread, its people subjected to influences so diversified, so varying in their mental constitution, and viewing our conventional polity from such different stand-points, there must be a large margin for individuality. Among those who receive in loving faith *The New Testament of our Lord and Saviour Jesus*

Christ, and who practically unite with and adopt the fifteen propositions of Robert Barclay, there is a strong bond of agreement. Upon points not fundamental, we must bear with and wait for one another, in the sweet humility of a correspondent's words on page 411: "If my dear friends can bear with me, I shall not find it difficult to bear with them." "V." quotes the assertion that "we are passing a transition state"—which in a sense cannot be doubted, though the change be not organic. There has been and is (reverently be it spoken) a merciful and awakening visitation of the Divine Spirit. In many places lethargy and worldliness are giving place to lively zeal, and to that denial of self in which many are prepared to say to those who need their services: "Ourselves your servants for Jesus' sake." The assertion of this *transition* does not warrant the inference which our dear friend V. has drawn. It by no means follows logically that our fathers were "cold formalists," because many of their successors, who had previously been neither hot nor cold, have received that same "gift of the Spirit," and wakened to that zeal according to knowledge in which they received help to serve their successive generations according to the will of God.

His admonitions to the young we commend to that class, so "dearly beloved and longed for in the Lord," with this remark which seems, in justice, due: that where a real change of heart has been witnessed among the youth within our knowledge, it has been accompanied by a touching deference towards those who were in Christ before them.

The word "*enthusiasm*" does not of necessity imply anything we would wish to suppress. We well remember the fervor with which Richard Jordan followed an earnest declaration of Scriptural truth, by saying: "If this be enthusiasm. I wish I may live and die an enthusiast." Paul said: "It is good to be zealously affected always in a good thing."

Our readers will, we trust, ponder in a docile spirit every admonition that springs from Christian concern. In every direction there are adjacent dangers, and "men ought always to pray and not to faint."

TEACHER THREATENED.—Late accounts state that our friend A. H. Jones had been summoned by telegram to Thomasville, N. C., on account of threatened violence to the teacher in that place. He had interviews with the Sheriff, District Solicitor and others, and soon 20 or 30 men of influence were collected to give him an audience. He improved the opportunity by giving them a statement of the extent of Friends' work, the money expended, the number of schools, teachers and pupils, the Christian character of the teaching, and the entire non-interference with politics or with the denominational organizations. Then, referring to the outrage upon the teacher, he distinctly stated that no teacher was to be kept in the field whose life was not pure, or whose teachings were incorrect. He would listen candidly to any complaints, but if she had conducted herself with Christian discretion, she must and would be protected. The interview was satisfactory. An expression of right feeling was elicited from the citizens, and full testimony to the prudence and good conduct of the teachers; the interference being the work of a few mischief-makers, which should be prevented in future. The visit was timely and effective. The Governor of the State having heard of the affair offers to send protection, but it is thought unnecessary.

MARRIED,

At an appointed meeting in West Falmouth, Mass., Twelfth month 30th, 1869, IRA W. HOAG, son of William D. and Olive Hoag, of Oblong Monthly Meeting, Dutchess Co., N Y., to SARAH G. HOAG, daughter of John and Mary Hoag (the former deceased), of Sandwich Monthly Meeting.

DIED.

COX.—In Randolph county, Ind., on the 25th of Twelfth month, 1869, Elisha S. Cox, in the 35th year of his age; an esteemed and useful member of White River Monthly Meeting. Through a lingering illness his Christian patience was exemplary. As the close drew near his time was occupied in vocal prayer and in administering pertinent counsel to his family. It is believed that, through redeeming mercy, he died at peace with his God.

WEST.—On the 7th of Twelfth month, 1869, at her residence near Wilmington, Ohio, Tamar West, a member of Wilmington Monthly Meeting and native of N. Carolina, in her 75th year: for about 30 years widow of Thomas West. Severe trials were meted to her, among which may be mentioned the removal by death of three of her seven children, yet through all she was enabled beautifully to evince the sanctifying power of Divine Grace. She was much and usefully employed in the services of the Church, being wise in council, and characterized by cheerful piety. Her disposition was mild and sweet, and as she kept her spirit in meekness and humility, her surviving friends do not remember having ever seen in her the appearance of anger. Her cordial

hospitality was widely comprehensive, and it is difficult to comprise in the brief limit of an obituary the virtuous and noble traits by which she exemplified the efficacy of the grace of God. The call to put off mortality was sudden and unexpected by her friends; but a sweet and peaceful assurance enables survivors to apply to her the Psalmist's words: "The latter end of the righteous is peace."

TOWNSEND.—On the 23d of First month, 1870, in his 3d year, Josiah, son of Josiah M. and Esther J. Townsend, members of Newberry Monthly Meeting, Ohio.

MOON.—On the 27th of Ninth month, 1869, at his residence, Grant Co., Ind., Nathan Moon, in the 45th year of his age; a member of Oak Ridge Monthly Meeting. Patient and resigned during a distressing illness, he was enabled to say that his work was done, and peacefully to feel that he was going home. Prayer and praise were his almost continual occupation, with ascriptions of "glory to God in the highest." The windows of Heaven seemed open to him, and in beatific vision of his dear Saviour he was permitted a foretaste of the unspeakable joys.

WHITSON.—In Grant Co., Ind., on the 27th of Tenth month, 1869, in the 38th year of her age, Verlinda J., wife of David M. V. Whitson, and daughter of David and Sarah Jay, (the former deceased;) an esteemed and useful member of Oak Ridge Monthly Meeting. Her friends have the consoling evidence that all was well with her.

BUNKER.—Suddenly, on the 5th of First month, 1870, in his 60th year, Reuben Bunker, a valued member of Alum Creek Monthly Meeting, Ohio.

OSBORN.—On the 19th of First month, 1870, Sarah B., wife of Calvin Osborn, in the 39th year of her age; a much valued member of Plainfield Mo. Meeting, Ind. Although suddenly taken from the active scenes of life, she was enabled through Divine mercy to realize that her peace was made with God, and, whilst her ties to life were strong, to resign all to her loving Saviour, saying, submissively, "Not my will, but thine, O Lord, be done."

PETTIT.—At Mount Pleasant, Ohio, on the 11th of Eleventh month, 1869, Hannah G., wife of Joseph Pettit, in the 60th year of her age; an exemplary, dedicated and beloved member and elder of Short Creek Monthly Meeting, Ohio. Of a meek and quiet spirit and discriminating judgment, she was eminently qualified for usefulness in the Church. On several occasions she felt constrained to leave her home and go forth on missions of love as companion to ambassadors of Christ. Although she was ardently attached to the principles of our religious Society, her enlarged Christian sympathy and charity toward all classes had a tendency to endear her to many who were not of the same household of faith with herself. During her last illness, which she bore with much patience and Christian resignation, many very impressive and instructive words fell from her lips. Soon after she was stricken down, she said to some of her friends, that in all probability this sickness might be unto death, and that in such an event she believed the Lord would be more glorified in her death than in her life. At one time, when a dear sister remarked, "I hope thy example may incite us to more diligence in good works," she replied, "You have all done as much as I. It is not works but faith that brings me this great joy." At another time she said, "I wish I had strength to tell you of all the joys that have been meted to me on this sick-bed. I have not had one anxious or troubled thought; my Saviour has taken them all away, and every fold of my garment is perfumed with His love." During her sickness, and near her close, she uttered many heavenly expressions, and being favored with a blessed view of joys with which those of earth could not compare, she exclaimed with emphasis, "Oh, what a glorious prospect!" Thus, in the triumph of the Christian's faith, she passed calmly and serenely away, leaving to a large circle of mourning relatives and friends the consoling evidence that her end was peace.—[Her edifying and truly Christian deportment while in attendance at Philadelphia Yearly Meeting endeared her to many Friends.—Ed]

Received for Hungry Freedmen.—Macedon, N.Y., $5. Adrian, Mich., $10. Ashley, $2. West Falmouth, Mass., $11. S. W. T., $1. Ogdensburg, $3. Bellefonte, Pa., $30. Chicago, $5. Shrewsbury, $5. Monroe, N. Y., $1. Amesbury, $10.

CORRESPONDENCE.

Bloomfield, Ont., 2d mo. 14th, 1870.

Dear friend Wm. J. Allinson:—Some letters which have recently appeared in the *Review*, under the head of "Correspondence," contain passages that are rather unpalatable to some Friends. Particular reference is made to the letter of our Friend of Saratoga Co., on page 301. The reference to "cold formalism and traditional prejudices," savors too much of the tendency to remove the *ancient landmarks* which have always been considered as protective hedges to our Society. There are those, and not a few, within our borders, who would lay aside the peculiarities which distinguish us from other denominations. . . .

The letter referred to says: "We are passing a transition state, are becoming awakened to a sense of the responsible position which we, as a Society, occupy." Now may we not correctly infer from this statement, that our Society has never been awakened? That all the zealous labor of our forefathers was but "cold formalism," and that the gift of the Spirit was reserved for the "young" and over-zealous of our day?

It is thought by Friends here, and I believe by all who have the good of the cause at heart, that, if the "young" are under the influence of that Spirit which guides into all Truth, they will be willing to receive the admonition and counsel of their "elder brethren and sisters," without losing any strength. On the contrary, would they not rather seek the advice of such, and endeavor to profit by their experience?

True, Christ should be our *pattern*, and we should only follow the fathers and mothers so far as their lives correspond with the principles and practices of Him who is the Leader of his people, yet I am far from believing that we have any testimonies to spare, or that the whirlwind and the fire will make any more real converts than the still, small voice that speaks in the secret of every heart.

In No. 24, the letter from "W. N." endorses that of "J. D." I must say I am sorry to see

Friends advocating such views, for their example has a great influence upon the younger portion of our Society, and I am confident that the enthusiasm which is manifest in some portions of the Society will be strengthened by such letters.

In times like the present, how pertinent is the injunction of the Saviour: "Be ye wise as serpents, and harmless as doves."

Although I have criticised the correspondence referred to rather freely, I would not have thee think I am finding fault with the management of the *Review*. With very few exceptional passages, I think it is highly appreciated. The letter of Maria Fox was very appropriate and opportune. I think occasional extracts from the journals and correspondence of early Friends would be useful. . . . . .

Our Four Months' Meeting was held the 5th inst. Several Friends were in attendance with minutes from other meetings, and among them our dear Friends William Robinson and Henry Binns, from England. On First-day afternoon, the 6th, by permission of the Warden, they attended a meeting with the convicts in the Provincial Penitentiary. Between 400 and 500 prisoners were present, who listened with great attention to the Gospel messages delivered to them, and there were visible indications that *some* hearts were touched, as their downward course from childhood to the present time was vividly portrayed.

I have written in freedom, and if I have said aught that is wrong, I hope thou wilt show me in what I have erred. I know thy situation as Editor is a trying one. Thou art liable to censure for rejecting some articles, and for publishing others. May He, who has hitherto guided thee, be thy stay to the end; and that we may all be *living* examples of the doctrine which we profess, is the desire of thy friend, V.

Amesbury, 2d mo. 22d, 1870.

Dear friend Wm. J. Allinson:—Enclosed please find $10,—collected in our little First-day school for the relief of the suffering people in N. C., to whom our attention was called by a communication in the *Review*. A further collection was also made for the benefit of the poor freed people in Richmond, Va.

We feel that present suffering should be relieved, but at the same time we hope our charity may not permanently injure its recipients. The freedmen must be taught to feel the necessity of self-respect and self-support. Thy friend,

John G. Whittier.

[These sentiments we endorse, and coming from the true and long tried friend of the slave, they are entitled to be well considered.—Ed.]

INDIAN CORRESPONDENCE.

Extract from Letter of Lawrie Tatum.

Office Kiowa and Comanche Agency, 2d mo. 2, 1870.

Esteemed friend,— . . . Our mill runs very nicely, and saws fast. The winter has been warm and pleasant; but very few days that have been unpleasant working out. The wheat that I sowed after coming here in the fall, (finished sowing on the 22d of 11th mo.,) has come up and looks considerably green. We are ploughing now for some spring wheat.

The Kiowas and some of the Comanches are still out on the plains hunting buffalo; a few of them stated that there had been some "bad talk" among them, a part of them wishing to go on the "war path," but a friendly feeling generally prevailed. I sent word to them that there were a few goods for them, but not nearly as many as there were last year, and when they got through with their hunt I wanted them to come and get them and settle down here again.

Yesterday I had a long talk with the chiefs and head men of the "affiliated bands of Indians." One of them wanted me to pay for three horses stolen by white men about two months ago. Some of them wanted houses built for them, and if I could not do that, give them some axes, and hire some white men to assist them, and show them how to build log-houses. But I had no money even for that.

They wanted to know how soon I would get their fields fenced. I told them there would probably be men at work at it in a week, and if they were not likely to get it done in time, some of their young men had better help do it. They objected that they had no axes. I told them I would furnish them with axes if they would help to build the fence. They wanted to know if I had any ploughs for them. I told them that I had sent for some and hoped they would be here in season; and would they use them? They replied that they would try to learn to plough if I would send some white men to show them.

Some days ago, one of the Comanche chiefs came to me wanting some more blankets and clothing, as he was "nearly naked." I asked him what had become of all the annuity goods that he received a few days ago. He said they were all gone. (I had previously heard that he had lost nearly all of them in betting on his horse-racing.) In answer to my inquiry, he said that he had lost them in that way.

He considers himself the head chief among the Comanches. Taking advantage of that, I told him that he never heard of Gen. Grierson (the commanding officer at Fort Sill) nor

me, running horses; we let the little officers and boys do that kind of business. He appeared to assent to the idea, that "big officers and chiefs" ought not to run horses. I dare not tell him that none of the white officers run horses, but was glad I could mention Gen. Grierson as I did.

RITUALISM IN ENGLAND.

BY GOLDWIN SMITH, M. A.,

Late Regius Professor of Modern History at Oxford.

As in these days young men of intellect will not bind the Thirty-nine Articles round their necks, the intellectual calibre and influence of the Anglican clergy fall; and as they fall, Ritualism and Sacerdotalism naturally rise: it is a real source of danger to English civilization. The world has laughed enough at the Directorium Anglicanum, with its wonderful code of directions for putting on a bishop's gloves, and its rules for burning spiders which fall into the eucharistic cup. It is an instance, unique in history, of *a superstition elaborated at noon-day.* Every one must feel that the performance is more operatic in a Ritualistic than in a Roman Catholic church, the entrance of the performers more pompous, the personal action of the priest more obtrusive; the effort is felt throughout of a counterfeit trying to force itself upon you as a reality. . . . . No one can fail to see that the central object of Anglican Ritualism is the revival of the eucharistic miracle, and with it of *priestly ascendancy;* for once grant that the priest can perform this miracle, and that the miracle is essential to spiritual life, and the priest is master of the Church and of man.

Though the English have deposed and beheaded kings, they are a very patient people. A parish, containing perhaps a number of educated persons having intelligent convictions, is worshipping God after its ancestral fashion, when, upon the presentation of a patron over whose choice the parish has no control, down comes a young clergyman just ordained, and upon the strength of his own unfledged notions, which he styles the tradition of the Church, changes the worship from Protestant to Catholic, and begins elevating the Host, and himself with it. There is no remedy but a proceeding in the ecclesiastical courts, full of expense, difficulty, and scandal. . . . . This is one of the points on which the commencement of a *disruption* [in the Church of England] may be expected to appear. * * * *

By this time Dr. Pusey is probably able to count a goodly portion of his former disciples in, [the Romish church, which] he calls "another portion of the vineyard." "He is like the church-bell," said Pio Nono, "which rings people into church, though it does not come in itself." * * *

It would be difficult to form an estimate of the numbers of the Ritualist party. Those of the congregations in Ritualist churches are swelled, as any one who attends the services may easily see, by crowds attracted by the pageantry and music, or by mere curiosity; sometimes even by less religious motives; for in London these churches are apt to take the place of the theatres on Sunday evening. Among the clergy the party is considerable, and probably on the increase, from the effect of theological perplexities, which deter active and independent minds from taking orders, on the intellectual character of the profession. Of course, if its numbers are increased by such an agency, its intellectual force and influence are proportionally small. . . . . With regard to the laity, as with regard to the clergy, it may safely be said, that the number of Ritualists remarkable for high intellect or high education is very small; so small as to suggest that *an improvement of university and female education would almost extinguish the tendency in its source.—N. A. Rev.*

OUR STEWARDSHIP.

Extract from a private letter from a Friend residing in a large town in England.

I have just finished reading the report of the Conference on First-day schools and mission work. It must have been a stirring time, and no doubt will eventually lead to practical results. It is very interesting to see how the same feelings and desires seem actuating many in your country and in ours, unknown to a great extent to one another, but no doubt all actuated by the same spirit, leading them to exclaim, "Lord, what wilt thou have me to do." In this town we are just now seriously pondering what more is called for at our hands, in connection with the 1,400 young men and women who come under our care in the First-day schools, a large number of whom are united to no religious body, and attend no place of worship. * * * *

There can be no doubt that a remarkable power for good is placed in our hands in this town as a Church, and that our schools here have even perceptibly given a healthy tone, morally and politically, to the working classes, and ought not this to be carried a step further?

There is something which makes our views and principles theoretically very attractive to thoughtful working men, but practically, as far as the mode of conducting our meetings for worship is concerned, they seem unable to unite with us. There is no doubt only one safe course to follow,—to take one step at a time, and not to fear entering upon the path of duty as it may gradually open out to us. * * * * * *

In one cause or another, there is indeed abundant work to do, and one does feel the danger with an increasing business of being too much wrapped up in this, to the exclusion of other things, forgetting that our race on earth will soon be run, and that we must give an account of our stewardship.

YOUTH'S DEPARTMENT.

ANGER IS MURDER.

We may learn a lesson on the sixth commandment from a little girl named Alice. One evening her mother had company, and her elder sister, Sarah, took her up stairs to put her to bed.

As Sarah was undressing her, she noticed that she seemed very sad, and that tears were running down her cheeks. She asked her what was the matter; but Alice gave her no answer. "Tell me, child, what ails you," said Sarah. Still Alice said nothing; only she sighed, and seemed greatly troubled. When it was time to kneel down by her little bed and pray, Alice knelt, and bowed her head; but no words came from her lips. Sarah thought this was very strange. Then Alice arose, and crept into her bed, so silent, so sad, so tearful, that Sarah was frightened. She went down stairs and joined the company, but seized the opportunity of mentioning it to her mother.

"I will run up directly," said she, "and see what ails the child."

"She is not sick, mother," said her sister, "only it seems as if something were troubling her mind."

Presently the mother escaped from the parlor, and went up to the chamber of her little one. She trod very softly, and as she drew near, she heard low sobs and cries.

"My child," said her mother, tenderly, stooping down to her bedside, "what troubles you? Tell me."

"Oh, mother, I am so glad you have come!" cried Alice, uncovering her head, and seizing her mother's hand: "I can't say my prayers, and I can't go to sleep."

"Do tell me what's the matter with my dear daughter."

"Oh, mother, I killed cousin Ruth in *my heart* to-day, I did!" and the tears flowed afresh. "She got angry, and I wished her dead. *That makes me a murderer.* I can't ask God's forgiveness till I am friends with Ruth. He won't hear me, for my heart has had anger and hatred in it. Oh, mother!" and the poor child wept as though her heart would break.

Her mother tried to comfort her, but there lay the cold, heavy weight of sin upon her bosom, and she could take no comfort.

"Oh, if I could only see Ruth, and ask her forgiveness! then I could pray, and go to sleep," she said, piteously.

"Mother, can't I go to Ruth's house?"

Her mother thought a moment. She felt that to help her child to feel and act rightly on this subject was the most important of all things. "Yes, my child, you shall go," she said.

Ah! if she had been one of those mothers who always send their children to bed in charge of servants, what a golden opportunity she would have lost of doing her child good for life!

Alice's father was called, who, wrapping his weeping child in a blanket, carried her into the next house, where her cousin Ruth lived. She was taken to Ruth's bedside. It was a melting scene to witness the confession, the entreaty for forgiveness, and the kiss of reconciliation. Then Alice wiped away her tears; and, laying her head on her father's shoulder, she asked to be carried home.

Once more in her own chamber, Alice kneeled down and prayed to God to forgive her for the sin of hating Ruth. "Give me love in my heart," she said, earnestly, "because 'God is love;' and because it was love which made Jesus die on the cross for us; and, oh, keep me from hating and killing anybody in my heart!"

So did little Alice pray. Oh, what a prayer was that! Sin and conscience, love and hatred, had been fighting in her heart. But love gained the victory. Can we not remember feeling towards somebody just as Alice felt towards Ruth? Let us learn from the example of Alice what to do. We should ask the forgiveness of those towards whom we have felt anger or hatred. Then we should ask God's forgiveness, and pray for His grace to take away all these wicked feelings from our hearts, and fill them with love.

"Whene'er the angry passions rise,
And tempt our thoughts and tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.

"His fair example let us trace,
To teach us what we ought to be;
Make us, by Thy transforming grace,
Dear Saviour, daily more like thee!"

—*Children's Friend.*

THE PURPOSE OF THE GOSPELS.

The reader of the Gospels is not suffered to close the volume without a solemn admonition of the purpose for which it has been placed in his hands. "These things are written that ye may believe that Jesus is the Son of God, and that believing ye may have life through His name." Does it wound our hearts to see this wondrous record misapprehended, its unity denied, its glory darkened? Perhaps it is a sadder sight in the eye of heaven when its inspi-

ration is vindicated, its majesty asserted, by one who at the same time for himself neglects the great salvation. Such a case is not impossible—perhaps not uncommon. The Day will declare. At least let it be remembered, that the study of the testimony is one thing, the enjoyment of the salvation is another,—and the record of the things which Jesus did and said has attained its end with those only, who, believing, have *life* through His name.—*Bernard's Progress of Doctrine in the New Testament.*

From The S. S. Times.

A FIELD.

Have you ever been in our mission-school,
When the worn old benches were crowded full?
Have you looked on the childish faces there,
That are crossed already by lines of care?

Sabbath by Sabbath the sunlight falls
In brightening streaks on the gray old walls,
And, under the window, the river free
Sings on its way to its home in the sea.

The ripples chime, as the waves rush on,
To the echoing chorus of childish song;
Or the prayers of penitence, soft and low,
More sweetly blend with its silver flow.

In front of the door, the narrow street
Is trodden hard by the children's feet;
And every nook of the dim old room
Is bright with their faces; and still they come.

Far in the depths of their wistful eyes
A questioning thought like a shadow lies,
A shadow of hunger, and cold and pain,
And childish hopes that were hoped in vain.

O, white is the field, and the laborers few,
But it calls for a love that is warm and true;
Shall we win these lambs to the Saviour's fold
By a careless lesson, or precept cold?

To-day a beseeching cry goes forth,
From end to end of the wailing earth,—
A cry from the children, tender and sweet,
The homeless children that throng the street.

Shall we dare to day to have heard in vain,
That passionate cry of wrong and pain?
Shall we dare *hereafter* in shame to say,
"We knew the need—*and we turned away?*"

Andover, Mass. MABEL.

For Friends' Review.

[I find the following lines in an old scrap-book of 1841, and would be glad of their insertion in the *Review*.—M. A. B.]

TO JOHN G. WHITTIER.

Thy soul is gentle, Whittier—yet thy mind
Was made to startle and instruct mankind;
And tyrants dread thee, gentle though thou art,
A lamb in temper, with a lion's heart,
Yet so averse to scourge the sons of men
That others' sufferings only move thy pen;
If thou alone hadst felt the oppressor's wrong,
The world had lost the burden of thy song;
God, in thy genius crowned thee with the art
To pour thyself upon the human heart,
Bid thine own soul to thrill along each line
An unbreathed fervor, only not divine.
New England yet shall hail her gifted son
When Freedom's work and Slavery is done;
And own thy fire, caught from the pilgrim's grave,
Hath taught the world the Poet is no slave;
The Slave shall hail thee, when his sorrows end,
In nature, as by name and birth, a FRIEND.

—*J. Blanchard.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 28th ult.

GREAT BRITAIN.—A bill was introduced and read twice in the House of Lords, on the 22d ult., to secure a better observance of the Sabbath restraining, and in some cases wholly prohibiting trading on the First-day of the week. The mover said the bill was designed to check a growing evil, and read statistics showing that 10,000 shops are kept open on that day, in London alone. The bill was said to be approved by the government, but was opposed by the Lord Chancellor, as tending to deprive laborers of the recreation to which they were entitled.

A convention of the English Chambers of Commerce has adopted a resolution urging the sale of cereals by weight, and a bill in accordance with this recommendation will soon be brought before Parliament.

A contract has been made for a new line of steamships from Sydney, Australia, to San Francisco, touching at the Sandwich Islands, in going both ways.

FRANCE.—The shareholders of the French Cable Company have unanimously approved an agreement with the other Transatlantic companies designed to economize expense and expedite business; and they have also authorized the directors to arrange with the French government in regard to their exclusive rights, so as to give perfect reciprocity to the United States. The company had declared a dividend of $1\frac{3}{4}$ per cent. for five months, from the opening to the time of this agreement.

The Minister of the Interior has submitted to the Emperor and the Legislative Body, a report favoring decentralization of the executive administration, and the Legislature has referred it to a committee.

On the 24th Minister Ollivier announced in the Legislative Body that the government, in accordance with the liberal course it had marked out, proposed to abandon the system of placing in the field and supporting official candidates for that Chamber. This declaration was met with violent opposition from the "Right" or extreme monarchical section of the members, who caused much confusion. Ollivier, however, declared that while the Ministry wished to retain such parts of the electoral machinery as had hitherto proved serviceable, its character as a liberal government required some reforms. The opposing party moved an order of the day sustaining the system of official candidatures, and this, after an excited discussion, was adopted by a vote of 187 to 56, the extreme Liberals sustaining the Ministry because they were pledged to electoral freedom. The result, which was considered equivalent to a vote of want of confidence in the Ministry, caused some political agitation.

The preliminary examinations of persons arrested during the recent disturbances, were ended, and 108 had been unconditionally discharged, 125 held to appear before court, and 150 kept under arrest on the charge of conspiring against the State and the life of the Emperor. Ten more editors have been arrested for publishing false news.

The anniversary of the proclamation of the French Republic in 1848 was celebrated on the 24th in Paris to a considerable extent, without any disorder.

Spain.—In the Cortes, a struggle between the revolutionary and the Church parties is in progress, and apparently becoming more intense. A proposition to prosecute the Archbishop of Santiago for treason has been under discussion. A substitute was introduced, denying the authority of the Cortes to proceed against the alleged offender, who is a member of the Cortes, not because of the superiority of the priesthood to the law, but because of the inviolability of a deputy. The substitute was supported by the republicans, but was defeated by a vote of 98 to 59.

The Duke of Montpensier has published a letter declaring that he has not been and is not now a pretender to the throne; that he will follow in all things the will of the Cortes; that he is not compromised with any political party; that he is satisfied to be a Spanish citizen, and longs for a definite constitution for Spain.

Don Carlos, the cousin of the late Queen, who is supposed to be preparing another Carlist insurrection, was recently arrested at Lyons, in France, by the civil authorities, while travelling with an Austrian passport. He was reminded that he could reside only in the north of France, and if he violated that condition, he must leave the country. He was then escorted to the boundary of Switzerland, and proceeded to that country.

Italy.—The journals have published a Papal decree designed to hasten the proceedings of the Council. It provides for public sessions to be held every ten days, and requires the members to present their observations in writing, to be submitted to a competent committee.

Belgium.—The postal authorities forbid the sending of money or valuables by mail, and threaten to return to the senders all letters containing them.

Russia.—Anson Burlingame, the head of the Chinese Embassy, which has been negotiating treaties with our government, and those of the principal European nations, died on the 23d ult., at St. Petersburg, where the embassy had arrived but a short time before. It is said that the remaining ambassadors will complete the negotiations commenced with the Russian government, and will then return to China. General regret is expressed at this event. The deceased was a native of Chenango Co., N. Y., but spent most of his youth on what was then the Western frontier, in northern Ohio and Michigan. He was a Representative from Massachusetts in Congress during several terms. As U. S. Minister to China, from 1861 to 1867, he so won the confidence of the Chinese authorities, that he was appointed their envoy to all the Powers with which they had treaties, with two Chinese mandarins as assistants. His labors in this capacity were nearly completed. He was in his 48th year.

India.—The submarine cable connecting Bombay with Aden at the mouth of the Red Sea, has been successfully laid by the steamship Great Eastern. This places Great Britain in direct telegraphic connection with her East Indian colonies. Messages from Bombay dated the 28th ult. were received in London the same day, and the fact was published in New York and Philadelphia papers on the morning of the 29th.

Japan.—Dispatches have been received announcing that a collision occurred on the 23d of 1st mo. near Yokohama between the U. S. war steamer Oneida, and the British steamer Bombay of the Peninsular and Oriental Navigation Company, causing the former to sink speedily. The first report was that all on board, 120 men, were lost, but a later account stated that 56 were saved and 120 lost.

South America. — Brazilian reports via Lisbon represent that Lopez, retreating with a small force, had been overtaken by a body of Argentine troops and routed, but succeeded in escaping, leaving his sick, wounded and prisoners, and throwing much of his artillery into the river. Six iron-clad vessels had returned to Rio Janeiro, the war being thought virtually ended.

The treaty between Colombia and the United States authorizing a canal across the Isthmus of Darien, now needs only the signature of the United States Commissioner, who is expected shortly at Bogota. At the last advices from Aspinwall, a U.S. gunboat was about to leave that place for Caledonia Bay to commence the survey.

Domestic. — In the Virginia Legislature, the House has adopted the report of its Judiciary Committee, declaring a second ratification of the 14th and 15th amendments unnecessary. An amendment, declaring it unnecessary because of the validity of the former ratification, was defeated.

The Legislature of West Virginia has adopted joint resolutions proposing to amend the State Constitution, striking the word "white" from the suffrage clause, and restoring the ballot to those disfranchised for participation in the rebellion.

The Senate of Missouri has adopted a Constitutional amendment, to be submitted to the people, providing that enfranchised persons shall have the right to hold office and serve as jurors.

The Legislature of Texas has elected M. C. Hamilton and —— Flanagan as U. S. Senators from that State.

The Legislature of Missouri has amended the public school law so as to allow women to vote on matters relating to the schools. That of Minnesota has passed a bill submitting to the people an amendment to the State Constitution on the question of woman's suffrage, on which question women are to be allowed to vote, their votes being taken in separate boxes.

On the 25th ult. a train on the Mississippi Central Railroad broke through a trestle-work 40 feet high near Oxford, by which 20 or more persons were killed, and many others injured.

Congress.—The colored Senator Revels from Mississippi, presented his credentials to the Senate on the 23d, and after some opposition and discussion he was admitted on the 25th. The credentials of the other Senator elect from that State, Gen. Ames, were presented on the latter day and referred to the Judiciary Committee. The Representatives from the same State were admitted on the 23d. The Senate adopted a resolution instructing the Naval and Military Committees to enquire into the expediency of abolishing the Naval and Military Academies; and one declaring the opinion of the Senate that the existing volume of the currency ought not to be increased. The House adopted a resolution in favor of such a tariff and internal taxation as will protect domestic manufactures without imposing heavy burdens on the industrial interests of the country. The Military Committee having been directed to investigate charges that certain members had received payment for the nominations which they were authorized to make of cadets for the Naval and Military Academies, reported a resolution to expel a member from South Carolina who was found to have done so, but before its passage by the House he resigned, when a resolution was adopted declaring him unworthy of a place in the House. Two other members, from Kentucky and North Carolina, who are understood to have been implicated in similar action, also resigned before the Committee had reported on their cases.

FRIENDS' REVIEW.

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COLLECTIONS BY W——.

JOHN v. 37.—"If any man thirst, let him come unto me and drink."

EZEKIEL xviii. 31.—"Why will ye die?"

Salvation within the reach of all.—Dying for water.

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down towards the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up then!" was answered. "You are in the mouth of the Amazon river!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish from thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up."

ECCL. x. 16.—"Woe to thee, O Land, when thy princes eat in the morning."

"It is considered unmanly in Samoa to eat early in the morning. It is even the language of abuse to hint that a person does so. It is like comparing him to a pig, which is fed the first thing in the morning."—*Turner's Polynesia.*

PSALM ciii. 12.—"As far as the east is from the west, so far hath He removed our transgressions from us."

An unmeasurable distance. The distance from north to south is measurable. In every sphere there are north and south poles—both fixed points; and on the earth the distance between them is about twelve thousand miles. So had the Psalmist said, "as far as the north is from the south," our conceptions would have been thus limited. It is otherwise with the east and the west. There are no eastern and western poles. From every point alike in the circuit of the world, the east extends in one direction, the west in the other. Thus the traveller westward, for example, might be said to be forever chasing the west without coming nearer to it.

The Psalmist himself might not have known this astronomical fact; yet, as regarding his words as dictated by the Spirit of God, we are surely permitted to read them in the light of modern science, and so to discern in them the most forcible illustration that can be imagined of the illimitable distance to which God has removed the iniquities of His people.

I CORINTHIANS x. 12.—"Let him that thinketh he standeth take heed lest he fall."

1816.—Never shall I forget the sad end of one with whom I was well acquainted, a member of the church of which I was pastor at Perth. At the solicitation of a traveller with whom he had business, he retired one evening to a hotel. For the first time in his life he became intoxicated, went home, and in the heat of passion, excited by liquor, inflicted on his wife injuries of which she died. In due time he was tried, the evidence was conclusive,

and sentence of death was pronounced. I attended him in his cell, and was the last to leave him on the scaffold; and there, within sight of the church of which he had been forty years a member, was he hanged.—*John Burns, D. D.*

Isaiah i. 16–18.—"We have some little difficulty," said a scientific lecturer, who was explaining the process of paper making, "with the iron dyes, but the most troublesome of all are the *Turkey red* rags. You see I have dipped this rag into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the color entirely, the fibre will be destroyed and it will be useless for our manufacture. How then are we to dispose of our red rags? We make them into red blotting paper. Perhaps you have wondered why that is red; now you know the reason."

How striking, though unintentional an illustration of the riches of grace, and the power of the precious blood of Christ! The Spirit of God led the prophet to write—not, though your sins be as blue as the sky, or as green as the olive leaf, or as black as night, but, "Though your sins be as scarlet." He chose the very color which modern science finds to be indestructible.

[*Penned for distribution in one of the larger English meetings.*]

ADDRESS TO THE YOUNGER FEMALES IN THE SOCIETY OF FRIENDS.

"Dear Sisters,—We feel inclined to assure you that you are the subjects of our loving and sincere interest, and that frequent and earnest desires are raised in our hearts for your present and everlasting welfare.

"We feel (and we doubt not many of you share in this feeling) that it is no small privilege to be members of the Society of Friends, whose principles bear unequivocal testimony to the freeness, the fulness, and the spirituality of the gospel dispensation. But we often feel for ourselves, and we long that *you* may individually realize, of how little avail is outward membership in any religious society, unless through change of heart we are *living* members also of the church of Christ, striving increasingly to submit ourselves to His blessed government in the heart, so that we may be entirely conformed to His holy will. We rejoicingly believe that the spiritual eyes of many amongst you have been anointed to see the beauty of holiness, that you do love the dear Saviour, and often desire to resign yourselves more fully to His will. We have passed through the slippery paths of youth before you, and we can and do tenderly sympathize with you in the conflicts and spiritual baptisms which must be submitted to in passing from a state of nature to a state of grace. But we would affectionately entreat you not to halt between two opinions, but to make the *full* surrender; and endeavor with heartfelt sincerity, and under a deep sense of the solemnity of the act, to give yourselves up, body, soul and spirit, to be the Lord's. And when the sacrifice has been made, when we have in deep humility of heart and under an abiding sense of our own frailty, resolved with holy help thus to consecrate ourselves, and give up all we have and are into the Lord's loving hands, may we bear in mind that we are no longer our own, but *His;* and therefore how careful should we endeavor to be, that we be 'not conformed to this world;' that in our lives, our conversation, our deportment and dress, there may be nothing inconsistent with our profession as the children of God. We are not surprised that those among you who are undecided, who have not yet given up their hearts to the Lord, should feel at liberty to indulge themselves in some of those follies and vanities in dress, and those constant changes which are so pleasing to the votaries of fashion: but the more you resign yourselves to be followers of the self-denying Jesus, the more your hearts are filled with a desire to live a holy life, the less will these things be a gratification to you; you will not then plead that Friends' views in these respects have changed; but the precepts of the New Testament, and the desire to be guided by the Spirit of truth in your own hearts, will lead you into more of that gospel simplicity, which we earnestly desire may increase among us as a society.

"We often feel the great importance of this true Christian simplicity being more practised, especially amongst such of you as labor among the poor, whether in the First-day schools or in cottage visiting. May you, dear young friends, increasingly feel your responsibility in this respect, so that your useful and loving labors be not weakened; that you may not by your example be infusing a love of dress and vanity into the minds of the poor and ignorant; that you may not, as it were, be pulling down with one hand what you are aiming to build up with the other.

"And may we also sufficiently feel the influence our example may have in this and many other respects upon the attenders of our meetings, the hearts of many of whom we cannot doubt are in a tender seeking state; let us then beware of putting a stumbling-block, or an occasion to fall, in the way of any of these.

"Our hearts are often exercised on behalf of the young mothers amongst us, those who have sweet innocent children to train; and deeply pained are we at times to see these little ones adorned in a manner wholly unbecoming a self-denying, a Christian people. Oh, that you may be willing, under the con-

victions of the Holy Spirit, to examine your motives for thus adorning your precious children—will it not be found to be in the indulgence of your own vanity? Remember, we beseech you, that these beloved ones are committed to your care that you may train them for heaven, and great will be your responsibility if you do not strive to fulfil this trust. If in their early youth you sow the seeds of vanity, you must not be surprised at the crop which may succeed in coming years; 'for whatsoever a man soweth, that shall he also reap.' We often feel the great importance of the dear children being trained, while they are young, to a regular attendance of *all* our meetings for worship, being convinced that such a habit will often prove of great value to them in after-life; and we would affectionately encourage you to endeavor to make way for their doing so, fully believing that a blessing would attend it, and that the time would not be lost, even though in some instances it might involve an interruption of their studies in the middle of the week. May you be persuaded to lay to heart, and endeavor to carry out, the advice given us with respect to our children,—'inure them to habits of self-restraint and filial obedience;' for not only does their and your present comfort much depend on this, but we believe it would be difficult to over estimate its importance, as regards *their* spiritual welfare and advancement; for surely this 'self-restraint,' this 'filial obedience,' will more than anything else pave the way, and make it easier for them to submit their hearts to their heavenly Father, to give up their wills to His blessed will;—a work that must be accomplished before they can become *living* members of the church militant, or fitted to join the church triumphant in heaven.

"It has long been a subject of concern to us that so many of you habitually absent yourselves from our meetings for discipline. By so doing, does it not appear as though you were setting a light value on your rights and privileges as members of our Society? If we attend these meetings in an humble, prayerful spirit, earnestly desiring to promote the good of the church, and to be brought nearer to each other in the love of Jesus, we believe they will not be found, as some of you consider them, as formal and uninteresting opportunities. Many of your elder sisters, upon whom the weight of these things now too much rests, because shared by comparatively so few, would rejoice to have you amongst them, to have your help and co-operation, and the influence of the spirits of those amongst you whose hearts are, we doubt not, often sweetly directed heavenwards.

"In conclusion, we can assure you that you are truly dear to us: and in our solitary moments, both by day and night, under a sense of our own unworthiness and weakness, very frequently are our prayers raised for you that you may be the Lord's, and that you may be strengthened to take up your daily cross, and follow the dear Saviour wheresoever He may be pleased to lead you. May we all, through obedience to the manifestations of the Spirit of Truth, in our own hearts, both as a church and as individuals, know more of the exceeding greatness of the Lord's power towards those who believe; and finally be prepared, through boundless love and mercy, to enter those mansions prepared for the redeemed!"—*British Friend.*

THE QUAKERS.

(Continued from page 438.)

The "Yearly Meeting," held in London during the latter half of May, is the great event in the Quaker calendar. Its sittings last from a week to ten days, and are attended by representatives from the various Quarterly Meetings in England and Scotland, and form the Yearly Meeting in Ireland, and by a large number of independent members, all of whom have an equal voice in its deliberations. It would be difficult to find a more thoroughly democratic assembly than the Yearly Meeting of the Society of Friends; and no one who has ever been present at its sittings will easily forget the freedom of expression, tempered with brotherly love, which prevails, or the dignity and solemnity which mark its more serious proceedings. At none of their meetings do Friends acknowledge any president but Christ, the Head of the Church; the conduct of their proceedings is, however, regulated by a clerk and assistants; in the case of the Yearly Meeting these officers are appointed from year to year, and as often as not do not hold the office of minister. When any discussion arises which in other assemblies would be pressed to a division or decided by a show of hands, the clerk of a Quaker's meeting, after a full opportunity for the expression of opinion on every side of the question, records what is termed "the sense of the meeting." Without any notes, and without any means of counting the advocates on either side of a discussion, the decision of the clerk is unhesitatingly accepted as the preponderating view of the meeting; and it is very rarely that even those who may most regret what they hold to be an erroneous decision, will dispute the justice of the course taken by the clerk, who has also the full power of deciding points of order, and interrupting any one whom he considers not to be speaking to the point. Nearly the first business of the Yearly Meeting is the reading of the answers to a set of "Queries" brought up by the Quarterly Meetings, and to them from the Monthly Meetings. These queries are in-

tended to elicit the condition of things in each respective meeting, as regards the keeping up and attendance of meetings for worship and discipline, the maintenance of brotherly love, the private and family reading of the Scriptures, the care over their poorer members, the preservation of a high standard of commercial morality, faithfulness in observing the Society's "testimonies" against war and a "hireling ministry," and the maintenance of "a religious life and conversation, consistent with our Christian profession." The remarks which accompany the reading of the answers to these queries, and the discussion which follows on the general state of the Society, form one of the most interesting features of the meeting; the latter furnishing occasion for the exhibition of the two diverse modes of thought which will be found in every body of men, and which are remarkably contrasted in the Society of Friends, the one looking back with fond regret to the days that are past—*laudatores temporis acti*—and lamenting the decadence of the present compared with the times when they were young;—the other pressing forward with hope, and always believing that they see around them the signs of better days to come.

The reports are now read from the committees appointed to decide on any appeals that may have been presented to the Yearly Meeting, though the occurrence of these is not frequent; and any propositions presented from any of the subordinate Quarterly Meetings are considered, this being the only authorized manner of obtaining an alteration in any of the rules of the Society. A special sitting is occupied by reading and discussing the reports of nine public schools belonging to the Society in different parts of England and Ireland. It is seldom that an animated and interesting discussion does not arise by the introduction of some such subject as the condition of the American freedmen or the Temperance movement, in which the Society has always taken a warm interest. At one of the early sittings epistles have been read from the Yearly Meeting in Ireland and from those on the American continent, and committees set apart to draw up suitable answers, giving to the distant brethren some account of what is passing among Friends in England, and encouraging and confirming their faith: and these epistles are now read and sanctioned by the meeting; and the concluding business of the Yearly Meeting is the reading and passing of a General Epistle of salutation and brotherly love to the absent members in England and elsewhere, which has been prepared by a sub-committee. The Yearly Meeting is a most important bond of union, uniting together the members of the Society as brethren of one family, and is generally attended by several ministers and others from the American Continent.

In turning from the Church constitution of the Society of Friends to its religious tenets, and attempting to describe the salient points in which it differs from other Christian bodies, we find a more difficult task before us. So far from their religious opinions being "stereotyped into a creed," as Dr. Cunningham avers, it is the almost entire absence of any definite creed on Quakerism that makes this part of the subject so difficult to handle. Indeed, within certain limits, you may read in standard Quaker books, or hear from the lips of authorized Quaker ministers, almost every conceivable shade of belief on what is termed "the plan of salvation," varying from the verge of mild Unitarianism to the most orthodox Evangelicalism. At different epochs in the history of the Society the general tendency has swayed in one or other of these directions. During the latter half of the last century, the tendency to exalt the value of a holy life at the expense of dependence on the outward sacrifice of Christ on the Cross, and so depreciate the literal authority of the Scriptures, was carried to such an extent as to justify, or at least to excuse, the suspicion with which the Society's orthodoxy was regarded by those who adopt the prevalent view of the Christian Atonement. During the last thirty or forty years a reaction in the other direction has been gradually setting in, until at the present time some of the most eminent and popular Quaker ministers appear to have lost almost all the distinctive peculiarities which marked their progenitors, and to teach doctrines scarcely distinguishable from those of other bodies of Protestant Dissenters, or from the Evangelical section of the Church of England. Indeed, it is difficult to believe that the calm, argumentative writings of Joseph John Gurney or Dr. Ash can find acceptance with the same minds who delight in the soul-stirring exhortations of George Whitehead or James Parnell. With these apparent inconsistencies before us, the natural course seems to be to go back to the fountain-head and examine the teachings of those who were chiefly instrumental in bringing the Society together, especially the writings of the three great champions of its early days, and giants in religious controversy—George Fox, Robert Barclay, and Wm. Penn. In the published writings of these apostles of Quakerism we shall find a mingling of the two views, in such a manner that either party might go to them for a sanction of its peculiar doctrinal bias, and might amply support it by one-sided extracts from their works. Acknowledging without reserve the necessity of a living faith in the death and sufferings of the Redeemer, they yet taught a

more spiritual religion than was in vogue at that time, a greater need for a living inward experience of the Word of Truth sowing ths good seed in the heart of man. Barclay'e "Apology" has always been a kind of text-book for the various practices and "testimonies" of the Society; but its scholastic and erudite language, controversial after the fashion of the day, renders it unfit to be resorted to as a popular exposition of faith. The nearest approach to a succinct creed contained in any of the various Quaker publications is to be found in an extract from an epistle written in 1671 by George Fox and other Friends to the Governor of Barbadoes; and since we find this prefixed, as a kind of introduction, to the different editions of the official volume of "Christian Doctrine, Practice, and Discipline," we may safely take it as expressing, as far as it goes, the recognized views of Friends on some important points of doctrine. The following are the more essential portions of this profession of faith:—

"We do own and believe in God, the only wise, omnipotent, and everlasting God, who is the Creator of all things both in heaven and in the earth, and the Preserver of all that He hath made; who is God over all, blessed forever: to whom be all honor and glory, dominion, praise and thanksgiving, both now and forevermore! And we do own and believe in Jesus Christ His beloved and only-begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him. And we do own and believe that He was made a sacrifice for sin who knew no sin, neither was guile found in His mouth; and that He was crucified for us in the flesh without the gates of Jerusalem; and that He was buried, and rose again the third day, by the power of his Father, for our justification; and we do believe that He ascended up into heaven, and now sitteth at the right hand of God. This, Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we do believe that there is no other foundation to be laid, but that which is laid, even Christ Jesus, who we believe tasted death for every man, and shed His blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. . . . We believe that He alone is our Redeemer and Saviour, even the Captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; who is the seed of the woman that bruises the serpent's head, to wit, Jesus Christ, the Alpha and Omega, the First and the Last. That He is our wisdom and righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls. . . . And He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. And we have no life but by Him: for He is the quickening Spirit, the second Adam, the Lord from Heaven, by whose blood we are cleansed and our consciences sprinkled from dead works, to serve the living God. And He is our Mediator, that makes peace and reconciliation between God offended and us offending; He being the oath of God, the new covenant for light, life, grace, and peace; the Author and Finisher of our faith. Now this Lord Jesus, the Heavenly Man, the Emmanuel, God with us, we all own and believe in. . . . This, we say, is the Lord Jesus Christ, whom we own to be our life and salvation.

"And as concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who 'spake as they were moved by the Holy Ghost.' We believe that they are to be read, believed, and fulfilled (he that fulfils them is Christ;) and they are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works;' and 'are able to make wise unto salvation, through faith which is in Christ Jesus.' We call the Holy Scriptures, as Christ and the apostles called them, and holy men of God called them—the words of God."

While acknowledging the orthodoxy of the faith of the early Friends on the question of the atonement, an acquaintance with their history, and a careful perusal of their writings, cannot fail to show us that this was not the phase of Christian belief which they believed themselves specially called forth to proclaim to the world. A critical investigation of the accuracy of the Scripture narrative, or a scepticism of the outward events of the life of Christ, was not the form of religious heresy most prevalent in the seventeenth century, or the one which specially called forth the controversial skill of George Fox or Robert Barclay. Indeed, had any professor of Christianity preached in those days the views of M. Rénan or Bishop Colenso, short work would have been made of him by the civil authorities as a pestilent Ranter, and there would have been no danger of his attracting a large

following from any of the Christian sects. When George Fox in his early days wandered about in search of comfort and consolation from sect to sect, first going to his own parish priest, then to other distinguished ministers of the Established Church, then trying in turn each of the recognized bodies of Dissenters, Independents, Baptists, and Presbyterians, he found in all of them no lack of an outward belief of the understanding in the miraculous conception, birth, death, and resurrection of the Saviour of men. But he wanted something more; his soul longed after a more vital religion—one that showed more of the fruits of righteousness and peace, a belief that the same Jesus Christ who was outwardly crucified without the gates of Jerusalem, has been born again in the heart of every true believer and reigns there, opening to him the truths of the Scriptures, and leading him irresistibly to a pure and holy life. George Fox, indeed, believed that he found the whole Christian world in the condition of the disciples whom St. Paul met at Ephesus, and who acknowledged to him, "we have not so much as heard whether there be any Holy Ghost." This great doctrine of Christ living and ruling in the heart of man it was that George Fox and his followers spent their lives in proclaiming. A belief in it has not been by any means confined to the Quakers; it has been, in some form or other, a portion of the creed of every sect or society which has been distinguished by the term mystical or spiritual;—we find it in the German mystics Tauler and Gerson, in Thomas-à-Kempis, in the Spaniards and Italians of the seventeenth century who approached so near to Protestanism, in the writings of those spiritually-minded Roman Catholics, Madame Guyon and Archbishop Fénélon, which are read with so much delight by all sections of Protestants; it is the favorite tenet of the Broad Church party in the Church of England at the present day; and more than one of the most eminent and popular Dissenting ministers now living could be named who hold to it and teach it as a cardinal article of their faith. In his preface to Miss Winkworth's translation of "Theologia Germanica," the Rev. Charles Kingsley thus enunciates the views of which we are now speaking:—

"To those who cannot help seeing that the doctrine of Christ in every man, as the indwelling Word of God, the Light which lights every one who comes into the world, is no peculiar tenet of the Quakers, but one which runs through the whole of the Old and New Testaments, and without which they would be unintelligible, just as the same doctrine runs through the whole history of the early Church of the first two centuries, and is the only explanation of them;—to all these this noble little book will recommend itself."

(To be continued.)

Selected.

FIVE NEGATIVES.

It is known that two negatives, in English, are equivalent to an affirmative. They destroy each other. But it is not so in Greek. They *strengthen* the negation; and a third negative makes it stronger still, and so a fourth and a fifth. How strong *five* negatives must make a negation! But do five ever occur? Whether they ever occur in Greek classics, I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No; they are connected with a *promise*, one of the "exceeding great and precious promises" which are given unto us by God.

The case occurs in Heb. xiii. 5.—"For He hath said, I will never leave thee, nor forsake thee." There five negatives are employed. We translate but two of them; but there they all are, as any one may see who looks into his Greek Testament. Now they need not all have been there. They are not all necessary to express the simple idea that God will never forsake His people. There must have been *design* in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that particular. He knew how prone they were to doubt His constancy, how strongly inclined to that form of unbelief, and how liable to be harassed by the dread of being forsaken by Him; and He would therefore make assurance more than doubly sure. So, instead of saying simply, "I will not leave thee," which alone would have been enough, He adds, "nor forsake thee;" and instead of leaving it thus, "I will not leave thee, I will not forsake thee," He uses language equivalent to the following: "I will not, I will not leave thee; I will never, never, never forsake thee." There is a stanza which very faithfully, as well as beautifully expresses it:

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to His foes;
That soul, though all hell should endeavor to shake,
I'll never—no, never—no, never forsake."

How in earnest God appears to be in this matter. How unworthy it is in His children, after such an assurance as this, to suspect that He will forsake them. He *cannot*. It is *impossible* for God to lie. Here One who was never known to break His Word, assures His people, each of them individually, and five times over in a single sentence, of His continued presence with them. Under similar circumstances, what *man* of reputed ver-

acity would be discredited? And shall not the God of Truth be believed in a like case?

From The Monthly Record.

INDIA.

39 *Sudder Bazaar, Benares,*
1st mo. 4th, 1870.

Dear Friends,—Since my letter of the 1st of last month, we have been, as heretofore, mercifully cared for by our Heavenly Father, and with a degree of assurance can say—"Hallowed be Thy Name," as it is our earnest prayer that the kingdom of our Lord and Saviour Jesus Christ may be established in the hearts of this people.

The city of Benares, from the river, presents to the eye of the beholder, for about three miles, a constant succession of ghats, steps, temples, balconies, minarets, &c., most of which are of beautiful design and workmanship, and strikingly adapted to win the admiration of the many thousands who come from various parts of India to behold the grandeur and magnificence of the holy city, and pay their homage to the Brahminical priesthood, and the innumerable idols under their care.

The bank of the river, in front of the city, varies from fifty to seventy-five feet in height, down which, to the river's bank, are a great many flights of finely-cut stone steps, which are, from early morning till near noon, crowded with persons eager to rush into the water and wash away their sins. It is not regarded as child's play, but an act of the highest reverence, and of great importance and lasting benefit to those who thus honor and adore the great god Gunga (Ganges River.) I have twice passed down the river in a small boat during their ablutions, and I have never heard or seen any lightness or jesting. Every one seems wholly absorbed in their varied performances. As we slowly glide down the river we witness the disgusting spectacle of human bodies floating with the current, in different stages of decay, and upon them perch ravenous vultures, or crows, tearing and devouring what remains of miserable humanity. We also pass the consecrated ghats for burning the dead. The body is carried by four men on a kind of Bamboo litter. The feet of the corpse are lowered into the water until the fuel is prepared; it is then placed upon the pile and covered with fagots. The fire is applied, and in a short time it is sufficiently charred to be committed to the river, the most sacred place and manner of burial among the Hindoos. Very many are too poor to furnish the necessary fuel; in such cases the face only is burnt with some dry grass. In these very ghats, a few years ago, widows were burned on the funeral piles of their husbands. This most inhuman practice is now forbidden where British law prevails. The river here is half a mile in width in the dry season, but there are so many shoals, and its bed is so constantly changing, that there are but two or three small steamboats that attempt to run from here to Calcutta.

The city proper is about three miles in length, and one in width. The streets are too narrow for carriages. The houses are high; the first story on the streets is divided into rooms 6 feet by 10 square, which are used for shops, in which we find a great variety of merchandize common to Oriental countries, and a small portion of English goods, the latter very high-priced. Villages near the city limits have grown, until now we may with propriety say the city is five miles square.

Sudder Bazaar is five miles from Raj Ghat, or that part of the city where the river is crossed by means of a pontoon bridge. There are said to be about 3000 inhabitants in this Bazaar, a large portion of whom are shopkeepers, of whom nearly all the English get their groceries and provisions. There are a great many large bungalows in this vicinity, which are occupied by officers and civilians. In the Bazaar we do not see many shrines, but small household gods are numerous.

From the best information I can get concerning the Bazaar, it is by no means a desirable place, being a resort for the Sipahi soldiery. The houses of the English and other foreign residents encircling the city are large, and have considerable gardens attached to them. The roads here are wide and kept in good repair. The Baboos, and other native gentlemen of note, enjoy a carriage ride quite as well as the English. The Rajah and Baboos contribute largely of their vast wealth to the erection of shrines and temples. By a recent estimate there appear to be about 1400 temples, and 270 mosques in the city; the former Hindoo, and the latter Mohammedan places of worship. The temple most honored in Benares is Besheswar. This god is regarded as king over all other gods, and over the people residing in the city and within the circuit of the Panchkose road, or Pilgrim's march. This circuit is fifty miles in length, and passes near our house; and a few days ago from eight to ten thousand people were on pilgrimage, in sight of our compound. The temple is about fifty feet in height; the dome is covered with copper, and that overlaid with gold; hence it is often called the golden temple. The devotees, when first entering, bow before the Linga, a horrible figure carved in stone, after which they proceed with their offerings and worship to whatever god suits their fancy best. The offerings mostly consist of rice, flowers, and water from the river Ganges. A large bell is tolled every

few minutes, to announce to the gods that offerings are being made.

Bisheswar (an idol) is supposed not only to have great power, but actually to ward off all evil that may be intended by evil spirits or persons against the inhabitants of this sacred city. The Durga Kund, or Monkey Temple, is also a noted place. This goddess is said to delight in blood, and that it is her greatest pleasure to inflict disease and death on the human family. Hence the sick and those laboring under any distress, may, by offering her a kid or a lamb, be restored to health and plenty. This goddess is carved in stone; is not very large; is painted red, and covered with crape. Two large lion sculptures are crouched near the entrance. Upon these she is supposed to take pleasure,—rides through the earth, sea and sky. There are also hundreds, and some say thousands, of monkeys scampering in, over and around this temple; they are supposed to be of a more holy origin than man, and are highly esteemed on account of their near relationship to the Divine Being. This city, more than any other part of India, is infested with religious mendicants, who practice, in their way, great self-denial. Some are almost naked; others wear tiger skins, indicating their homes to be in the forests. Some smear their bodies with ashes, wear long hair, and have artificial snakes fastened round their foreheads, strings of human skulls round their necks and in their hands. These, and many more such practices, are tokens of great holiness, and with these the gods are supposed to be well-pleased. Another class go hopping on one leg until the other is deformed and cannot be put to the ground. Some hold up one of their arms until the vital fluid ceases to circulate, and the limb shrivels up to mere skin and bone. Others we see creeping along on their hands and knees, until the muscles are set in these unatural positions, making a hideous deformity of the human body; indeed, self-inflicted tortures are almost endless, and these examples may suffice. In Hinduism the creature is confounded with the Creator, and the country may be said to be wholly given to idolatry, which term signifies all that is impure in imagination and wicked in practice. We may be thankful that works do not save us. There are several young men come to see me, and some of them have become deeply interested n Bible stories.

The Librarian of the College, a learned native, and a Baboo who is chief of police, have kindly proffered to aid me in any way they can; the latter has sent his son several times to see me. Of course they do not want to read the Bible, but an extract or Bible story is acceptable; and may we not hope that ere long the whole of the Good Book will be read with as much relish as the stories are now? There is, on the part of many, considerable enquiry concerning the Friend Quakers who have just come. We are endeavoring to pursue a straightforward, open, honest, and social intercourse with all, especially the natives. I should not fail to mention the great kindness of William M. Blake, of the London Mission, and Dr. E. J. Lazarus, a banker. The latter has by far the most influence over the native population of any man in this vicinity. Our whole time is given to study. No doubt some may think it time for us to engage in something else. No one can desire it more than we do, and we shall gladly avail ourselves of every opportunity to do good. There have been so many sad mistakes in explaining Scripture passages that I fear to begin in haste. We have been favored with letters from several dear friends, and it is a comfort to know that we are not forgotten by those who are our seniors, and from whom we hope to be advised and reproved, as necessity may require. There are no flowery beds of ease for missionaries here, and we are often deeply tried. Pray for us, dear friends, for we, from day to day, see the greater need of Divine guidance. In the love of the gospel, ELKANAH BEARD.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 12, 1870.

BELIEF IN OUR PRINCIPLES.—In looking over the Religious Society of Friends we feel an inexpressible desire that the members may be true to their principles, alive to their duties, "not slothful in business, fervent in spirit, serving the Lord." If this be the case, we may, through faith in the vitality of the Gospel, entertain a good hope. The times are portentous — the *Breath* has breathed upon our people, and with very solemn rejoicing it may be acknowledged that many have known the day of their visitation. No new thing hath happened save that every fresh application of pardoning mercy, of redeeming love,—every fresh motion of the Holy Spirit is something new. The domain of Truth is exceeding broad, and the King's patent covers it all. The pilgrims who are refreshed by the still waters will not err in the green pastures, and they who are dutifully attentive to the Shepherd's voice will not miss the footsteps of the flock of His companions.

Let us have full faith in our principles and in the power of Truth to sustain us in living

them out. Is it a day of excitement? Excitement is not necessarily a word of evil meaning. But when there is a religious excitement, there is ever an increased need that the feet be planted firmly upon the ever-enduring Rock, that we be not moved from our steadfastness. At such time we should be calm through prayerful watchfulness, and we should be patient of admonition from those who seek for our good. If in a time of arousal our feet should well nigh slip, let us seek to have their goings established in the way cast up.

Deeply concerned Friends have feared that some essential points of "Quakerism" were in danger of being relinquished. To us it has appeared, and so we have stated, that those points were better understood and more firmly maintained than in days of comparative lukewarmness. Of those principles we yield not any portion, whilst we have rejoiced in their more general adoption. If any are disposed to depart from them, the disclaimers we have rejoiced to make carry with them no endorsement of any innovations. Several correspondents apprehend that there is a growing tendency to regard "praying and preaching as matters of will and option," and in some other things to modify the spirituality of our Christian profession. We see not that the *Review* can be charged with sanctioning any such aberrations, or with failing to uphold the standard of our Church in respect of worship, ministry and prayer. Among the many thousands of Israel there may be some minds unsettled upon our great and leading doctrine. That they are such or so numerous as to characterize the religious revival among Friends, and so to modify it as to cause the earnest converts to be less careful to "*walk by the Spirit,*" we do not believe. If there are those among us who think preaching or vocal prayer may be performed at stated times, at individual option, and without the motion of the Divine Spirit calling for the service, the *Review* has no such doctrine. Let us not, however, be too sensitive to words of friendly caution. The principle involved comprises a large part of the vitality of "Quakerism." Let us be true to it. It is not the legacy merely of Fox and his compeers. The Lord Jesus Christ left it to His followers "not as the world gives." In different Churches the idea is more adopted than formerly, and if the Friend departs from it he yields a precious birth-right. May the Holy Spirit so cover us as a Christian people as to render doubts impossible. "We are called upon as a religious Society," said J. J. Gurney, "to rally round this doctrine of the immediate and perceptible teaching, guidance and government of the Lord's anointing; and if we would arise in the strength and beauty of original principles, we must come to a more practical experience of this truth, and learn to be spiritually minded."

New Jersey Reform School for Juvenile Delinquents.—The Fifth Annual Report of this valuable State Institution is before us. From its first inception this concern has been conducted with a wise philanthropy, wholly unconnected with party influences. It is conducted on the "open farm system," which proves most satisfactory. The family relation is constantly preserved, under daily moral and religious influences, among which the Scriptural school on the first day of the week ranks high in importance. The children are divided into two grades, each having half a day's study, and half a day's work on the farm. An intelligent examination of other institutions having the same objects, and adoption of the best features presented by them, the selection of competent and conscientious officers, and the high character of the Trustees and the Board of Control, have resulted in a success highly gratifying to patriotic citizens.

New Jersey yet needs a kindred establishment for the reformation of girls, a parental provision on the part of the State which ought not to be longer neglected.

The report before us truly says: "To rescue the vicious, the wayward, the ignorant, from a life of crime and degradation, and from the fate of the felon, and to make him a virtuous and useful citizen, challenges, not only the benevolence, but the wisdom and the bounty of the State."

Death of Dr. McClintock.—Dr. J. McClintock, President of the *Drew Theological Seminary,* died of typhoid fever on the 4th inst., aged about 56 years. He was a man of rare erudition, of distinguished academic

qualities, and long and favorably known as a religious writer. A regretful sense of loss will be extensively felt, tempered by the feeling that he has served his generation, and that his stores of knowledge are not lost. He was the leading Editor of the great "*Cyclopædia of Biblical, Theological and Ecclesiastical Literature,*" two volumes of which lie upon our table, and for the completion of which we have looked with earnest expectancy.

In this invaluable compilation, Dr. McClintock held himself responsible for the treatment of all the topics in Systematic, Historical and Practical Theology, whilst his co-editor, Dr. Strong, took exclusive charge of the department of Biblical literature. They have expended upon the work the toil of many years; and we trust that Dr. McC.'s posthumous notes, fraught with wealth of learning and of thought, and permeated with sound Christianity, may be found in such a state of preparation, that the carrying through the press of the future volumes may not devolve too onerous a task upon the sad survivor, to whom we tender our respectful sympathy.

The words, he "being dead yet speaketh," will apply with peculiar emphasis. Who can estimate the number of minds that will be instructed by this great Reference-Book? It may be thought presumptuous to assign to it a place before Smith and Kitto,—yet we shall be surprised if such be not the world's verdict, for of the researches of these, and of all the best theological lexicographers, the compilers have freely availed themselves.

THE GOLDEN FIRST READER.—*Arranged by Annie M. Mitchell, Author of* "The Golden Primer," &c. *Phila.*, 1324 *Chestnut St.—N. York*, 770 *Broadway.* A pleasing, instructive reading book, happily illustrated with suggestive wood cuts.

AID FOR THE HUNGRY FREEDMEN.—(Nearly all the money thus received has been already applied according to our best judgment, after consultation with judicious Friends. The acknowledgment in No. 27 from *Fall River* was misprinted $5. It should have been $8.) A. C., $1. Hopewell, $15, (less 50 cts. expressage.) Glen's Falls, $10. Jasper Co., Iowa, $5. Batavia, N. Y., $1. N. Pembroke, $1. Chestnut St., Philada., $2. S. Kingston, $2. E. Rochester, O., $1. Westport, $2. Selma, O., $2. Westport, Mass., $3. Fall River, $5. Carthage, Ind., $1. "J." (Phila.) $10. Weare, N. H., $2. Providence, $9. D. N., Worcester, $1. Seabrook and Amesbury, $4.

[From *Westfield, Ind.*, for Syria, $2.]

DIED.

BUFFINTON.—On the 3d of First month, 1870, Ruth B., wife of Jos. Buffinton, of Swansey, Mass., in her 61st year. [*This notice was inserted with an error in No.* 27.]

BATES.—At Westfield, Ind., on the 3d of Second month, 1870, Unity, widow of Dr. Fleming Bates, of Hanover Co., Va., in the 90th year of her age. She had for several years been in declining health, particularly for the last few months. On the morning of the 25th of First month she fell by her bedside, dislocating her right hip and right wrist. Surgical aid was procured as soon as possible, but the pain of setting the limbs, and subsequent violent paroxysms, were more than her enfeebled frame could bear. She lingered ten days in intense suffering. She retained her faculties in a remarkable degree until near her close. Of a cheerful, social disposition, she greatly enjoyed the society of her friends, and religious opportunities in her chamber. During several weeks previous to the occurrence of the fatal accident, she often expressed herself as feeling "very happy," and desirous of doing good to everybody in the world. Such a precious covering of calmness and solemnity attended her peaceful close, that her weeping children felt as though almost permitted a glimpse of

"the radiant portal
Of the realm of endless day,"

as her purified spirit entered on an inheritance, incorruptible, and undefiled, which fadeth not away.

SHOTWELL.—At the residonce of her son-in-law Robert Estes, in Wheatland, N. Y., on the 29th of Twelfth month last, Sarah Shotwell, in the 71st year of her age. In her early life, the allurements of the world were very attractive to a naturally lively temperament; but having yielded to the restraining power of Divine Grace, and experienced that the unregenerate mind is enmity against God, she was made willing to give up all that she might win Christ. In the 45th year of her age she was recorded a minister, and was a faithful laborer for her Divine Master to the close of life; and the Christian graces were increasingly manifested in her. Her last illness, of a few days, was without pain, and she expressed, the evening before she died, that the fear of death was taken away, and she had only to wait the Lord's time.

ALMY.—At Portsmouth, R. I., on the 22d of 11th month, 1869, Hannah, widow of Isaac Almy, aged nearly 93 years; a beloved Elder of Rhode Island Monthly Meeting. This dear Friend was much esteemed for her gentle and exemplary cha.acter and Christian virtues, and passed away like a sheaf of corn fully ripe.

GILBERT.—On the 12th of Second month, 1870, at his residence, Joel Gilbert, in the 87th year of his age; an elder and member of Hopewell Monthly Meeting, Indiana. He was many times engaged as companion to ministers of the gospel, in extensive religious visits, during which, and in his Christian walk among men, he was enabled, out of a good conversation, to show forth his works with meekness of wisdom. As his outward man failed, the inward man grew stronger in the Lord, and in the tender counsel which he imparted on his deathbed, he was made a preacher of righteousness.

GILBERT.—Suddenly, on the 8th of First month, 1870, in his 53d year, Nathan Gilbert, son of the above, and member of the same meeting.

CRENSHAW.—On the 18th ult., near Richmond, Va., in his 1st year, Edmund Bacon, son of John B. and Judith A. Crenshaw, members of Cedar Creek Monthly Meeting.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 16th of Third month, 1870, at 3 o'clock, P.M., at Arch Street Meeting-house, Philadelphia.

WILLIAM BETTLE, *Clerk.*

LYDDA—IN PALESTINE.

[As the readers of the *Review* have been deeply interested in the labors of our Friends E. and S. Jones in the Bible lands, we give place to a part of a letter addressed to Eli Jones by a Christian schoolmaster of the town where the miracle of healing was wrought upon Eneas, at the sight of which all who then dwelt there "turned to the Lord." To the writer ours is a foreign language. His aspirations for his country's good, and his deep interest for his pupils' well being, will be noted with pleasure.—ED.]

LYDDA, December 4, 1869.

My very dear Sir,— . . . My schoolboys all inquire after you and often ask me whether you intend to come again to this country, for they like to hear the sweet words you speak about the Saviour. When they knew that I am going to write you, they all unanimously begged me to send you their best compliments. And I do beg you on their behalf to remember them in your prayers, that God may enlighten their hearts and open their understanding to know and love the Saviour who loved them and died for them.

I believe most of them have begun to love the Lord Jesus, our Saviour and High Priest, and that they are daily improving in their studies, especially in learning the Bible.

I feel very sorry when I see the people of this country care very little about the Lord who bought us with His precious blood. May God, out of the abundance of His goodness and mercy, pour upon them the spirit of prayer and supplication, and sanctify their hearts by His Holy Spirit, that they may become God-fearing people, and the country which was once blessed with the true knowledge of God may have the same blessing, so that songs of praise may ascend from this land up to the throne of Jehovah and the Lamb who was slain for our sins.

I shall be very happy if I were to receive an answer from you, for I expect to read words of exhortation therein.

Remember me kindly to your dear Sibyl Jones, and if possible to all the party that were in this country. Believe me to be yours, very truly,

JOHN EL DIMISHKY,
Schoolmaster at Lydda.

Letter from E. B. Frankel to E. and S. Jones.

HEBREW CHRISTIAN MUTUAL AID SOCIETY, *Jerusalem*, Nov. 2, 1869.

Dear friends,—The warm interest you have shown in every Christian operation in the Holy Land, encourages me to appeal to you on behalf of our Association. The farm at Jaffa has been handed over to us. We have already commenced repairing house and wells, ploughing fields and building stalls.

We intend making it really an Industrial Institution for Hebrew Christians, and we require at once means to buy cattle for the stocking of the farm. We would feel thankful for any assistance you could render us in this good work.

I remain, dear friends, yours, faithfully,

E. B. FRANKEL, (*Hon. Sec'y.*)

[A Committee in London, Eng., deeply interested in the welfare of Hebrew Christians resident in Palestine, purchased a farm near Jaffa some years since for the purpose of giving employment to such Jews as might become converts to Christianity and needing help because of their change in religious views.

The committee, owing to their remote location from their charge, and from other causes, have hitherto failed, to a considerable extent, to make it beneficial to the class for whom it was intended. Its transfer to a resident Society, it is believed, will largely enhance its value, by bringing it more immediately under the supervision of those having it in charge, and especially so if funds can be obtained to work it advantageously. The farm contains soil favorable to culture, and has an orchard of more than two thousand fruit trees—oranges, lemons, apricots, &c.

Hebrews embracing Christianity in that land are at once abandoned by their relatives and former co-religionists, if not really persecuted, and therefore have strong claims upon Christians of all classes.

Individuals wishing to aid this undertaking can do so by forwarding their subscriptions to ELI JONES, *Dirigo, Maine.*]

For Friends' Review.

FIRST-DAY SCHOOL CONFERENCE IN MAINE.

The increasing interest evinced by our branch of the Christian Church in Scriptural Education, so fully represented by the late Conference in Philadelphia, appears to permeate nearly every locality where our members are to be found. The readers of the *Review* will perhaps be gratified to learn that in the two most eastern Quarterly Meetings on the Continent, active measures for the advancement of this cause are progressing.

Vassalboro' and Fairfield Quarterly Meetings have united to form a Conference for the purpose, as stated in their constitution, "of promoting and sustaining schools and classes for Scripture instruction, and of aiding the Yearly Meeting's Committee of Education in their efforts." The third meeting of Conference assembled on the 7th of Second month, 1870, at Manchester Meeting-house, and the schools of every meeting were represented. The attendance considerably exceeded 200. The Chair was taken by Chas. B. Cates, M. D.; other officers all reported present. Each session was opened with a Scripture reading. Essays by Emily E. Dudley of Vassalboro, Hannah J. Bailey of Winthrop, and Chas. H.

Varney of Parsonfield, were severally read. The exercise of reciting texts containing the word ZION was participated in by the schools represented, and was of much interest. Conference decided that the *standing position* is desirable to be observed in these recitations. Question submitted for discussion: "*How can imparted instruction be rendered most profitable and interesting?*" Remarks by Thomas B. Nichols, Eli Jones, Nathan Douglass, Hannah J. Bailey, Sibyl Jones and others. Affirmed that *live* teachers with heartfelt interest in the work—*discarding Question Books*—having the lesson studied in advance—winning the scholars' confidence with a cheerful countenance and kind word for all—avoiding "*talking over the heads of children,*" and careful to bring questions down to their capacity—having hearts filled with the love of the class, and, above all, with the love of Christ—such teachers, seeking the Divine blessing on their labors, will be likely to succeed under any or every circumstance in rendering instruction profitable and interesting.

Afternoon session.—Business opened by calling roll of delegates: nearly 140 were present, representing 12 schools, at which Friends' children receive instruction in the Scriptures,—viz., St. Alban's, Unity, China, Dirigo, West China, East Vassalboro', Vassalboro' Union, Fairfield, Union, Sidney, Winthrop, West Gardiner, and Manchester. Verbal reports of the condition of the several schools were received from their representatives, eliciting the fact that notwithstanding the severity of Maine winters, when schools have been maintained at this season, *increased* interest and attendance have generally resulted. Essays similar in character to those of the morning were read by Lucy M. Briggs of Winthrop, Maria Jones of West China, and M. B. Cates of Vassalboro'. Illustrations of object and blackboard Scripture teaching were given by Thos. B. Nichols and Caleb Jones, followed by practical remarks on these systems by David Douglass of Winthrop. The recitation of hymns by the pupils of the various schools was a pleasing feature, and profitably occupied much time, affording general satisfaction, and we doubt not the earnest desire that since "of such is the kingdom," these little ones might be the object of the tender Shepherd's especial care and love.

Evening session.—Question presented,—"*The need of First-day Schools*"—discussed in its several bearings by Daniel Page, Nathan Douglass, Charles H. Varney, Eli Jones, T. B. Nichols, Levi Jones and others. Speakers unanimous on the existence of this need. The presence of the assembled hundreds this day was, however, the most practical reply—representing five or six counties. We were cheered by the presence of many of our dear elder brethren and sisters, willing to mingle with and help us.

At the conclusion of business, the Conference resolved itself into a meeting for the solemn purpose of Divine worship. The Lord condescended, by the sensible presence of His Spirit, to tabernacle in our midst, comforting our souls, and strengthening the hearts and lips of His worshippers to offer in the name of Jesus sacrifices of prayer, thanksgiving and praise.

At the conclusion of these solemn services, the Superintendent of East Vassalboro' School remarked that he could *now* comprehend why the Apostle hasted to be at Jerusalem at the great feast.

Under a solemn sense and reverent acknowledgment of the presence and mercies of Israel's Shepherd, this day vouchsafed to the lambs of His flock, the Conference separated, to meet, if the Lord will, at Sidney, at the designated time in the Fifth month.

J. WM. JACOB, *Sec'y.*

For Friends' Review.

THE LONG ROUTE IN THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

In a former article, (see *Review* No. 14, page 221,) I gave an account of the chief objects of interest which the tourist sees in making the *Short Route* of the Mammoth Cave; and now propose to offer a similar description of the *Long Route.* It is most appropriately named:—a long, rough, tiresome, monotonous walk amid rocks and stones, and hidden dangerous holes; over craggy hills and across deep defiles, through strange, weird, tremendous archways, where the dull gray rocks completely hem us round:—at long intervals presenting scenes of great interest and value, but generally far inferior to the rapidly recurring wonders of the previous route.

But what did I say? tiresome, monotonous? Strange that such words should escape my pen, with the terrors of the *Dead Sea,* which lies sluggish and silent in its horrible pit of blackness and darkness forever;—with the dismal gloom of the *River Styx,* which sleeps in a frightful chasm, whose steep and slippery bank the adventurous traveller must tread with exceeding caution;—with the obscurity and dread of the *Lethe Lake;*—and above all, and far beyond everything else, with the solemn glory of *Echo River,* in its rocky arch and its mantle of darkness, with its waveless floods and its ringing echoes, imprinted on my mind! Strange that I should utter such words, when these great and solemn features set the Mammoth Cave incomparably above every other locality I have known. They are incorporated with the choicest experiences of

a lifetime, to remain among the indelible impressions that memory loves to recall from the storehouse of the past, side by side with the image of Niagara, with the phantom of old Ocean, and the long cherished scenes of historic interest on his further shore, that have witnessed and moulded the destinies of the human race, as age after age rolled by.

And yet, with the exception of these water scenes, which are grouped together in the first mile after leaving the path of the Short Route, the epithets I have used are more or less just and proper to be applied. Six long and weary miles remain to be traversed when we stand upon the further shore of that mythical River, ere we may reach the end of the Cave, before we turn to retrace our steps to the blessed sunlight *nine miles* away, and feel that the Mammoth Cave, with all its gloomy grandeur and wondrous beauty, is henceforth with us a thing of memory, yet a tangible, literal reality; a dream of the fancy, yet sculptured and fixed in the marble of our own experience.

But let me not anticipate. We leave the Short Route in *Reveller's Hall*, and enter a narrow crevice. After stumbling over a broken path, hemmed in between closely approaching walls, the passage becomes wider and lower, and we enter the *Valley of Humility*, where it is necessary to stoop about as much as is possible for walking at all. Then a terrible confusion of rocks. Here, our guide, William,—a man much younger than Matt, and much more deeply tinted with African blood, and, like his comrade, released from the shackles of slavery by the great PROCLAMATION,—announced *the Scotchman's Trap* just in advance of us; a circular opening, through which we must creep under a huge rock, resting on the sides of the passage in such a way, that a slight shock might loosen its foundations, and close forever the passage to the wonderful regions beyond. Many other fragments lie piled around, which apparently might be started by the pressure of a single footfall. "Dey looks as if dey was just gwine to slip," said our cheerful and good-natured guide; "but dey stays dere all de time, and dey never slips." Thus re-assured, we bowed to the necessities of the situation, passed under the dangerous looking deadfall, and rose up on the other side, in what we thought would be a living grave, should an earthquake jar old terra firma, or a treacherous corner of rock crumble beneath its terrific pressure, ere we recrossed its narrow threshhold. This, however, we afterwards found, need not have been our fate, as other passages exist through which a party could make an escape.

We now enter *Fat Man's Misery*. A low, narrow, crooked passage, with a smooth floor, is the general character of this pass. But this is not all: the floor is cracked, perhaps by an earthquake far back in "the long ago," and in this crack is the footpath, from one to three feet deep, and generally too narrow for the feet to pass, so that we must walk sideways. The path is most exceedingly crooked. If a woollen thread, ravelled from some well-worn knitted fabric, be thrown at random on the floor, its probable windings, including the sharp curves of the stitches, provided it does not cross itself, will faithfully map out the path through which we wound our way, for perhaps a hundred yards. Any man, however, even of the largest size, can go through this or any other pass we found in any part of the Cave. We then enter *Great Relief*, where the Cave again expands. Here several natural seats are neatly arranged, where we sat down to rest and settle our whirling brains, after the dizzy and tangled windings of the curious path just travelled.

We now enter *River Hall*, and the interest of our strange tour rapidly thickens. The floor is of clay, moist and slippery; and many a hearty laugh is here enjoyed, when some city exquisite leaves a full length impression of himself on the ground, or the pompous snob forgets his dignity, and comes down sprawling on all fours. These slight mishaps are hailed with uproarious laughter, while the unlucky subject of the party's merriment generally fails to appreciate the fun. The rocks now soften into more of a clayey nature, and the cheerful countenance of the familiar stone is gone. A tough, tenacious, adhesive clay now forms the walls, with all its irregular archings and suspicious-looking cavities; the gloom deepens, and seems to become more fearful, as we look up to the distant arch above our heads. We seem to be approaching the very Palace of Terror and the presence chamber of the grim old Phantom.

Then the ground falls away on our left, and the footpath clings to the moist and slippery wall. The gorge deepens till our lamps fail to reveal the bottom, and we are treading a narrow ledge of soft and slippery mud, on the very brink of a precipice of unknown depth. Then a handrail is seen just before us. It is a welcome protection. Having reached it, and feeling ourselves more secure, the guide tells us that the horrible pit yawning at our feet is the basin of the *Dead Sea*, and its black and inky waters, many fathoms deep, lie forty feet below the path. The handrail conducts us to a flight of steps, very steep and slippery, at the foot of which we turn square to the left, and commence the ascent of another hill.

The path now turns to the left hand wall, and the ground on our right does not rise, but retains the level of the foot of the stairway for some distance, then dips to the level of the water. Hence, we soon have the fearful ex-

perience of the *Dead Sea Cliffs* repeated with even greater danger. The path is cut or worn four or five inches deep, on the sharp edge of a bank of soft, slippery, soapy clay. In the gorge below lies the *River Styx*, a sombre flood, on which the lamp light never shines, high overarched with a mass of black Tartarean rock, and spanned by a natural bridge, to which we are making the best of our way along this dangerous footpath. A heavy, solemn, unearthly roar keeps sounding in our ears, like the echoes of approaching doom. A single step outside the path would place us as completely beyond the reach of help, as a carpenter would be who should lose his footing on a steep, icy roof. We would slide down the slippery bank, till unutterable blackness would swallow us up, and plunge us into the bosom of that horrible river. That awful sound, that sepulchral roar, still is sounding in our ears. We finally attain the bridge, more than fifty feet above the water: the wall on the left falls away in a sharp angle, while that to the right sweeps around in a wide circuit, enclosing a spacious hall, that tosses its crown still far above our heads, while that dismal, ceaseless roar still sounds its stupendous monotone.

The guide now steps to the brink of the precipice just beyond the bridge, and lights a brilliant taper. What a burst of awful grandeur that flash of light reveals! We stand on a narrow footpath, with a deep gulf opening at our feet, black pillars of limestone or tenacious clay rise from the fearful depths, and the mass of glassy waters, embosomed in that frightful den, just flashes back the feeble glimmer of the flame. But see that string of glittering beads, that hangs from the lofty arch at the further side of the pit: how it sparkles in the wavering light! What brilliant gems, what lustrous diamonds are wasted in these "dark unfathomed caves!" But look again: it is a stream of water, a copious spring dripping from the rocks above, in a ceaseless heavy shower, into that dismal reservoir. And now that mysterious, desolate roar is all explained. The noise of the fall is so deadened by the conflicting echoes of that terrific chamber, that it loses the distinctive sound of a waterfall, and, until the cause is explained, seems like no other sound we ever heard. The guide flings down the torch: it falls into that strange gulf, till it lights on the waters below, and is instantly extinguished. He then carelessly turns on his heel and resumes his journey, while we pick our steps cautiously over the fearful bridge, and gladly gain a safer footing on the top of the cliff.

The gorge now opens on our left, where the river still lurks in all its stealthy terrors. We descend the bluff by a stairway cut in the yielding clay, and stand on the shores of *Lake Lethe*. The sluggish waters lie silent and dead at our feet, in a magnificent chamber whose rocky walls tower up in silent and awful grandeur, supporting a gorgeous, fretted ceiling ninety feet above, frescoed with the richest designs in nature's Arabesque tracery. The Lake fills the entire breadth of the cave, occupying a basin from five to thirty feet in depth, and a hundred yards in length. Two long, low flat-boats lie at the shore, capable of carrying twenty-five passengers. This was just the size of our party to-day: another party of about the same size, under the direction of Matt, had preceded us about half an hour. When we were all safely embarked, William took his place at the bow, and as we swung out from the shore, the musicians of our party struck up that beautiful measure, "A life on the Ocean wave."

We land on a beautiful sandy shore, where the lake is rounded up against a perpendicular wall, and climb a steep sand hill, in a wide avenue called the Great Walk. Half a mile brings us to the margin of *Echo River*, on a sloping stony pavement, that dips beneath the water. Two boats await us here also. We are seated around the sides, as the arch is too low to admit of our standing as before. Once more the party gave expression to their feelings through the medium of music, and many plaintive airs or lively ditties rang out along these grand old arches, as they chanced to change their mood.

Our lamps lit up both sides of the Cave, and the surly waves from our Charon's oar dashed sullenly against the rocky walls, while the deep heavy echoes sobbed in fitful pulsations along these gloomy solitudes, and the lamps from the boat behind us glittered in the distance and sparkled on the drowsy waters, which are never ruffled by a breeze, which are never vitalized by a sunbeam, and over whose tranquil bosom no ripples ever play, save when the adventurous traveller embarks from their silent shores. The water is sixty feet deep, at its ordinary stage, as now, and it rises with the rise of *Green River*, till sometimes all communication is cut off with the interior of the Cave. Fish without eyes are caught here, in shape resembling our common catfish, and rarely over eight inches in length.

We landed on a low, flat ledge of rocks, our companions following at a considerable distance, and we stood in one united band upon the farther shore. It is pleasant to linger amid the strange enchantments of that wonderful river, but many scenes of interest await our attention, and a long, long route yet lies before us. We take up our line of march, following our dusky guide with implicit faith. Mile after mile we measure, hour after hour we travel, farther and farther on beneath the everlasting hills.—(*To be continued.*)

LINES WRITTEN AFTER A VISIT TO HANNAH CARSON.

BY M. K. PASSMORE.

I am waiting for Thy coming,
O! my Saviour, Lord and King,
And my pains are welcome heralds
As the birds which sing of spring.
'Tis a lowly place of waiting,
Yet, as many pass me by,
I would be a living waymark
Pointing to my home on high.

Some may marvel why I linger
In the heavy storm and rain,—
Why so long I bear the burden
Of this ceaseless weight of pain;
But I know my Saviour's mercy,—
He has trod the path before;
And I wait by Jordan's waters
Till He comes to bear me o'er.

And amid the storm and darkness,
I can hear His blessed voice:
"What I do, thou'lt know hereafter,
Evermore rejoice—rejoice!"
So I wait beside the waters,
Looking o'er the dashing waves,
To that home of rest and glory,
Where the tempest never raves.

Oh! that Home, where all is fulness,
Fullest peace, and fullest rest!
All the waiting, all the suffering,
All forgot on Jesus' breast!
Yet, dear Lord, I bless Thy service,
Take me there, or keep me here;
All I seek, is Thy good pleasure,
All I ask, to feel Thee near.

Oh! I bless Thee for the mercy
That has drawn me unto Thee,
For Thy holy joy and comfort,
For Thy preciousness to me.
Oh! the angel of Thy presence
Saveth in the darkest hour,
And, through faith, I can surrender
All to Thy Almighty power.

Unto Thee, with humble trusting,
I commit Thy cause on earth,
And the dear ones who are learning
Something of Thy priceless worth.
Oh! I thank Thee,—through Thy mercy,
Thou hast brought them unto me;
Grant we may together praise Thee,
Joyful, through Eternity.

[Hannah Carson, personified in the above poem, was a colored person of extraordinary piety, for many years paralyzed in all her limbs. Many readers of the *Review* have been instructed and refreshed by her holy example and words of wisdom from above. The subject and the writer of the lines have passed onward to rest, and are both, we trust, rejoicing in their Beloved. ED.]

SCRIPTURE CONFIRMED.

Rev. Dr. Cumming of London, commenting on Exodus xii. 29, the slaying of all the first-born in Egypt, from "the first-born of Pharaoh" down to the humblest family, stated some facts that recent discoveries in Egypt had brought to light which confirm the Bible record.

It was a part of the Egyptian religion not to write or speak of any evil that befel their kings. There are monuments found to every Pharaoh save the one who perished in the Red Sea! Concerning him, two stones have been found narrating many of his exploits, but each ends with, "and——," a long black line succeeding. Every other of the Pharaohs we find was succeeded by his eldest son, according to the law of Egypt; but of this Pharaoh it is expressly said that he was succeeded by his second son; while no account whatever remains of the first son. What astonishing confirmations are these!—*Exchange.*

ERRATUM.—The paging of No. 28 is erroneous; the 2d page should be numbered 434, and the last 448.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 7th inst.

GREAT BRITAIN.—A bill to amend the Irish Church act has been introduced in the House of Lords. The Irish members of the House of Commons, it is stated, have resolved to propose amendments to the Irish Land bill, but not to oppose it as a whole. Gladstone, in response to deputations from Ireland on the subject, has promised all necessary modifications of the bill. A motion was made in the House of Commons on the 1st inst., that it is expedient to encourage emigration by enabling poor law guardians to borrow money for that purpose, but after a debate, the motion was lost by a vote of 153 to 48. A motion for an inquiry into religious teaching in prisons was agreed to.

A project has been formed for laying a new transatlantic cable, to be smaller and lighter than those heretofore used. It is estimated that the cost will not exceed £250,000, about $1,250,000. A scheme is proposed for connecting England with all her colonies.

The steamer City of Boston, of the Inman line, which left New York on the 25th, and Halifax on the 28th of 1st mo., for Liverpool, has not since been heard of, and great fears are entertained that it has been lost, with all on board; of whom, besides the crew, there were 63 cabin and 53 steerage passengers. The tardy arrival of sailing vessels which started near the same time, gave some ground to trust that injury to the machinery might have caused delay, but apprehension was daily increasing.

The specie in the Bank of England increased £140,000 in the week ending the 3d inst. A similar influx occurred to the Bank of France, the increase of specie in which was 12,000,000 francs in the same week.

FRANCE.—The official journal of the 5th published a decree granting permission from the government for the laying of a second cable from France to Algeria; which is considered as proving the abolition of all monopoly in ocean telegraph cables.

Seven of the editorial staff of the *Reforme* newspaper have been convicted of violations of the press law, and sentenced to imprisonment of from one to four months, and fines amounting to 10,000 francs. Another person has been condemned to three months imprisonment and 500 francs fine, for shouting for the republic in the Emperor's presence.

Notice has been served upon Prince Pierie Bonaparte to appear before the High Court of Justice to answer for the killing of Victor Noir.

SPAIN.—The rumors of an extensive rising of Carlists are contradicted, but it is said that agents of the party are still endeavoring to produce such a result.

The Duke of Montpensier arrived at Madrid on the 4th inst., and it is said he expects to reside there

with his family. In the Cortes, on the 5th, General Prim denied that a *coup d'état* was intended in favor of the Duke, and declared that the Cortes alone had the right to decide who should be the head of the government, and that there was no reason that the arrival of the Duke should cause a sensation.

Important changes have been made in the administration of the affairs of the provinces, thirty Governors having been either removed or transferred.

In the Cortes, on the 5th, a proposition was made for a vote of censure because the Bishop of Osnia was brought into the Chamber in the custody of civil guards, but the motion was summarily rejected by a vote of 132 to 9.

Belgium.—The new postal treaty with the United States, reducing ocean postage from 15 to 10 cts. half oz., has been ratified by the Belgian government.

North Germany.—In the "Reichstag" of the North German Confederation, on the 1st inst., Bismarck made a long speech against the abolition of the punishment of death, declaring that the adoption of such a measure would be fatal to the code; but the Reichstag, notwithstanding, voted in favor of the abolition, by a majority of 37. The same body, after a long debate, rejected the proposition of the Radicals, to pay members for attendance.

Holland.—The Bank of Holland, on the 1st. inst., reduced its minimum rate of discount to 4 per cent. It is thought likely that other Continental banks will follow the example.

Egypt.—The English steamer Brazilian, which recently returned from Bombay with one of the largest cargoes ever shipped from that port, passed through the Suez canal, the captain reported, without the least difficulty.

Domestic.—The steamer Golden City, which left San Francisco for Panama on the 28th ult., with 400 passengers for New York, and a valuable cargo, went ashore on the 22d, near Point Lazaro, Lower California. The passengers, baggage and treasure were landed with little difficulty, the sea being smooth, but the locality is barren and uninhabited. The steamer Colorado, from Panama, passed two days afterward, and was signalled, but owing to a heavy surf, could not take the passengers on board at that point, and they were obliged to walk 15 miles over a sandy waste, to Santa Maria bay, to embark, suffering much from heat and thirst. It is said that 9 or 10 are believed to have been lost on the way. A boat which was sent with 6 or 8 men to look for the Colorado, is also reported missing. The Captain and several others remained at the scene of the wreck to guard the baggage and treasure till assistance could be sent.

At a late meeting of the National Association of School Superintendents, held in Washington, Gen. Howard, of the Freedmen's Bureau, made an address giving some interesting facts respecting education at the South. He said that during the last five years, the Freedmen's Bureau had expended for this object about $3,500,000, and the same sum had been expended by Northern benevolent institutions, making $7,000,000 spent for educating the freedmen, besides what they had contributed themselves. A general plan of government aid, he thought, should be discouraged, yet special help is now needed to start institutions of learning, which should be supported by the States themselves, not by the General Government. He favored, however, the establishment of a Bureau of Education, which should maintain a system of general supervision.

The Charleston and Savannah railroad, which was mainly destroyed during the war, has been reconstructed, the first train having passed over it on the 2d inst.

The Supreme Court of Ohio has granted the application for a writ of error in the case of the Cincinnati School Board, involving the question of Bible reading in the schools, but set the time for a hearing in the 12th month next. This leaves the case so that the Bible may be read in the schools until that time.

A dispatch of the 31 inst., from San Francisco, announced that a thousand packages of tea just arrived from Japan, had been forwarded by railroad to Chicago, and the remaining 10,000 had been ordered by the consignees to be sent to New York by the same means. Notwithstanding recent heavy snow-storms, the trains on the Pacific Railroad were arriving "on time." The Union Pacific Company had covered all the troublesome cuts on their road with snow-sheds.

The Legislature of West Virginia, which adjourned on the 4th inst., changed the Capital of that State from Wheeling to Charlestown, and the State officers expect to remove thither in a few weeks.

The Territory of Wyoming having conferred suffrage upon women, among those drawn for Grand Jurors at the term of the Court for Albany Co. held this month, were eleven women, some of them wives of prominent citizens. At the opening of the Court, a motion was made to quash the panel, but it was not sustained, and they were sworn in, none asking to be excused.

The public debt statement, for the 1st inst., showed a decrease of over $6,000,000 in the last month, although interest and pension money to the amount of $12,000,000 had been paid during that time. The total decrease of the debt within the year is about $90,000,000.

Congress.—The Senate has devoted considerable time, during the past week, to the discussion of the bill for funding the public debt, but has not finally disposed of it. A resolution was adopted, providing that in all land grants to railroads, the rights of settlers to homesteads on the grants shall be secured, and the land be early put in the market, at a price not exceeding $2.50 per acre. The Judiciary Committee, to which the case of Georgia had been referred, made a report, that many irregularities had taken place in the reorganization of the Legislature under the reconstruction act of 12th mo. last, but that it is not advisable for Congress to take any further steps on the subject. Incidentally, the report declares against the right of the State officials to hold office longer than the time for which they were originally elected. A bill was introduced to admit Texas to representation in Congress, on the same conditions as those imposed on Virginia. In the House, a bill was introduced for the abrogation of the tribal relations of the Cherokee, Choctaw, Chickasaw and Creek Indians, the organization of a Territorial government for them, and their recognition as citizens. A Deficiency Appropriation bill was passed. A late member, Goliaday of Ky., who had resigned to avoid censure or expulsion for being involved in the alleged sales of cadetships, sent to the House a request to be allowed to withdraw his resignation, which the Governor of Kentucky had refused to accept, and to await the result of investigation. The House decided that the question could not be entertained as one of privilege, and a resolution was adopted, that the Judiciary Committee inquire and report what action or rule the House should adopt for determining whether a member may resign without the consent of the House.

FRIENDS' REVIEW.

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INDIAN CORRESPONDENCE.

Extract from a Letter of Enoch Hoag.

OFFICE SUPT. INDIAN AFFAIRS,
Lawrence, Kansas, 3 1 mo. 1st, 1870.

The press of business, during our recent conference, prevented my reference to a portion of labor we are unwisely neglecting, proper attention to which would be fruitful of great good.

Many of the tribes in Kansas (some of the Shawnees, the Kaws, Sacs and Foxes, prairie Kickapoos, prairie Pottawattomies, Osages, and many of the Spring River tribes) receive money annuities. Through baneful and resistless influences surrounding them, they are largely shorn of the relief intended, and large numbers of parents and children are half-clad in consequence. Many, however, of the better portion of the Shawnees, Pottawattomies, Kickapoos, and Spring River tribes wear the citizen dress. Of all these tribes it may be said, their children are poorly, many of them miserably clad.

We ought to have all these children in school at an early day. The power by which we are to change their nomadic to civilized habits is the education of their youth. Our first work is to change the Indian to the English dialect. We must not lose sight of this vital point, and we must *work* to it. We cannot reach it by coercion, but by persuasion —by gentle, disinterested labor.

In my councils with them, I have never failed to urge the importance of education and industrial habits, as among their greatest interests, and essential to their civilization. I have succeeded in gaining many of their best minds and their co-operation. We cannot expect to teach the old, but we must have their confidence, countenance and co-operation, and the persons of their children in school. These can be had only by energetic, persistent, Christian labor. The Indian parent loves his child. When he becomes convinced by our works that we also love him, and toil for his advancement to a higher, better and happier life, he experiences a reciprocal love for and confidence in us. Voluntary, disinterested labor with the child of the native for his advancement in civilization, operates with a silent but wonderful power on the mind of the parent. We urge them to send all their children to school, that we may educate and make strong men of them, as white parents do, and we are met with the sad reply, "Indian children have no clothes like white children: Indian is very poor,—no money." We know the reply is true, and we know the cause is a sorrowful one. We also know we have a great duty to perform in the removal of the cause for such reply.

I have therefore to urge that Friends whose hearts are baptized into this good cause, relieve these pressing wants, clothe the bodies of these suffering children, preparatory to our training their "untutored minds;" that those who have an abundance, invest a portion in muslins and striped goods of various kinds for undergarments, calicoes for women and children, stockings, cloths and clothing for such men as are destitute, and for boys. The women especially should be clad, many of whom remain at their miserable huts, because of their half-protecting clothing. Donations directed

to this office *free*, (for we have no appropriations for payment of freight,) will at once be forwarded to the needy, through the Agents in charge; and I feel assured will enlarge and make happier the heart of the giver as well as that of the recipient. Such generous and charitable deeds will do abundantly more to make our schools successful, than large expenditures without the confidence, sympathy and co-operation essential to success. Our works must supply the deficiency of unfeeling legislation. Do not understand me to place education above Christianity, but that the development of the youthful mind under right influences is a preparation for the latter. . . .

From Lawrie Tatum.

Office Kiowa and Comanche Agency, I. T.,
Second mo. 20th, 1870.

Newspaper reports of the Indians of this Agency may have conveyed wrong impressions, and perhaps uneasiness. I think it proper to inform that the Indians who have been out hunting since early in the fall, have nearly all returned, having procured a large supply of buffalo robes. Those who have not yet come in are on the Canadian, north-west of here, perhaps 100 miles. They are remaining there on account of grass for their ponies, it having nearly all been burned near us. The nearest place they can get grass is on the Washita River, 35 miles north of this, and the various tribes are camped along that stream for about 100 miles.

Last fall some of the young men joined the Qua-ha-dee, or Roving Comanches: went into Texas and stole some mules; no one seeing them or being otherwise injured by them. We have since obtained a few of the mules. I have lately heard that some of the Indians, who have been living on the Reservation all winter, have lately been to Texas and stolen some horses and mules. General Grierson and I are endeavoring to investigate it.

The Qua ha-dee Indians are the ones who commit the principal part of the depredations in Texas. They belong to this Reservation, but have not been willing to move on to it.

From what Superintendent Hoag has written, I hope to see some of you here soon.

Respectfully, LAWRIE TATUM,
U. S. Indian Agent.

ON EDUCATION.

BY B. T. HISCOX.

On every parent devolves the important duty of furnishing for his children such a course of mental training as shall develop and educate the intellect for the purposes of after life. This is a Christian as well as a parental duty. But mental education, like moral, to be successful must be early commenced, and prosecuted carefully and systematically. Every practical aid should be made available, and every hindering influence, if possible, avoided.

. . . . . .

Sidney Smith said, "The real object of education is to give children resources that will endure as long as life lasts; habits that will ameliorate, not destroy; occupations that will render sickness tolerable, age venerable, life more dignified and useful, and death less terrible."

If, as Rousseau declared, "All that time is lost which might be better employed," what an aggregate of youthful life is wasted in false modes of education.

For Friends' Review.

ON PLAINNESS AND PECULIARITY.

The communication in *Friends' Review* (3d mo. 5th) upon "Friends' Dress" must have been read with great interest by many; and few among Friends can fail to unite with nearly all its expressions. It appears to the present writer that the grounds upon which the wearing of a peculiar or "uniform" dress by the members of a religious society may be upheld are, in that essay, presented in the most forcible manner. That there has been good reason, under the Divine ordering of the past history of the Society of Friends, for the growth of simplicity into peculiarity, by the mere avoidance of subserviency to fashion, with which all are now familiar, cannot be doubted. It is natural and right also for us to feel an attachment to the associations which cling around that which was the garb of our forefathers, and which is presented to us yet, with gentle and almost insensible changes, upon the persons of those whom we love and revere.

But there is another aspect of this question, which, it appears to me, ought not to be quite overlooked. *One* ground, alluded to in Prof. Dillingham's note, (p. 433 of *Review*,) and, very satisfactorily, also, in the Editorial of the same number, must be, when rightly entered upon, always impregnable and sufficient, for this or any other matter of personal duty; that of the special requirement of the will of God, made clearly known to the individual mind. Were this the *only* ground taken by any, it would remain merely to assert (since there has been shown to be reason for it) the importance of the caution, never to endeavor to impose, in judgment any more than in action or expression, *our own* experiences of guidance in duty, or the expectation of them, *upon others*. To his own Master each must stand or fall. Should a general expectation be maintained, (as we are well aware it is by some,) it must be upon one of two principles. One, that "all truly convinced and faithful, enlightened followers of Christ must be led"

—not only into the same spiritual life and moral practices, but, also, "into the same outward acts, in all particulars; no matter what differences there may be, in their relations to each other, to the Society, and to the world." The other ground supposed must be that of a proper and needful *testimony*, moral or religious, or both; as set forth in Prof. Dillingham's essay; to be maintained by the Society, as a part either of its organic law, or of its intended predominant usages.

Concerning the former of these principles, I conscientiously believe that it is, so far from being a true principle of Quakerism, really subversive of the very foundation of our faith; which is, *immediate* teaching as well as redemption and spiritual regeneration; *individual* guidance; which can *never* be forestalled or anticipated by any, in reference to themselves or others. However an unconscious acceptance of the contrary of this may have found place with some sincere Friends, I do not see how it is possible to defend it deliberately, by Scripture, or by experience. It is assuredly not a part of the teaching handed down to us by the early Friends.

May a brief remark be, also, indulged, in a spirit very far from that of controversy, concerning the ground that a peculiar, uniform dress ought to be maintained as an instructive testimony, "known and read of all men," on behalf of the special moral principles, upon a religious foundation, committed to the Society of Friends? If it were possible for the trumpet always to give a certain sound, or the silent testimony of dress always to mean the same thing, and to be alike sustained by the "life" which "is more than raiment," there might be little room for question. But this is certainly not the case. To say nothing of the possible use of a respected dress for ends of personal advantage, quite apart from principle, there is great importance in the suggestion of the question, always mentally if not orally made (as observed in the paper already referred to, in the *Review*) upon seeing any one wearing a distinctive dress,—"What are his distinctive *principles?*" And it is well known to all Friends, although *not* so universally known to others, partly *because* of externals common to both, that the same dress and peculiarity of language are also maintained by hundreds, perhaps thousands of those who differ as widely from the Society of Friends, in their belief and *religious* principles, as members of any denomination well could. Surely no one will say, that so long as there is correspondence upon *moral* testimonies, a disagreement in regard to the divinity of our Saviour, and His atonement, cannot render a confusion of identity of membership in these two bodies of importance.

As to the "ritualistic" tendency shown in the undue estimation of outward forms of any kind, it is true that no removal of a particular form can correct the "legal spirit" of ritualism. But, I am satisfied that there is, among some of the members of our Society, an error of *judgment* of a kind already referred to; in a (conscious or unconscious) expectation, that all rightly guided "consistent Friends" *must* be led into external conformity, not only with Christian simplicity, but also with the peculiarity which has grown up amongst Friends. It is against this *view* that some have felt bound to protest; the idea that any peculiarity at all can be safely or rightly imposed by one conscience upon another; that there is any dress essential, *in any sense whatever*, to acceptance into and continuance in, the "fellowship of the Apostles," the unity of the body of Christ, and a part in His immediately appointed, qualified and authorized ministry.

Those who feel thus must regard it as a solemn duty to be very attentive to the intimations of the Divine will concerning them, always ready to obey in the *least* things, even if the course of special duty be unexplained by, or contrary to, their natural reasoning. But, so long as their duty, prayerfully looked for, appears manifestly to be otherwise, while recognizing fully the special testimony of their brethren, they must rejoice, *with them*, in the humiliating and yet glorious experience, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv. 17.)

CONSTANT READER.

THE QUAKERS.

(Continued from page 454)

To elucidate further the views on this point promulgated by the early Friends, we will quote from two others of the volumes written in competition for the prize offered for the best essay on the Decadence of Quakerism, to which we have already alluded; the first by a member of the body,—the second, which obtained the second prize, by a clergyman of the Church of England. In his "Sure Foundation," Mr. Westlake thus enunciates the principles of the early Friends:—

"Founded upon the Apostles' Creed, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved,' the Friends took their stand upon these two essentials to salvation—viz., a heart-belief in Jesus as the alone Mediator between God and man, and an open acknowledgment of this belief before all the world. The main distinctions between them and others were—

"1stly. Upon the immediate teaching of the Holy Spirit.

"2ndly. Upon all types and outward ordinances being abolished under the Gospel.

"3rdly. In their form of worship, and appointment of ministers.

"4thly. In their manner of carrying out into daily life and practice the commands of our Lord.

"Believing that the New Testament contained all needful instructions for the forming of churches or congregations of believers, they took this as the basis of order and discipline as a Society; but they regarded the Holy Spirit, the Comforter, as the ordained means whereby each member may know his *individual* path of duty. Banishing all preconceived notions and practices, and with their own wills and thoughts kept in subjection unto this Spirit of Truth, which, saith Christ, 'proceedeth from the Father, and shall testify of me,' they sought to restore and place again before the world that faith once delivered to the saints."—pp. 13, 14.

The Rev. Thomas Hancock, in his "Peculium," shows a remarkable appreciation of the leading features of early Quakerism, which he thus elucidates:—

"Whatever other doctrines the Quakers may have accepted, whether from George Fox, from the loose, airy, rational teachers of their time, or from their own experiences, or whatever doctrines they may have deduced from these primary ones—this belief, first, in the *Light of* CHRIST *within*, and secondly, in the *Universality of His Light*, separated and distinguished them by impassable marks from all other sects. It would be better, perhaps, to see this in their own words than in mine. 'There be *two main or principal things* held forth by us, which are, as it were, *the two hinges or fundamental principles upon which all other things relating to doctrine or practice affirmed by us do hang and depend.* The first is that there is no saving knowledge of GOD or the things of His kingdom attainable, but by the Immediate Revelation of JESUS CHRIST, who is the Image, Word, and Light of the INVISIBLE GOD, in which alone He can be manifest unto the salvation of men. The second is that this Image, Word, or Light, which is JESUS CHRIST, the SON of the FATHER'S love, doth shine forth in some measure universally, and enlightens every man that comes into the world, and thereby giveth him a day of visitation whereby it is possible for him to be saved.'

"These were the two principal messages which the primitive Quakers felt themselves called out to announce to all mankind. They went forth with a full confidence that they needed no other weapons for the conquest of their own souls or of the world to the kingdom of CHRIST. Every hour bore a witness in their own souls to the truth of these doctrines. Each blind, cold, idle, or wicked thought or volition in which they had ever indulged, they could trace to a disbelief that the Light was striving within them, or to a disbelief that He was striving with others also. All the Bible, too, seemed to second their deductions; and the lives of the saints showed that the belief in an ever present, assisting, restraining SPIRIT was at the root of all their holy acts. CHRIST was speaking to them at the very spring and centre of their being. The way in which St. Paul describes the beginning of his new life is, 'It pleased GOD to reveal HIS SON in me.' But a *revelation* is not a putting-in, and introduction of something new. It is a *taking away* of all veils and hiding media from that which is already *there*. CHRIST was in Saul, Saul was kicking against the κεντρα of the Light, before the FATHER revealed Him there.

"Their faith in the first truth, the Light Within, when they compared it with the dogmas and exercises through which they had endeavored to get nearer to GOD, filled them with an awful and joyous sense of the Divine Presence. They had neither to rush to steeple-houses, to the popular preachers, to the Bible, nor to exercises, for their GOD. All the time they were striving and straining to reach Him, He was near to them; He, the Divine Word, was discerning all the thoughts and intents of their hearts; all their being lay open and manifest in His sight. So soon as they believed in His Light He not only showed them present duty, and filled them with present grace, but He threw rays backward on all the rugged and bloody passes of discipline by which He had been leading them; they saw that He had been with them even in those hours in which they had felt most alone."—pp. 29–32.

Perhaps no one of the early Friends was less prone to "enthusiasm," or less disposed to magnify the value of any peculiar doctrine which separated them from the rest of the world, than the kindly-spirited, courtly Wm. Penn. And yet Penn distinctly states, in reference to the preaching of George Fox:—

"As it reached the conscience and broke the heart, and brought many to a sense and search, so that which *people had been vainly seeking without*, with much pains and cost, they by this ministry *found within*, where it was they wanted what they sought for—viz., the right way to peace with God. For they were directed to the light of Jesus Christ within them, as the seed and leaven of the kingdom of God; near all, because in all, and God's talent in all—a faithful and true witness, and just monitor in every bosom,—the gift and grace of God to light and salvation, that appears to all, though few regard it. This, the light of Christ within, as God's gift

for man's salvation, was their fundamental principle, which is the corner-stone of their fabric, and as the root of the goodly tree of doctrines that grew and branched out from it."

These were the special doctrines, or principles, which the early Quakers believed it to be their mission to proclaim from the house-tops—not, as we have already explained, because they held them to comprise the whole belief of a Christian, but because they found this phase of Christianity almost entirely neglected in their age and generation. In the second and third generations of Quakerism, when the prophet-like presence of its early founders had passed away; when George Fox rested in Bunhill-fields burial-ground from his long and arduous life of Christian warfare; when William Penn's sound practical knowledge of the world, combined with deep Christian faith, was no longer present to guide and direct them; when the Boanerges-like preaching of Edward Burrough and Francis Howgill was no more heard in their meeting-houses; then, as in the nature of things, these teachings of the founders of the sect became magnified, until they were looked upon as almost superseding any other revelation, and as the one test of orthodox Quakerism. And this degenerate spirit was fostered by the different position which the Friends began to occupy in the body politic when the more tolerant principles of government held sway, which were nearly contemporaneous with the accession of the House of Hanover. The persecutions which the early Friends endured during the first half-century from the commencement of George Fox's preaching, are almost beyond belief. Regarded alike by Royalist and Parliamentarian as pestilent and seditious heretics, (much as we should now look upon a combination of a Fenian and a Mormon,) it was considered only to show attachment to religion and good order, to submit them to every indignity and punishment in the power of magistrate or judge; until at one time it is believed that as many as 1500 lay in prison, and large numbers had died from the effects of insufficient food, and the noisome and pestilential holes in which they were immured. It is impossible, however, to deny that some reason for the disfavor in whioh the early Quakers were held by the public, is to be found in the extravagant and indecent conduct of some zealots, both men and women, who were guilty of practices which at the present day would quickly have consigned them to Millbank or Hanwell, and which outraged even the less tender susceptibilities of those not over refined times. Gradually, however, the harmless and devoted lives of the "Friends of Truth," as a body, taught another lesson; and even towards the close of George Fox's life he narrates in his "Journal" with not a little complacency, how the public, instead of avoiding his co-religionists, began to inquire where there was a Quaker tailor or shoemaker, knowing that they would get honestly served by him. The cessation of persecution, and the public odium changed to flattery, soon began to produce their inevitable effect, and the life and power which characterized the early days of the sect gradually disappeared; until, in the eighteenth century, Quakerism presented the anomaly of a religious body professing to be guided in every action by the immediate direction of the Holy Spirit, and yet binding its members by the most unyielding and narrowest of traditions. The early Friends taught that no saving knowledge of the things of God, or experience of Christian redemption, could come but by the direct illumination of the Spirit of Christ in the heart. The mediæval Quakers presumed to dictate in what way this illumination should manifest itself, and at all events appeared to discredit the reading of the Scriptures, or an acquaintance with the Sacrifice made on Calvary for the sins of mankind. The early Friends proclaimed that a yielding to the monitions of the inward voice would lead to the relinquishing of the vain fashions and flatteries of the world in luxurious and fantastic attire and a servile language and manners. Their descendants tried to make their children believe that if they obeyed the voice of ihe Holy Spirit, it would compel them to dress just as their fathers and mothers had done before them, and to maintain the same outward fashion all their lives. The old story, to be read on every page of the world's history, was again retold; an extravagant veneration for the founders of the sect took the place of an earnest endeavor to learn from them the lesson of their lives. Finding that the zeal and earnestness of their predecessors had raised the Quakers from a despised and persecuted sect to a position of honor and influence, the utmost efforts of the discipline were exercised, not to inculcate new zeal and fresh earnestness, but to maintain this influence and outward standing; and the most heinous offence for which a member could be "disowned" was that "he had brought grievous discredit on our religious Society." A certain sign of decay this, when the first consideration of a religious body is to preserve its credit in the eyes of the world. Just as a merchant need take no thought to his credit provided his business is conducted on a sound commercial basis, so a religious body may be perfectly regardless of its position in the eyes of the world if only it acts up to its own principles.

The records of the various "Monthly Meetings" during this period would furnish many

amusing episodes, were they not so sadly illustrative of decadence from original purity. The attempt to enforce a rigid adherence to traditional habits and traditional morality, is often ludicrous in the extreme; and the horror with which any variation from the custom of the Society is regarded, not as in itself a sin, but as "a departure from our ancient practices." We have heard of a meeting which for many months was gravely exercised at the unheard-of innovation of one of its members allowing his beard to grow as nature intended; and a committee having been appointed to sit on the dear friend's beard, reported from month to month that the said beard must be continued; until at length having, we presume, searched George Fox's journal without finding anything in it to the purpose, they were forced to discharge it from the books without proceeding to disownment. In another instance, the wearing of green aprons by the young women is a subject of serious burden to their elder sisters. The manner in which the reasonings of the early Friends degenerated into a purely mystical interpretation of Scripture may be well illustrated by the following passage from the "Journal of Job Scott," who lived during the latter half of the eighteenth century;—

"The beasts allowed in sacrifice were to chew the cud and divide the hoof. Chewing the cud is a deliberate act; they chew and swallow and chew and swallow again. The division of the hoof being on the *stepping* member, shows the danger of taking a single step in divine service without a clear division of things, and the way cast up in the mind." Bœhmen or Swedenborg could hardly furnish anything more fanciful than this.

This departure from the spirit of the early Friends has, however, been productive of more serious results than an absurd attempt to enforce a uniformity in externals, and led to the "Hicksite" separation, which in the early part of the present century convulsed American Quakerism, and produced its effects also in this country. With the proneness to extremes which characterizes our American cousins, some of their ministers, and especially a very able and eloquent one, named Elias Hicks, pushed their peculiar doctrine to the verge of Deism, so as to compel the attention to the subject of the body, assisted by some English ministers, who were over in America at the time. The result was a division of the body into two nearly equal sections, generally known as the "Orthodox" and "Hicksite" Friends, with distinct organizations, and separate meeting-houses, regarding each other with the old aversion of the Jews and Samaritans. Although the separation was in many instances determined by local and accidental causes not affecting religious doctrine, so that in the "Hicksite" body there would be many members who know no difference of faith from their English friends, the English Yearly Meeting had adhered steadfastly to the "Orthodox" body, recognizing only its ministers and its Yearly Meetings as in unity with them. At the present time the "Hicksite" Friends are perhaps the more numerous in the intellectual centres of Philadelphia, Boston, and New York; while in the new Western settlements the "Orthodox" body is extending with much greater rapidity. In this country about the same time, a secession of much smaller importance took place in the opposite direction. Impressed with the errors of American "Hicksism," and with what he considered a tendency in the same direction of English Friends, a very talented and earnest member, Isaac Crewdson, of Manchester, published a small volume, entitled "The Beacon," in which he not only denied the Quaker doctrine of an "Inward Light," but exalted the Scriptures as the only revelation of God's will to man—a position always strenuously combated by Friends. After the subject had gained the serious attention of the Yearly Meeting, Crewdson, and those who thought with him, comprising a large number of the most influential members of the Society in Lancashire and Westmoreland, formed themselves into a separate body, under the name of "Beaconites." They have not, however, continued to exist as a distinct organization, but have gradually become absorbed in other religious bodies, chiefly the Established Church and the "Plymouth Brethren." The result of this sifting in both England and America has undoubtedly been exceedingly beneficial in rousing the body to a sense of its position, and to the need of a more intelligent understanding by its younger members of the principles of Quakerism, so as to be able to render a "reason for the faith that is in them." A great lack of religious and Scriptural instruction was found to exist in their public schools and their private families; and by the labors mainly of Joseph John Gurney, assisted by able coadjutors, a great reform was carried out in this respect in the Quaker body. At the present time it may be considered that the religious views of English Friends, as a body, are intermediate between "Hicksism" on the one hand, and "Beaconism" on the other hand, though inclining in the latter direction. The intolerance and narrowness which marked the exercise of the discipline in the last century has also been almost entirely done away with; and there is now greater freedom for young Quakers to form their own convictions, and to follow their own conscience than has existed at any time since the first establishment

of the sect, or probably than can be found in most other religious bodies.

(To be continued.)

CLEANSED FROM SIN.

[*Taken from the last report of the Howard Institution.*]

One of the encouraging instances attending our labors, was the case of an inmate alluded to in our report of two years ago, who was truly "a brand plucked from the burning," having come to our notice a wretched, abandoned creature. An extract from the account of her conversion, written by herself, will best express her condition. She says, "I entered the Home in a state of mind bordering on despair; I felt that I was forsaken by every friend I ever had, and, still worse, forsaken by God. I was, in fact, the most miserable person in the world; in the Home I met with kindness, more than I ever expected; so wretched was I, that I could not pray. The recollection of the profession of religion I had once made gave me great distress, and I was impressed with the idea that I could never be forgiven;—it was impossible for me to be renewed unto repentance. I went to our kind Matron, and told her the state of my feelings. She comforted me by saying, that my Heavenly Father would receive all that came to Him sorrowing; and it was a token that I was not forsaken, that I had such feelings, for it was the work of the Holy Spirit. I resolved that I would seek the Lord, if I perished in the attempt; so I began to seek, and the enemy of my soul began to *hinder*. I prayed earnestly for pardon, but he told me it was no use. I said that 'my Heavenly Father received all that came to Him;' he said, 'Esau found no place of repentance, though he sought it carefully with tears.' I found no relief in anything I heard. The servants of God preached every Sabbath, but none ever touched my case,—the heavens seemed as brass. Many were the sleepless nights I spent, sometimes walking the floor all night. Our Assistant Matron, whose kind sympathy I can never forget, told me to seek at once a reconciliation with Jesus; that He would not cast me off, for He received the greatest sinners. Soon after this, God sent one to our Home, for which I shall ever be thankful, who entered into all my feelings as if she had known me all my life. She told me that I had nothing to do with my burden of sin but to cast it upon Jesus, who had paid my debt, and accept His pardon,—that He would do the work for me; and as to my former profession, I had nothing to do with it. Just at that moment I could not believe it; but she promised to come soon again, and talk with me further. She came, and found me greatly distressed; I could not speak for weeping. She then asked me if I did not believe that Jesus was the propitiation for the sins of the whole world, and therefore for me, for she said, 'Is not thee in the world?' I said that I was, and this was what decided me. I will try and believe. She left soon after, leaving with me a little book, called '*The Soul and its Difficulties.*' I went to my room, as soon as I could, and poured out my soul in prayer to God, taking the words that had just been spoken to me, and saying, 'Lord Jesus, I know thou didst come unto the world to save sinners, surely Thou didst come to save me. I will believe, because God has said it. I will believe, whether I have any evidence or not.' At that moment I felt the burden roll off,—I was free,—I was washed in the blood of the Lamb. Oh! the joy of that moment, I shall never forget; it was enough to make angels rejoice; all the world seemed as nothing to me; I was too happy to speak. I did not move for several moments; I had communion with the great God of heaven and earth, my Creator. What could I say? Nothing but glory! glory be to God! who has washed me, and made me white in the blood of the Lamb. Oh! I can never tell all that the Lord has done, and is still doing for me,—the work is still going on in my soul." After remaining with us about a year, although very delicate, her constitution broken down by exposure and her habits of life, she concluded to accept of a situation where only trifling service would be required, at a small compensation. In this way she continued doing what she could, until a year ago, last autumn, she became so ill as to need medical attendance, and entered the Hospital, where some of the Managers were interested to visit her, and found, though suffering greatly most of the time, she was patient and uncomplaining; and no doubt was left on their minds, that, through the mercy and goodness of our Heavenly Father, she was forgiven, and a sweet sense of the Divine presence vouchsafed her, which was manifest in her beaming countenance, as she would speak of the marvellous, loving kindness of her Saviour, in supplying all her needs, temporal as well as spiritual. On one occasion she told us she was craving oranges, as they allayed the fever, which came on at night, and could see no way to obtain some; but a friend was sent very unexpectedly, with the desired fruit; and many similar instances of her wants being supplied almost before she was aware of having them, she enumerated with a deep sense of thankfulness and her own unworthiness. Towards the close of her illness, feeling her end approaching, she sent for one of the Managers, who had been particularly interested in her, and left some parting messages to her friends; and when told of ar-

rangements being made to have her remains properly cared for and deposited in the burial-lot of the Institution, she could not reply, her agitation was so great; and when composed, said, "How can I ever thank my Heavenly Father for all His goodness, that even this he has not denied me." It had been a subject which she had not allowed herself to dwell upon, rather preferring to think of the joys of her everlasting home; but now she talked of the event with as much ease as if it was a pleasant journey to her native land. When told that her remains would be taken to the "Home," and the funeral take place from there, she said, "Tell the girls, as they look upon me, cold in death, to think of me as gone to be with Jesus." Her faith and hope continued strong unto the last, and at the close she was rejoicing and triumphant.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 19, 1870.

Worship.—Nearly 1500 years before the incarnation of Christ, the world's first historian was inspired to write of "the iniquity of the holy things." And we may well be humbled before the Lord as we reflect how, through all generations, imperfection has corrupted our attempts at perfectness, Satan has presented himself among "the sons of God," and Iniquity has drawn over his face the mask of sanctimoniousness. A religious organization may call itself "the Church," and its members may rejoice in it as a "holy and beautiful house"—yet whatever in its structure is merely of man is mingled with imperfection, the wood, hay and stubble built upon its foundation are elements of weakness, and, in the time of trial and of burning, they subject to disintegration the wall into which gold, silver and precious stones have been incorporated.

Nowhere in life can it be more important than in the worship of God, that man's whole system of motives should be kept pure, divested of self, and in accordance with the teachings of Christ and with that perfected love which was the favorite theme of the beloved John. The soul that is centered in this holy engagement should be like the celestial city described in the Apocalypse, from whose open gate each abominable motive is of necessity self-repelled.

There is perpetual antagonism between the purity of worship and the iniquity of party spirit, jealousy and presumptuous judgment of our fellow worshippers. Under a sense of the awful majesty of Jehovah and of the infiniteness of all His attributes, worship should obtain the undivided occupancy of the spirit. The Publican could not abstract his attention from his own soul's need, to impeach the Pharisee. The loyal apostles, when they learned that treason had gathered with them round the board, placed the first doubt upon themselves, and asked, tremblingly, one by one, "Is it I?" In the perfect worship of ransomed souls described in the book of Revelation, there was no thought given to any one but Him who was the object of their adoration, as innumerable voices blended like the sound of many waters in the concert of "Alleluia!"

The inviolability of worship has been wisely guarded by the Society of Friends, in its disciplinary provision against all public marks of disrespect towards ministers engaged in vocal prayer. Wisely, we say, for a silent opposition thus conspicuously made, may be as effectual a violation of the peace, and as great an interruption of the current of devotion, as "unbecoming behaviour" of a more active character. And in proportion to the prominence in the Church to which any individual may have attained, is the duty of circumspection, that no offence be given to Jew or Gentile, or to the Church of Christ, and that none may have occasion to say: "The leaders of the people have caused them to err."

Away then with faction from the place of prayer! Wipe off the polluting spot from the feast of heavenly love! Party spirit is as much an intruder there, as the author thereof was in Job's day. Party spirit is no true discerner of gifts—no judge of the ministry—no oracle of God or Exemplar to the people. What has she to do to tread the Lord's courts?

Inculcate Principles.—To make clean the inside is the sanctifying work of the Divine Spirit, and it is the earnest aim of those who press on toward perfection, strugling for that holiness of which the Lord Jesus Christ was an Exemplar, and which is enjoined upon and attainable by His followers. The exhortation, "Be ye holy," covers all that is pure, lovely and of good report, and it has been the aim of the *Review* to inculcate principles, rather than to designate the ex-

ternal results to which those principles might lead. A testimony is rather to be acted than argued, and the humility with which a disciple taught of the Lord, quietly obeys his Guide, leaving others to their own Master, carries with it all the effect which is necessary or which was probably designed. Obedience, absolute and simple, is the servant's duty. The results he may leave, and if he never should know them, what is that to him? We have not desired to occupy much space in this periodical with the topic of dress. Wearied, often, with the perversion of conversation by those qualified to discourse on elevated themes, we care not to find in a religious paper a dressmaker's department. Still less would we deem it an edifying theme of *controversy*. The gentle intimations, the secret monitions, which are for individual attention, are better to be hidden in the heart than talked about or printed.

The opening article in No. 28 was admitted with a belief that the feeling accompanying it was suggestive of the admonition: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." It is a good thing that every regulation and practice of our life should be a *testimony*.

Place is given to-day to remarks from a Friend who views the subject from a different standpoint.

Accessions to Membership.—We receive in our correspondence frequent accounts of convincement of Friends' principles in Tennessee and North Carolina. Numerous applications for membership from Surrey Co., N. C., are under consideration, and will, we do not doubt, receive weighty attention. This was formerly the district of a large Monthly Meeting, which, in consequence of emigration, had become quite extinct. Record is made of these accessions in no vaunting spirit of sectarian proselytism. Believing that the principles and testimony of Truth are as well adapted now to the spiritual benefit of man as they were two centuries ago, and valuing them for ourselves and for those most dear to us, we rejoice to see them spreading. To these newly convinced we trust parental tenderness will always be extended. A too hasty acceptance of applications may cheapen membership, and deprive the candidate of a part of the benefit to be derived by a course of preparation. Of all this the judgment rightly devolves upon the Friends and the meetings that have cognizance. It was a plaintive wail of the olden prophet: "Thou hast multiplied the nation and not increased their joy." On the other hand, how exhilarating the record: "The Lord added to the Church daily those that were saved!"

The Letter of J. G. W., in the present number, will interest his many friends, and we can understand his necessity to write to his correspondents *in gross*.

Orthodoxy which is *merely* "verbal," or "the form of sound words" when only a form, can be of little account, yet "verbal orthodoxy" we would by no means forsake, and Paul exhorted Timothy to "hold fast the form of sound words," not in flippancy but "in faith and love." In *faith* which receives with full credence Christ's claim and testimony concerning himself—in *love* which practically takes pattern by His boundless love.

The law and the words of the prophets, as written by the inspiration of the Holy Ghost, are tangible to outward sense, and sacredly to be cherished. It is not to be questioned that the Holy Spirit as the Author and Source outranks the Scriptures which it gave forth. Yet this is not to be so stated as to derogate from their holy character as Divinely inspired, nor from their infallibility, (so far as the text is accurately preserved,) as emanating from the infallible Mind. The Bible is not the Holy Spirit, but it is a holy utterance of the Spirit—it is not Deity, but it is His message and His priceless boon, and the outward communication to man of His will and His Truth. From its doctrine there is no appeal. To whom could we go in appeal but to Him who is its Author? Blessed be His Name, he has given His Spirit, which bears testimony to and confirms His written teaching.

There are noble thoughts felicitously expressed in our beloved Friend's letter.

Visiting Committee.—E. S. C., of Bloomingdale, Ind., mentions that Friends of that place held their late Monthly and Quarterly Meetings under a precious evidence of Divine

favor. In the Monthly Meeting a committee was appointed to visit families, and to labor for the cause of Christ, and for the elevation of the Christian standard. Upon the labor of the Committee a blessing, it is believed, already rests. "In good old times," Philadelphia Yearly Meeting annually, for a long succession of years, *directed* the appointment of such committees in all the Monthly Meetings. It is sometimes healthful to revert to the past, to stimulate a performance of the duties of the present.

CHINESE IMMIGRATION — THE COOLIE TRADE.—Various phases of the Chinese question have been discussed in the *Review*. The presence in our land (with prospect of large increase by emigration) of vast numbers of inhabitants who do not believe in the religion of the Lord Jesus Christ, places great responsibility upon Christian people, as individuals and as communities; and they should see to it, in the love of their Redeemer and not in a spirit of sectarian propagandism, that by a holy example and by self-sacrificing missionary labor, the purity and loveliness of the dear Son of God should be commended to their understanding and affections. In the view of the patriot and statesmen very important considerations are involved,—and to the philanthropist the question ought to be a startling one, lest another tremendous national iniquity be added to the long continued atrocities perpetrated upon the Indians and the descendants of Africa.

Let us not fold our arms in a false security. "The millenium of Liberty grows more shadowy in the distance of futurity," There is great necessity that earnest men all over the land watch every tendency to establish any system of oppression and inhumanity in the stead of negro slavery. For the present it may suffice thus briefly to call attention to the letter from our English correspondent, Joseph Cooper, a long tried and earnest friend of personal, civil and religious liberty. Among our readers are many Christian patriots to whose attention the subject is commended, that they may judge whether it be their duty to bring it into the columns of the secular press.

The irresponsible power of man over man is fraught with danger and it points to crime. May the Lord preserve our land from the revival, in any form, of so great an evil.

AID FOR HUNGRY FREEDMEN.—(*Additional response to the suggestion of E. M. Dorland.*)—Macedon, $4. Cæsar's Creek Mo. Meeting, Ohio, $37.40. Arba, Ind., $1. Crestline, $2. Bendersville, Pa., $1. Women Friends in Chicago, $17. Brooklyn, $10. Downingtown, $5. New Hampton, Iowa, $2. Woonsocket, R. I., $5, (and $5 for N. C. School.) A. B, Ypsilanti, $1. Farmington, $1.

Received by Publisher for Freedmen since previous acknowledgments—Clay Grove, Ia., $3. Cumberland, R. I., $25. Peabody, Mass., $36. Providence, R. I., $9. Philadelphia, $15.

DIED.

OTIS.—In Pembroke, Plymouth Co., Mass., on the 31st of Twelfth month, 1869, Amy Otis, in the 93d year of her age; a member of Pembroke Mo. Meeting.

MINOTT.—At Westbrook, Maine, on the 24th of Second month, 1870, John W. Minott, in his 90th year; a valued Elder of Falmouth Monthly Meeting.

BALLARD.—On the 13th of First month, 1870, at her residence near Wilmington, Ohio, Phebe, wife of Benajah Ballard, in the 65th year of her age; a valued member of Wilmington Mo. Meeting. Her example and unassuming daily walk indicated that her "treasure was being laid up in Heaven," and she has left the consoling evidence that she is gathered with those who "rest from their labors."

GASKILL.—On the 3d of Second month, 1869, at the residence of her son-in-law Jacob Beard, in Wilmington, Ohio, Jane, relict of Samuel Gaskill, and daughter of Nathaniel Carter, aged 69 years; a member of Wilmington Monthly Meeting. She was an example of Christian meekness, and was livingly concerned for the maintenance of truth as exemplified in the principles of Friends. She bore a protracted affliction with Christian resignation, and was favored to see her way clear to a "House not made with hands, eternal in the Heavens."

DOAN.—At her residence near Wilmington, Ohio, on the 19th of Eleventh month, 1869, Phebe, wife of Jonathan Doan, aged 72 years; a valuable member of Wilmington Monthly Meeting. She was an example of diligent attendance at meetings, and for many years filled the station of Overseer. She was, as has been said of her, truly "a mother in Israel." Her disease was one which caused great suffering during the last two years, yet she bore her affliction with Christian fortitude, was enabled to give much good advice to her family and friends, and was often engaged in prayer and praise to God. She believed her work was done, and she awaited anxiously the time when it should be her Heavenly Father's will to release her and to permit her to enter into that rest prepared for the people of God.

BRACKNEY.—On the 27th of First month, 1869, at the residence of her son, on the old Homestead Farm, near Wilmington, Ohio, Susannah Brackney, aged 67 years, widow of the late Marmaduke Brackney, and daughter of Mahlon and Phebe Haworth. She was born in Greene Co., Tenn., but came with her parents to Ohio in early youth. She was an esteemed and worthy member of Wilmington Monthly Meeting. Her adornment was that of "a meek and quiet spirit, which is in the sight of God of great price." This she recommended to others by the grace and beauty which it imparted to her own

character. A friend whom she visited a short time previous to her death, remarked the next day, in speaking of the pleasure it had been to have her company, that she could but admire to see how her spirit seemed pervaded with love, and that charity "which thinketh no evil" and "is kind." Her last illness was short, but was borne with calmness and fortitude. She expressed at one time to her son that she had "no choice as to its termination." Being thus resigned to the will of her Heavenly Father, her family and friends have the consoling trust that their loss is her eternal gain.

HOWARD INSTITUTION—APPEAL.

It having become needful for the health and proper accommodation of the inmates of the Howard Institution to raise the roof of the sleeping apartments, and the Managers having no funds for the purpose, they appeal to the generosity of their friends to assist them. This Institution, located at 1612 Poplar St., was established 35 years ago, by an association of women Friends, for the shelter and protection of discharged female prisoners and others who are homeless and desire to reform, and we have abundant evidence that the restraints and religious influence upon them, have been blessed to many who would probably have gone to destruction, had there been no resource but to go back to their evil associates and temptations. Donations can be sent to MARTHA MORRIS, 807 Spruce St., or to our Treasurer, REBECCA T. HAINES, 545 N. 22d St.

CORRESPONDENCE.

Letter from John G. Whittier.

To the Editor of the Review:

Having received several letters from dear friends in various sections suggested by a recent communication in thy paper, and not having time or health to answer them in detail, will thou permit me in this way to acknowledge them, and to say to the writers that I am deeply sensible of the Christian love and personal good-will to myself, which, whether in commendation or dissent, they manifest? I think I may say in truth that my letter was written in no sectarian or party spirit, but simply to express a solicitude, which, whether groundless or not, was nevertheless real. I am, from principle, disinclined to doctrinal disputations and so-called religious controversies, which only tend to separate and disunite. We have had too many divisions already. I intended no censure of dear brethren whose zeal and devotion command my sympathy, notwithstanding I may not be able to see with them in all respects. The domain of individual conscience is to me very sacred: and it seems the part of Christian charity to make a large allowance for varying experiences, mental characteristics, and temperaments, as well as for that youthful enthusiasm which, if sometimes misdirected, has often been instrumental in infusing a fresher life into the body of religious profession. It is too much to expect that we can maintain an entire uniformity in the expression of truths in which we substantially agree; and we should be careful that a rightful concern for "the form of sound words" does not become what Wm. Penn calls "verbal orthodoxy." We must consider that the same accepted truth looks somewhat differently from different points of vision. Knowing our own weaknesses and limitations, we must bear in mind that human creeds, speculations, expositions and interpretations of the Divine plan are but the faint and feeble glimpses of finite creatures into the infinite mysteries of God.

"They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Differing, as we do, more or less as to means and methods, if we indeed have the "mind of Christ," we shall rejoice in whatever of good is really accomplished, although by somewhat different instrumentalities than those which we feel ourselves free to make use of, remembering that our Lord rebuked the narrowness and partizanship of His disciples by assuring them that they that were not against Him were for Him.

It would, nevertheless, give me great satisfaction to know, as thy kindly expressed editorial comments seem to intimate, that I have somewhat over-estimated the tendencies of things in our Society. I have no pride of opinion which would prevent me from confessing with thankfulness my error of judgment. In any event, it can, I think, do no harm to repeat my deep conviction that we may all labor, in the ability given us, for our own moral and spiritual well-being, and that of our fellow-creatures, without laying aside the principles and practice of our religious Society. I believe so much of liberty is our right as well as as our privilege, and that we need not really overstep our bounds for the performance of any duty which may be required of us. When truly called to contemplate broader fields of labor, we shall find the walls about us, like the horizon seen from higher levels, expanding indeed, but nowhere broken.

I believe that the world needs the Society of Friends as a testimony and a standard. I know that this is the opinion of some of the best and most thoughtful members of other Christian sects. I know that any serious departure from the original foundation of our Society would give pain to many who, outside of our communion, deeply realize the importance of our testimonies. They fail to read clearly the signs of the times who do not see that the hour is coming when, under the searching eye of philosophy and the terrible analysis of science, the letter and the outward evidence will not altogether avail us; when the surest dependence must be upon the Light of Christ within, disclosing the law and the prophets in our own souls, and confirming the

truth of outward Scripture by inward experience; when smooth stones from the brook of present revelation shall prove mightier than the weapons of Saul; when the doctrine of the Holy Spirit, as proclaimed by George Fox and lived by John Woolman, shall be recognized as the only efficient solvent of doubts raised by an age of restless inquiry. In this belief my letter was written. I am sorry it did not fall to the lot of a more fitting hand; and can only hope that no consideration of lack of qualification on the part of its writer may lessen the value of whatever testtimony to truth shall be found in it.

Amesbury, 3d mo., 1870. J. G. W.

P.S.—I may mention that I have been somewhat encouraged by a perusal of the proceedings of the late First-day School Conference in Philadelphia, where, with some things which I am compelled to pause over, and regret, I find much with which I cordially unite, and which seems to indicate a providential opening for good. I confess to a lively and tender sympathy with my younger brethren and sisters who, in the name of Him who "went about doing good," go forth into the highways and byways to gather up the lost, feed the hungry, instruct the ignorant, and point the sin sick and suffering to the hopes and consolations of Christian faith, even if, at times, their zeal goes beyond "reasonable service," and although the importance of a particular instrumentality may be exaggerated, and love lose sight of its needful companion humility, and he that putteth on his armor boast like him who layeth it off. Any movement, however irregular, which indicates life, is better than the quiet of death. In the overruling providence of God, the troubling may prepare the way for healing. Some of us may have erred on one hand and some on the other. and this shaking of the balance may adjust it.

West Branch, Iowa, 3d mo. 6th.

I liked Whittier's letter [see No. 26] for its clear, true ring on some points. I liked, too, thy comments on it. We need more of the commingling and the union of those elements and forces in our Society which seem to be adverse. I believe the soundest faith and the broadest views are not inconsistent. We need, as we build upward, to search downward for foundation stones—and as we look forward for our work, to look backward for many lessons. I believe with Pere Hyacinthe that the church of the future will be the church of the past. And how blessed will be the fuller realization of the union of the *Faith* which stands immovably upon the Rock of ages, and the *Hope* that soars upward, and the *Charity* that reaches outward to embrace the races of man.

Essex Hall, Walthamstow, 2d mo. 16, 1870.

To the Editor of Friends' Review:

Dear friend,—On behalf of the Anti-Slavery Committee, I take the liberty to send the enclosed Minute on Immigration from China into the Southern States of the Union. The facts which have at various times been brought before the Committee during the last twenty years arising out of immigration, especially into countries where slavery had previously existed, have been of the most harrowing character.

Many rules and regulations have from time to time been laid down by the British Government, both in its Imperial and Colonial capacities, and immigration agents have been appointed to prevent abuses; but all efforts have, at least in many cases so far, proved ineffectual to prevent the perpetration of very grievous atrocities. Kidnapping and fraud are still practiced to a large extent previous to embarkation, whilst as to the sea passage, the fearful mortality often indicates the grievous sufferings to which the immigrants are subjected. The last mail from Demarara announces the arrival of the ship Strand, which left Calcutta with 468 Coolies on board, and only landed 364 alive.

In Cuba, Chinese immigrants have long been bought and sold like cattle in the open market, and there is abundant testimony to the fact that their condition is as bad as that of the slave himself.

In a Parliamentary Blue Book, published a year ago, it is stated that 96,581 Chinese were imported into Cuba within a period of one year and eight months.

We do not know what the mortality of the Chinese in Cuba is, but we do know that out of more than 100,000 taken into Peru within twenty years, less than 10,000 are now living, and that not more than about 100 have ever returned to their native land.

As to Jamaica, in a paper presented to the International Anti-Slavery Conference, held in Paris in 1867, Henry Clarke, an esteemed clergyman of the Church of England, who has resided twenty years in Jamaica, bears striking testimony both to the condition of the immigrants and the causes which have led to their importation. He says the suicidal policy of many of the planters, in making the native laborers as uncomfortable as possible, has driven them from estate labor to other occupations, and that this policy is still continued,—another proof that the spirit of Slavery long survives its existence as an institution. As to the condition of the immigrants, he writes: "I know this Coolie immigration to be the most atrocious and cruel form of the slave-trade and slavery that has ever existed, since it is worse to capture people by fraud than by force; and a slave

for life is in a far better position than a slave for a short period, because in the one case it is the owner's interest to care for him when sick; in the other, to let him die off as soon as possible. The negroes themselves say the slaves were never treated as badly as the Coolies."

The subject appears to be of so much importance to the United States at the present time, that I hope to be kindly excused for thus pressing it.

May I be allowed to suggest as one means of attracting public attention to it, that the Minute of the Anti-Slavery Committee be published in some of your periodicals and newspapers as early as may be.

Sincerely and very respectfully,

JOSEPH COOPER.

British and Foreign Anti-Slavery Society.

AT a MEETING of the COMMITTEE, held at 27 NEW BROAD STREET, London, the 4th of JANUARY, 1870, the following Minute was unanimously adopted:

"The attention of this Committee has been turned to a report, which has gained currency in several of the American newspapers, to the effect that immigration on an extensive scale, from China to the Southern States, is in contemplation.

"Whilst this Committee disclaims all desire to interfere with immigration when it is perfectly free, and conducted upon fair and just principles, it has great cause to view with alarm and distrust immigration from less enlightened and less civilized nations into countries where slavery has recently had an existence.

"The past experience of Great Britain has painfully shown that it is almost impossible in such cases to prevent kidnapping, oppression and fraud.

"This has been found especially the case where contracts, made with such persons in their own country, are legally binding in the country in which such contracts are to be fulfilled.

"In such cases it has frequently happened that immigrants become marketable property—are openly bought and sold, and thus many of the evils of slavery are re-introduced.

"There is also a danger that native labor may be depreciated and displaced, and a *caste* introduced into the country, by which labor itself may be degraded.

"This Committee, therefore, ventures very respectfully to suggest to the friends of freedom in the United States the necessity of great vigilance, in order that evils of such magnitude may be effectually prevented."

For Friends' Review.

THE LONG ROUTE IN THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

(Continued from page 462.)

On leaving the River we enter *Silliman's Avenue*, named in honor of Prof. Benjamin Silliman, of Yale College, a most noble arcade a mile and a half long, and at times expanding to a breadth of two hundred feet, as in *Cascade Hall;* where a stream of water drips down from the roof, and fills the enormous chamber with its heavy, dismal roar. The walls of this avenue are rough and water-worn, and it may well be supposed that a passage of this size, wrought out of the solid rock by the Titanic agencies of nature, would present many scenes of the most awful grandeur, when the Bengal lights are brought into requisition to reveal the gigantic proportions of some mighty hall. A strange crevice in the ceiling, called the *Sea Serpent*, a winding crack several hundred feet long, is a prominent object in this avenue. At the *Great Western*, the passage curves round a point of rocks, bearing a very close resemblance to the stern of an enormous ship,—almost an exact pattern both in size and shape of the steamship *Great Eastern*, after which it should be named.

Silliman's Avenue terminates in the Pass of *El Ghor*,* where the character of the passage completely changes. It now becomes a deep, narrow gorge, cleft in the solid rock, with rugged sides, Gothic ceiling, and a general appearance of wild, savage grandeur, agreeing with its guttural Arabic name. Hanging rocks threaten to fall, and hold the sceptre of terror over the reckless intruder, but no fragment has been known to give way since these halls were first explored. *Corinna's Dome* is an inverted well, forty feet deep and nine feet wide, hanging immediately over the path. *Hebe's Spring* is now charged with sulphuretted hydrogen, while a few years ago, it is said to have been pure. Half a mile beyond this the *Pass of El Ghor* terminates on the shore of *Mystic River*, a body of water whose extent is utterly unknown.

Close to *Hebe's Spring* a stairway ascends twenty feet to another avenue called *Martha's Vineyard*, and here the character of the cave again entirely changes. We now enter what might be called the vegetable department of the cave; and are surrounded with beautiful and wondrous forms of chemical and crystalline life, if such an expression may be used. *Washington Hall* is a room of wonderful grandeur. Here cans of oil are kept to replenish the lamps. Then comes *Snowball Room*, spanned by a true and regular arch, which is completely covered with nodules of white gypsum, from two to four inches in diameter, exactly resembling snowballs, as though it had been pelted with them by the playful genii before man had intruded on their privacies. The reader will readily acknowledge that this gives the room at least a very singular appearance.

We now enter *Cleveland's Cabinet;* and yet another change takes place. The air is said to be drier, and the gypsum formations, instead of being blended in rounded masses, as in *Snowball Room*, shoot out in slender filaments or flattened flakes, assuming every variety of

* The Pass of *El Ghor* is a mile and three quarters long.

vegetable forms,—vines, grapes, moss and grass, lilies, tulips, pinks and roses,—a wilderness of alabaster plants, like a botanic garden done in marble. *Cleveland's Cabinet* is truly one of the most wonderful and beautiful portions of the cave. Let us particularize.

At the entrance of the Cabinet is *Mary's Bower*. A huge mass of rock has fallen, leaving an angular cavity, *into* which we climb by ascending the fallen rock. Hold up the lights and look at the sloping sides above, now fairly within our reach. We are standing in a little grotto, which is overgrown with a most delicate frost-work of crystalized marble, like the exquisite designs on our windows in a wintry morning, while the entire surface of the rock seems as if sanded with powdered glass, each particle flinging back a tiny ray from our lamps, and glittering like a speck of diamond dust.

We are now in the region of gems. One proud brilliant flashed quite within my reach, as large as a good sized cherry, and surrounded with half a dozen others of equal splendor but diminished size, forming a beautiful star. Its light was not the pure white of a first water diamond, but dashed with a ruby tinge; but the *Kohinoor* itself would scarce have flashed a brighter ray. In this Cabinet are the only instances I found of anything resembling diamonds: and here the glittering walls and gem-spangled ceilings of the tourist are not wholly a creation of the fancy. What they are I do not know;—certainly not precious stones. The *Flower Garden* is next in succession, or rather a portion of the same room, where these delicate vegetable forms are still more thickly clustered. Then comes the *Cross*. Two cracks, some eight feet long and three or four inches wide, cross each other at right angles in the ceiling. They are fringed on the inside with a feathery lace-work, like a mesh of tangled mosses. These flowery formations suddenly cease, and the last we find is one of the most beautiful, called the *Last Rose of Summer*. It is a perfect image of a full-blown rose, larger than the natural flower, being eight inches in diameter.

Passing out of *Cleveland's Cabinet*, we enter on a rough, rocky way, with all the stern prosaic features of a common mountain tunnel. At length the walls recede, the arch swells upward, the stones, which have thickly strewn the floor, are greatly increased both in size and number, and away in the distance is dimly seen the craggy slope of the *Rocky Mountains*. It may seem ridiculous to give the name of mountains to hills not over seventy-five feet high, but we are treading the vistas of a subterranean world, which so overpowers us with its vastness and its grandeur, that we are content to accept the magnitude of its features on its own scale of arbitrary measurements, and mingle them with the terms and ideas to which we have been accustomed. The ascent is rather difficult, but attended with no danger, except in one place where we must mount a perpendicular rock, which rises about four feet directly from a narrow path, on the very brink of a precipice of considerable height. Once over this difficulty, all is easy. On the opposite side the hill dips down with a much slower descent, then gradually rises again, forming a low, broad hollow, most appropriately called *Dismal Hollow*, overarched by that somber dome of adamantine rock. A lighted taper is flung as far as the guide can throw it, and sheds a sickly glare around, dimly revealing the darkness of that Plutonian Hall.

(To be concluded.)

For Friends' Review.

LED BY THE SPIRIT.

Near the close of an appointed meeting held last month in New York by our Friend Rebecca Collins, a person arose with the words, "*Mind thy soul*"—and proceeded as follows: "Recently an infidel was at one of our large hotels in New York, staying for a few days, and the morning of his departure, whilst gathering his baggage together carefully, a little girl stepped gently up to him and said, '*Mind thy soul*'—passing quickly out of sight. He left the hotel,—took the train. Again and again those words sounded in his ears. He became uncomfortable, thinking, 'Who did say to me, *Mind thy soul?*—could it have been an angel?' After travelling twenty miles on his journey, he concluded to retrace his way to the hotel and endeavor to find the individual who had spoken to him. Upon his arrival, calling for the proprietor of the house, he queried whether there were any Christians in the hotel? He replied, 'I do not know of any;' but after a pause, added: 'There is a little girl in the house; for anything I know she may be a Christian.' The infidel said, 'I would like to see her.' The little lamb of Christ's fold came in, and timidly advanced toward the gentleman. He said: 'Did you say to me, Mind thy soul?' She replied: 'Yes, I did.' He quickly inquired: 'Who sent you to say it?' She lovingly replied: 'The Lord Jesus Christ.' The infidel was so convicted for his sins and unbelief, and so broken in spirit, that he asked her to kneel down and pray for him. The dear child did so, and prayed most touchingly for his conversion to Christ. Now he is a Christian. Through the instrumentality and faithfulness of this little child to the voice of the Lord in her heart, his eyes were opened to see, and his ears to hear the glad tidings of salvation by Christ, the friend of sinners."

[The reader will perceive that the virtue of

the simple message was not intrinsic in the words spoken by the dear child, but that their unction and converting power were altogether due to the fact that they *were* a special message from the Lord. When He gives the word, it returns not unto Him void, and strength is perfected out of the mouths of babes. He selects the messenger—He gives the messages—He accompanies it with His blessing—and all the work and the praise are His alone.—Ed.]

YOUTH'S DEPARTMENT.

BRUCE AND BRAVO.

One day a fine Newfoundland dog and mastiff had a sharp discussion over a bone or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge, and being blind with rage, as is often the case, the first thing they knew over they went into the water. The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundland—he was as much at home in the water as a seal. But not so with poor Bruce. He struggled and tried his best to swim, but made little headway. Old Bravo (the Newfoundlander) had reached the land and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to be drowned. So what should the noble fellow do but plunge in, seize him gently by the collar, and keeping his nose above water, tow him safely into port.

It was funny to see those two dogs look at each other as soon as they shook their wet coats. Their glances said as plainly as words, "We'll never quarrel any more!" And, sure enough, they kept their resolution. I think some boys might learn a good lesson from this old Newfoundland dog.—*Exchange.*

THE JOURNEY TO EMMAUS.

When strange events have happened that dismay us,
And fresh perplexities arise each day,
How oft, like those who journeyed towards Emmaus,
We traverse with sad hearts our pilgrrim way.

We trusted that the budding hopes we cherished,
Time would develop into perfect flowers:
Alas! in one cold night alike they perished,
And now a desolated home is ours.

We thought that in our pathway joys would cluster,
When our glad services to Christ we gave;
But clouds have gathered over life's fair lustre,
And through the gloom we see a cross—a grave.

And He who won our tenderest affection,
No longer walks serenely by our side;
We miss His loving presence and protection,
We miss our Friend, our Comforter, our Guide.

We could have braved the varied ills that met us,
Had Christ, our Saviour, with us but remained;
For through the griefs and perils that beset us,
He would Himself our courage have sustained.

But now we travel on, bereft and lonely,
Not caring where our aimless steps may tend;
Too sad to be impatient, we ask only
For strength that will uphold us to the end.

A Saviour's loving smile alone could cheer us,
But ah! its sunshine falls not on our brow;
And yet we sometimes think Christ may be near us,
Although we fail to recognize Him now.

Or else whence come those high and holy teachings
About Himself, His mission, and His love,
Which kindle in our breasts such strong outreachings
Towards perfect fellowship with Him above?

Were He not with us, would there ever glisten
Hope's transient rainbow, midst our falling tears;
Or our hearts burn within us as we listen
To words that strangely soothe our doubts and fears.

Oh, gracious Saviour, clear our mental vision,
That we may see and know Thee as Thou art;
And in that moment of surprised transition,
All gloom shall like a summer cloud depart.

"Abide with us," and manifest thy glory;
Then when our spirits from suspense are freed,
We'll tell to doubting hearts our joyful story,
And say, Rejoice! "the Lord has risen indeed."

—*The Christian.*

Faith, says J. H. Evans, is not a sense, nor sight, nor reason, but a taking God at His word.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 15th inst.

Great Britain.—The Irish land-bill had been under discussion in the House of Commons, and on the 11th it was passed to second reading by a vote of 442 to 11. On the 9th, a bill establishing a rate to provide for the maintenance of ministers' manses in Scotland was rejected by a majority of 117. The naturalization bill was debated in committee on the 10th, and reported to the House. The Lord Chancellor advocated an amendment permitting aliens to acquire and dispose of land in British territory, except in time of war.

The Under Secretary of Foreign Affairs informed the House that the difficulties between the United States and Great Britain, relative to the water boundaries of their respective territories in North America, had been referred to arbitration.

On the 14th, Gladstone promised that a bill for the enforcement of the laws in Ireland should be introduced on the 17th, which, he said, would contain the provisions of several acts passed in former years. It would empower the Lord Lieutenant to suspend the writ of habeas corpus, and provide for the summary trial, without jury, of certain offences created by the bill, such as the possession of powder, prowling by night, or travelling without destination or purpose; would compensate victims of violence, and increase the powers of officers of justice for obtaining evidence. It was to remain in force for a limited time, and to be applied only to districts in which the Lord Lieutenant had proclaimed the suspension of the habeas corpus. The

press, in such districts, would be held answerable for offences against order.

The captains of vessels arriving from America reported the prevalence of heavy easterly gales in the Atlantic Ocean, and also that large icebergs and fields of ice were encountered, much earlier in the season than usual.

Government changes of the telegraph system had not become fully satisfactory, and the Chambers of Commerce of Belfast and Glasgow had remonstrated against it, and also against the conduct of the American mail service. A dispatch of the 7th from London announced that a meeting of representatives of the Press Association had been called to consider what action was required of the public journals in consequence of the continued telegraph difficulties.

France.—The officials had failed to produce any evidence of the reported plot against the government and the life of the Emperor, and the charge is generally believed to be unfounded.

On the 9th, a debate on the government of Algeria took place in the Legislative Body. A member demanded that the affairs of that province be regulated through legislation by both Chambers, and not by the *senatus consultum*. Ollivier replied that the Ministry desired to place those departments under the control of the legislative bodies, and that they were consulting with the Emperor on the best method of effecting a change.

In a speech at a recent political banquet, Ollivier urged all political parties to give the Ministry assistance and advice, and not to keep aloof because of errors committed by it. He hoped they would not be discouraged because mistakes had occurred, but would continue to point out improvements.

Additional press prosecutions are still reported.

The amount of specie in the Bank of France on the 10th was 13,200,000 francs greater than it was a week earlier.

The Count de Montalembert, a distinguished writer and statesman, who was regarded as the leader of the "Liberal Catholics," that portion of the Roman Catholic Church which considers its faith and principles as compatible with intellectual and spiritual liberty, and opposes the reactionary policy of the Papacy, died a few days since, in his 60th year.

Spain.—In the Cortes, on the 5th, Gen. Prim reaffirmed his opposition to the Duke of Montpensier, and declared that only one of the Ministry, Admiral Topete, Minister of Maine, was in favor of the Duke for sovereign. This led the Admiral to offer his resignation, but it was not accepted. Several deputies attempted on the 8th to bring the question of a monarchy before the Cortes, but at the request of Prim and Rivero, it was postponed. To an inquiry in the Cortes respecting political privileges in Cuba, Prim replied that no election for deputies to the Cortes had been held in that island, as the authorities reported that the time had not yet arrived, and the troubles were not ended. He also declared to be false the statement that propositions had been made by him for the sale or cession of Cuba to the United States.

A duel took place on the 12th between the Duke of Montpensier and Prince Henry de Bourbon, brother to the husband of the ex-Queen Isabella, in which the latter was killed. Rival pretensions to the crown were probably the original cause of the quarrel.

Germany.—It is said that the weights and measures of the different German states are to be made uniform, and the coinage is also to be established in a more convenient basis.

Russia.—J. McLeary Brown, the late Secretary of the Chinese Embassy, an Englishman who had resided long in China, has been appointed provisionally to succeed the late A. Burlingame as head of the Embassy.

Japan.—Further accounts respecting the loss of the American steamer Oneida, do not add to the number saved. The collision occurred about 7 P.M. when it was quite dark, though both vessels showed lights, and the captain of the Bombay asserted that it was occasioned by the Oneida being turned in the contrary direction to that prescribed by maritime rules in the case of meeting vessels. The Oneida sank in 15 minutes, and only two boats were got off. The captain of the Bombay was much blamed for not having stayed to ascertain what damage had been done to the other vessel, and to give assistance if needed, and after an official investigation by an English court of inquiry at Yokohama, he was suspended from command for six months, for this cause. He excused himself by declaring that the shock of the collision was so slight on his own ship that he did not suppose any serious injury had been done, and that he stopped his engines for ten minutes, but neither saw nor heard any signals of distress; while the survivors of the Oneida said that their steam-whistlewas blown and three guns fired.

Domestic.—Wm. Strong of Pennsylvania has been confirmed by the Senate, on the President's nomination, as Associate Justice of the U. S. Supreme Court.

An official statement of the proceedings of the Texas Legislature, in ratifying the 13th, 14th and 15th amendments of the Constitution of the United States, has been forwarded to Congress, together with a copy of the Constitution of the State.

The Missouri Legislature has indefinitely postponed the proposition to submit to the people a constitutional amendment extending suffrage to women. An amendment abolishing the oath of loyalty was defeated. The Governor of Minnesota has vetoed the bill recently passed by the Legislature of that State, submitting to the people the question of woman's suffrage, on the ground that women were to be permitted to vote on it, while they were not legal voters, and that public sentiment has not demanded the change.

Gen. Alcorn, the newly elected Governor of Mississippi, was inaugurated on the 10th inst.

Congress.—The Senate passed the funding bill, authorizing the issue of "10-40" bonds at 5 per ct., "15-40" bonds at 4½ per cent., and "20-40" at 4 per cent., all payable in coin, to an amount not exceeding $400,000,000 of each kind, such bonds or the proceeds if sold, to be used in redeeming six per cent. bonds or other obligations of the government. The sum of $150,000,000 annually is appropriated out of duties on imported goods, to pay the interest and reduce the principal of the public debt. After the 10th month next, only bonds issued under this act are to be received as security for the circulation of national banks. The House passed a bill for the admission of Georgia, with a proviso that the act shall not be construed to vacate any of the offices now filled in the State, nor to extend the official tenure of any officer beyond the term limited by the State Constitution, nor to deprive the people of the right to elect Senators and Representatives in the year 1870.

Later.—A dispatch of the 16th, from Liverpool, announced the arrival of the City of Boston at Queenstown about 1 A.M. of that day. The detention was caused by the disabling of the machinery, which obliged it to proceed under sail, and by subsequent adverse winds and storms, which drove it out of its course.

FRIENDS' REVIEW.

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From the London Friend.

GOSPEL MINISTRY AND "CHRISTIAN EFFORTS."

If the stamp of approbation on the laborers in "Christian work" come to be placed, by Friends generally, what is to be their estimate of any offerings, in our *own* meetings for worship, on the part of these approved laborers? The reply seems to me obvious enough. The two spheres of operation are distinct; and movements within each must be judged of according to the law that governs each. The law of "Christian work" is one of more freedom and latitude than that which governs what belongs, among Friends, to the ministry of the word. A call to go forth and work in the field of the world, may be as clear as a call to minister in the interior of our Church; but the callings *are* distinct, though both *may* be assigned to the same person. Probably, than that person, none will more fully discern the difference between them, both as to the nature of the calling, and the mode of exercise.

As I mean, presently, to set forth what, in the household of Friends, I take to be the 'law of the house" in relation to Gospel ministry in our meetings for worship, as described in our authorized Book of Doctrine, Practice, and Discipline, it may be as well to describe what I take to be the law of "Christian work" by extracting from the same authority: "We would speak tenderly, yet plainly, of our jealousy lest any of our dear friends should be keeping back from that place in the Lord's house to which He is calling them. We hail with satisfaction the interest taken by many of them in works of benevolence. We rejoice in observing, among our beloved younger friends, many hopeful evidences of attachment to the cause of their Redeemer. The sacrifices of earlier years are blessed in their season."—p. 40, small edition. "Our attention has been, at various times, seriously turned to the condition of vast numbers of our fellow countrymen in this land, living in ignorance and sin; and we rejoice with thankfulness in contemplating the *Christian efforts* which have been and continue to be made, for the improvement of their moral and religious condition, by the members of our religious Society. At the same time, believing that much more of devotedness is called for at our hands, and that not a few amongst us are entrusted with gifts and qualifications which ought to be employed in the service of Christ, this meeting feels engaged to encourage Friends to give themselves up in the love of the Gospel to the performance of these duties. As in simplicity and in faith they commit their efforts to the blessing of the Lord, their labours of love will, we cannot doubt, be graciously accepted of Him."—Ibid. p. 42. Such seems to me a good description of "Christian work"; recognizing also in substance, as sufficient warrant for engaging in it, *a heart enlarged in love to others* —(See next extract).

But now, to turn, in the same book, to a very definite description (that which I have already alluded to), of Gospel ministry, and who will not see the clear distinction marked in these respective extracts? "A living

rightly-authorized ministry has ever been a blessing to the Church. Our views on the nature and source of Gospel ministry have undergone no change. It is the prerogative of Christ Jesus, our Lord, to choose and put forth his own ministers. A clear apprehension of Scripture doctrine, or a heart enlarged in love to others, are not of themselves sufficient for this work. Whatever may be the talents or Scriptural knowledge of any, unless there be a distinct call to the ministry, our Society cannot acknowledge it: and except there be a sense of the renewed putting forth and quickening influence of the Holy Spirit, we believe it to be utterly unsafe to move in this office."—p. 65. "We thankfully believe that from the early rise of our Society, the Lord has been pleased to bestow this gift [of the ministry] upon servants and upon handmaidens without respect of persons, and that it has been exercised in his fear, and to the honor of his name; and we would humbly acknowledge that He does not at this day withhold from us this living ministry. We pray that He may be pleased to grant us its continuance and increase, and keep us from ever desiring any other. That which is uttered under the qualification already set forth, will be delivered in the humiliation of the creature; it may sometimes be only in a few sentences; but as a holy care prevails to move only under the leadings of the Spirit of Truth, unexcited by the activity and affection of the natural man, it will contribute to the edification of the body in love."—p. 66.

Thus, the diversity of calling is made plain on the face of these extracts; and there might be real advantage in its being practically recognized. For the older Friends would then get rid of some natural apprehension as to the effect, upon service in our meetings for worship, of great enlargement in what the Yearly Meeting has approvingly styled "Christian efforts" (see extract before cited, p. 42): and the less experienced would then comprehend that labor in the outside harvest-field was *another thing* from spiritual service in the Church—a distinction which, when fully perceived, would, I think, be loyally observed, even by the young and the zealous.

While, however, the two callings are two things, separate and not to be confused, far be it from us to deny (what, indeed, has already been hinted in this paper), that the same devoted heart, coming from the outer work into our interior, alive also to the diversity of sphere, may, in waiting on the Lord in meetings for worship, receive a call to speak in them, and do so with acceptance in full accord with our great principles touching ministry and worship. Nor can we say how far the preparation, for such further and weightier service, may have been in connection with that obedience of faith which led into "Christian efforts" in another sphere of operation.

It is important to uphold the standard of scriptural and primitive Truth as to worship and ministry which has mainly distinguished our Church: and there will be a lively sense in the spiritually-minded, as they wait together on the Lord in our meetings, whether or not, in those meetings, this standard be practically maintained. Even they who are not very deep themselves, are not insensible to that which is lacking in a superficial ministry. There will ever be, among those who know something of what belongs to spiritual worship, a sense of the difference between offerings in the will and ability even of the well-intentioned, and those which are prompted by belief in an immediate call to minister as of the ability that God giveth. The former offerings may have more semblance of strength and skill than the latter: but the latter, even with some admixture of weakness or mistake, will make more way with the spiritual hearer. In the imperfection of the Church, difficulty and alloy in the carrying out of important principles, and in excluding confusion between the things that (though having likeness) really differ, will occur: they have always occurred, and therefore are nothing new: nor should they create too much alarm.

The distinction sought to be marked in this very inadequate notice, might, if kept steadily in view, all round, be of some help, in what seems to be considered one of our present straits. We should then come to a generally-received understanding that usefulness and acceptance, in the one sphere, are no rule for either in the other; that Christian good-will and "a heart enlarged in love to others" may rightly lead into "Christian efforts" in the world's great harvest-field; but that, when we come into our meetings for worship, we are on another platform, and are only to move upon it according to the law that governs it. "Christian efforts" indeed may be fitly spoken of as *Works of Love:* Gospel ministry (among Friends) may rather be described as successive *acts of Faith.* Is it not, therefore, evident that the two functions proceed under *differing* conditions, while they both *may* be assigned to the same individual?

WILLIAM BALL.

SIN NOT ENDORSED WHEN OVERRULED FOR GOOD.

Josiah Forster, in his address to Friends in America, says:

"I rejoice with you in the overthrow of slavery in the United States. In making this acknowledgment, I do not forget how this wonderful event has been brought about. Our

Heavenly Father has created man a free agent, but responsible for the exercise of his freedom. In overruling the acts of his creatures to his own glory, He does not set the seal of his sanction to their sins. He gives no encouragement to do evil that good may come. War must still be looked upon as an enormous evil, a sin against the righteous law of our Almighty Father in heaven."

MEMORIAL

Of the National Association of State and City Superintendents of Public Instruction, at a meeting held in Washington City, March 3d, 1870.

To the Senate and House of Representatives:

Your memorialists have had under consideration the interests of the white and colored population of those States in which a large proportion of the people are freedmen, and whose educational funds are inadequate to meet the demands of an Educational System, general in its application and objects.

In order that those States which have not sustained a general system of Public Schools may be adequately supplied with efficient teachers, and have put into successful operation, on the best methods, at an early day, schools for the liberal education of all classes without regard to color or previous condition, we would especially recommend the establishment and endowment of Normal Schools, one for each State, giving Maryland and the District of Columbia jointly one.

We also believe that the true interests of the nation would be promoted by an adequate equalization of the Educational Funds of the States, so far as relates to appropriations by the General Government.

We believe that no system of Reconstruction will be complete that does not adequately provide for a general system of Education. The scientific, literary, civil and religious institutions of a free people cannot be secure without the restraints of virtue and the aid of general intelligence.

We would urge upon the consideration of your honorable body, the necessity of such appropriations from time to time as may be necessary to keep in active operation the present system of schools inaugurated by the Freedmen's Bureau, and which have been of untold service to both the white and colored population of the South.

We believe that the work of Education among all classes in those States whose funds are lost, would receive a new and wholesome impulse that would vindicate the economy and wisdom of such appropriations.

By direction of the Association,

J. P. WICKERSHAM, *President.*

Z. P. RICHARDS, *Secretary.*

For Friends' Review.

THOUGH SORROWFUL, YET ALWAY REJOICING.

A very tender regard for those Friends who entertain the fear that some are laboring on a different foundation from that which our Society has always professed,—running without being sent, and working from under the cross, has indnced me to testify my own experience, which I believe to be similar to that of those who are brought somewhat prominently forward by the spiritual revival of which the *Review* has frequently spoken of late.

A concern which could not possibly come from any other than the true Source—an outflowing of that well of living water which springs up unto everlasting life—has been increasing and deepening within me, to know such a complete surrender of my will, such an abiding in Christ, and consequently such a drawing under the yoke, as that all the willing and doing within and by me may be God's work (Phil. ii. 13;) that heavenly fruit may continually be borne to His praise (John xv. 5;) and that everything which is evil in God's sight being yoked down until it is destroyed out of His sight, I may always know His rest, and find His yoke easy and His burden light. (Matt. xi. 29, 30.)

I can therefore joyfully affirm that my Foundation is Christ. I can always testify that when this concern is uppermost, (and being His will, He will much more than permit that it *shall always be* uppermost,) He does work in me to will and to do things which I have looked at for ten years, with no power to do them. While made especially to rejoice in a sense of weakness, poverty and ignorance in myself, and even sometimes to joy in being led by faith, and not by sight, as some are in measure,—"signs following' or preceding their service,—I am not allowed to work as under the lash of a taskmaster.

Is it not time, dear friend, for us to cease measuring ourselves by ourselves, or by other men? Is not heaven as near as in the days of our forefathers? There is a work for all God's children. If our Friends whose loving anxiety has called forth this testimony are continually clothed with the concern of spirit above alluded to, they will be enabled to fill up their service towards the support of the blessed doctrine of the Cross. We will have their prayers, their loving sympathy, and their counsels; and the Church needs them all. When these are offered truly under the Cross, each one may say with Paul, "To write (or speak) the same things to you, to me indeed is not grievous, but for you it is safe!"

Is there any humility in having low views of our calling in Christ Jesus? Rather than to sit with folded hands, or go mourning on our way because we have low views of our-

selves, should we not, in the blessed Power of the Cross so freely offered, *forget ourselves*, look only upon our Leader, and take joyfully the portion He gives us, whether of service or suffering? "If ye suffer for righteousness' sake, happy are ye!" Is this a wrong translation? Should it be, "Sorrowful are ye"? Do we not read, "Rejoice, inasmuch as ye are partakers of Christ's sufferings"? It is not encouraging, when we would seek counsel and sympathy from those "who were in Christ before" us, to find them under spiritual suffering; whilst we are fain to understand that it is the carnal mind and will and nature which suffer under the cross, while the new man rejoices always! We almost doubt their capacity for true judgment, whose testimony is so uncertain in regard to the blessed effects of true cross-bearing. Ph.

For Friends' Review.

AN ATHENIAN PERIODICAL.

We have received the first two numbers of the *ΜΝΗΜΩΝ*, (a title something like our "Remembrancer" or "Recorder"), a Modern Greek journal, published in Athens, bimonthly, the first number of which appeared on the first day of the present year. Its editor, Edward Masson, of Scotland, advocates the diffusion of education, the imparting of fresh life to the ancestral religion of the country, the advancement of the arts, navigation, agriculture, and commerce, and the practice of kindness and justice in domestic affairs and foreign relations. Among the principal articles in the numbers before us is an able one by the editor, on the substantial identity of the Greek and the Protestant churches in points of doctrine, and the propriety and advantage of mutual sympathy between them. This is, doubtless, not meant to do what is perhaps the worst service that can be done to any church,—namely, to foster in it an idle self-complacency in the contemplation of its own orthodoxy,—but rather to make the Greeks more open to the vivifying influences of the active, vital, practical Christianity of the best churches of the West. The translation of an excellent Thanksgiving address by our Minister to the Court of the King of the Hellenes, is another prominent article. Our classical readers may be pleased to read this epigram, from the first number, on the monument about to be erected to the distinguished Greek poet Panagiotes Soutsos, whose last years were spent in neglect and poverty.

Τῷδε τάφῳ κεῖται τῆς πάτρας κλεινὸς ἀοιδός.
Αἰτήσας ἄρτον, πονδ' ἐκόμισε λίθον.

(In this grave lies his country's glorious minstrel. He asked for bread, and gained this stone.)

T. C.

THE QUAKERS.

(Continued from page 471.)

Mr. Tallack has, in his little volume, attempted, with much ingenuity, to show that Quakerism was, in its origin, little more than an offshoot from the sect of the Baptists, both in its religious doctrines and in its distinguishing practices. In support of this view he adduces many interesting coincidences in their discipline and in the constitution of their churches, such as the regular holding of monthly, quarterly, and annual meetings for discipline, a system of inquiries or "queries," similarity in the mode of performing the marriage ceremony, the disuse by some of the early Baptists of the heathen names of the days and months, and of the use of the plural pronoun to a single person; in some cases also scruples respecting oaths, the payment of tithes, and war; and other analogies which we do not remember to have seen pointed out by other historians. The early Quakers were not, however, recruited from the ranks of the Baptists to nearly the extent which Mr. Tallack would appear to imply. Of their most distinguished ministers and apostles of the first generation, George Fox, Wm. Penn, and Isaac Penington were brought up in the Established Church; Robert Barclay and George Whitehead were Presbyterians; James Naylor was an Independent; Francis Howgill and Edward Burrough were first Episcopalians and then joined the Independents or Presbyterians; while Samuel Fisher and Richard Claridge were distinguished Baptist ministers. Indeed, all classes and all sects appear to have contributed about equally to swell the numbers of the early Friends. When, however, Mr. Tallack says that "Fox was rather the *organizer* or *completing agent* than the founder of Quakerism," he appears to have mistaken the position claimed for him, both by himself and by his successors. Fox never aspired to become the founder of a sect, and whatever may have been the practices of Friends in the last century, or even at the present time, the authorized writings of the Society and the minutes of the Yearly Meetings do not speak of Geo. Fox as their founder, or in any other language than as their "worthy fore-elder," and never recognize that Quakerism has drawn any of its doctrines from him or from any others of the early Friends, or from any other source than the living fountain-head of the New Testament. Indeed, the very idea of sectarianism was abhorrent to the first principles of Fox's ministry. The whole aim and object of his teaching, the one mission which he believed himself called on to fulfil, was to draw his hearers *out* from all sects and human teachings, and gather them to the one Shepherd and Bishop of their souls, Jesus

Christ the Saviour of men. It was the carrying out of this principle, and no notion of establishing any sectarian peculiarities, that necessarily compelled the early Friends to disuse Water-baptism and the Communion of the Sacrament. Believing that no religion could be vital except such as consisted in an immediate intercourse of the soul with its Maker, all forms of worship, all outward exercises of devotion, were but hindrances to this direct intercourse; and "means of grace" was a phrase which conveyed no idea to their minds. It was after he had discovered the hollowness of the profession in those days of both churchmen and dissenters, that George Fox records in his "Journal" that he heard a voice addressed to his mental ear, "There is one, even Christ Jesus, who can speak to thy condition." Then his heart leapt for joy, and he "could have wept day and night with tears of joy." After this he says, when a time of great perplexity had passed away:—

"One day, when I had been walking solitarily abroad and was come home, I was taken up in the love of God, so that I could not but admire the greatness of His love; and while I was in that condition, it was opened unto me by the eternal light and power, and therein I clearly saw, that all was done and to be done in and by Christ; and how He conquers and destroys the tempter the Devil and all his works, and is atop of him; and that all these troubles were good for me, and temptations for the trial of my faith, which Christ had given me. The Lord opened me, that I saw through all these troubles and temptations. My living faith was raised, that I saw all was done by Christ the Life, and my belief was in Him."

Then he began to see that the truth which he had discovered, and the peace which he had found himself, he would have to communicate to his brethren still groping in the darkness of a dead, formal, even though orthodox creed.

"I was sent," he says, "to turn people from darkness to the light, that they might receive Christ Jesus; for, to as many as should receive Him in His Light, I saw He would give power to become the sons of God; which I had obtained by receiving Christ. I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and so up to Christ and God, as they had been who gave them forth. I was to turn them to the grace of God, and to the truth in the heart which came by Jesus; that by this grace they might be taught, which would bring them salvation, that their hearts might be established by it, their words might be seasoned, and all men might come to know their salvation nigh. I saw Christ had died for all men, was a propitiation for all, and had enlightened all men and women with His divine and saving light; and that none could be true believers but those who believed therein."

The early Friends seldom preached doctrinal sermons; they did not profess to have received any new revelation, or any clearer manifestation of divine truth than had been accorded to the early disciples and apostles; they merely claimed to have gone to the same fountain-head, and there they found the same peace with God. Whenever they found their hearers trusting to the teaching or ministerial pretensions of man, whether Episcopalian, Presbyterian, Independent, or Baptist, or in outward forms and ceremonies, or in a formal belief of the intellect in the historical records of the New Testament, they directed them to the Inward Witness which would show them the condition of their souls. They verily believed that this Inward Witness, and a diligent study of the Scriptures by its light, would lead them to the same conclusions on many points at which they had arrived, at the freeness of the Gospel ministry without payment and without charge, at the unscripturalness of war and of oaths, at the abolition by the Gospel of all types and outward ordinances, at the avoidance of all flattery and servility, and a severe temperance in dress, food, and the general manner of living; but these were to be the fruits of the spirit, the result of a devoted following after their Heavenly Guide, not the preliminaries for admission into the congregations of the "Friends of Truth." Their primary ground of union, as officially stated by the Yearly Meeting, was "agreement of sentiment in regard to Christ's inward teaching," not a unity of belief in certain specified doctrines or practices; and there is the essence of true Catholicity and enlightened toleration in George Fox's reply to William Penn's inquiry, when the latter first openly professed himself a Quaker, whether he must discontinue wearing his sword:—"Wear it as long as thou canst."

The latter part of the seventeenth century was one of those remarkable periods of religious enthusiasm which now and then recur in the history of the world, such as had not been seen since the stormy times of the Reformation, and did not occur again till the days of Wesley and Whitefield. It is a fact hitherto unexplained in the Natural History of Enthusiasm, that waves of religious belief appear to sweep over a nation or an epoch, and without any apparent outward communication, a consentaneity of thought seems to possess simultaneously a large number of earnest seekers after truth. Without admitting this idea, it is impossible to account for the rapid spread of Protestantism, of Quakerism, or of Wesleyanism. The journals of

many of the early Friends testify to the fact that convictions as to the internal spiritual nature of the kingdom of Christ, identical with those which Fox preached, had previously been impressed upon their minds, and there are even instances of meetings having been gathered to worship after the manner of Friends, who had not heard of the existence of the Quakers. It was to strengthen and increase these bodies of spiritual believers that George Fox spent his life in travelling through the country and beyond the seas; his "Friends of truth" were to be the chosen worshippers of God through Jesus Christ in spirit and in truth, gathered out of all sects to the one Head of the Church. This was his grand idea, a theory as noble and as pure as ever fired the breast of apostle or martyr; but alas! one that all history teaches us must ever be a dream which vanishes away before the infirmities of human nature. It seems impossible that this idea of forming "peculium," a church within the church, can ever survive the first generation of its founders; the mantle of Elijah no longer finds an Elisha on whose shoulders to descend, or the Elisha is but a feeble representative of his spiritual father. Invariably, as has been the case with the Quakers, in the second, or at furthest, the third generation, the church degenerates into a sect, and instead of continuing a society of men banded together for the one object of calling all men to a holy life, becomes an engine for promulgating peculiar practices or an eclectic view of divine truth.

The conditions of the age in which he lived, and the circumstances of George Fox's childhood, must all be taken into account in forming a just estimate of the man and of his position in history; even the nature of the district in which his childhood was passed, the open, thinly inhabited country, the gently swelling undulations of the Vale of Beavor, may have had their influence in moulding his character. Wordsworth has finely described the influence of natural objects in strengthening the imagination in early youth:

"Wisdom and spirit of the universe!
Thou soul that art the eternity of thought!
And giv'st to forms and images a breath
And everlasting motion! n t in vain
By day or starlight, thus from my first dawn
Of childhood didst thou intertwine for me
The passions that build up our human soul;
Not with the mean and vulgar works of man,
But with high objects, with enduring things,
With life and nature; purifying thus
The elements of feeling and of thought,
And sanctifying by such discipline
Both pain and fear, until we recognize
A grandeur in the beatings of the heart."

Fox's childhood was to a great extent spent in solitude, his occupation, like that of David, the tending of sheep. Like all religiously brought up children in those days, he had a great knowledge of the Bible, often taking it with him into the fields to pore over in a hollow tree, until it had taught him the lesson which it carries to all ages, of the wonderful witness borne by the heart to the truth of the narrative which it records of God's dealing with man in the past history of the world. And these truths came to him like a divine revelation derived from the Source of all Truth. Those were not the days of rapid intercourse between one part of the country and another, when new ideas, true or erroneous, are disseminated at once to all quarters of the globe. There was then no branch establishment of Mudie's at Market Drayton from which the young student could learn the last phases of religious thought; a ponderous tome of divinity, brought at great expense from London or Bristol, or secured from the pedlar's pack, was treasured up in the cottage or homestead as an heirloom for generations. A tone of mind different from that of his neighbors must therefore be thought out with much searching of heart, or obtained by a diligent study of that book which the Reformation had opened to every one, the Bible. When therefore it suddenly came to the young enthusiast while walking through the fields, that "being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ," he at once felt called upon to proclaim to the world this to him new truth. A number of earnest men united by having arrived in this way at original views of the relations between the moral and physical world, would necessarily possess far more coherence and proselytizing power than a society joined together by mere intellectual agreement in certain points of doctrine.

(Conclusion next week.)

THE EFFICACY OF FAITH.

Simple faith in Jesus Christ can lift you above all your trials, as the vessel rises on the top of the mountain wave. *Faith* will fix your heart on him who has suffered infinitely more for you than it is possible for you to suffer. While "looking unto Jesus," you will delightfully bow to his will. Your heart will rest upon him, and you will walk safely, and without complaint, on the troubled waters.

What a blessed and sovereign remedy is this! It can always be at hand. You need not go forth amid the darkness and storms of night to search for it. The poor as well as the rich can have it. It is offered to all, without money and without price.

Christians have tried the efficacy of faith in their most painful trials, and have felt its healing power. They have taken it as their

only support in their dying moments, and have asked no more.

The martyrs have taken it to the stake, to the den of wild beasts, and to the cross, and have been borne away in triumph to heaven. Such scenes have been passed with joy, because the sufferers, or rather the joyful conquerors, exercised *an affectionate confidence in the word of God. This is faith.* You may do likewise. "Wherefore lift up the hands which hang down, and the feeble knees."

Believe that your Redeemer Jesus, who knows the sad weight of your burden, will throw around you the arms of his love and strength, and will bear you in triumph through all your trials. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." Isaiah xxvi. 3.

HERMAN NORTON.

A TRIPLE CURE.

God not only can cure sickness, but He can cure sin, and often both are cured at once; "Thy sins be forgiven thee," was but another way of saying, "Arise, take up thy bed and walk."

Sometimes we need chastening, that we may see, *know* and hate our sin, and turn to God for healing and peace. In the day of prosperity, conscience may sleep, and wrong may be indulged in, but affliction and trial bring us to know where we are, and to repent before the Lord of every wrong. Our excuses, and arguments, and subterfuges, which may have stifled our own convictions and stopped the mouths of faithful reprovers, wither to nothing when the rod of God is laid upon our disobedient souls.

"I wish to tell you a little story," writes a Christian friend, and as it so aptly illustrates this point, we here insert it:

"One day in 1869, our little Nettie was taken very sick with *cholera infantum.* As I have no doctor but the Lord, I have to use the weapon 'all prayer,' and trust the Lord to guide me in using means to help in sickness. Well, Death threatened the little one hard; she had vomited three or four times an hour for twenty-four hours: I had used every means that I ever tried in such cases, and endeavored also to call upon the name of the Lord for help in time of need.

"I knew he would not suffer death to molest us unless we needed just such chastisement for our good, and to make us 'partakers of His holiness.'

"Though we were trying to follow the Lord, yet we were not free from the dominion of evil habits. I was addicted to the use of snuff, and my husband both smoked and chewed tobacco. We knew it was wrong, and had tried to break off, but it had seemed impossible to free ourselves from its grasp.

"Well, the little one grew worse, and became more unconscious, vomiting as often as once in ten minutes. At length I told the children to leave me alone with the dying babe; and I then promised the Lord to do all I could to instruct her in His fear, and prayed that if she could live and honor the Lord, that He might remove disease, and stay the hand of death which seemed to rest upon her.

"But while I thus laid the case before the Lord, all seemed dark in my own mind, until the thought struck me. 'If tobacco is laid aside, Nettie will live.' I lost no time, but called my husband, and told him I believed the Lord was ready to rebuke the disease, if we were ready to give up the idol tobacco. He came to the decision in a moment, and said, 'If she lives, I shall never use the vile weed again, and shall know that the Lord has healed the child.'

"The vomiting stopped instantly, and she seemed to sleep calmly for half an hour, when she awoke and called for water. My husband objected to giving her any, as nothing had remained on her stomach for the last twenty-four hours; but I told him if the Lord had taken her in hand, she would call for just what she needed. So we gave her the water, and she continued to grow better, and is now in perfect health. And though she may now fall a victim to death, we believe in that case it will be for our spiritual good.

"We both think that the Lord took this way to save us from this sin; praise His holy name. I was very temperate about using snuff, hardly any one knew that I took it; but I believe it to be a sin, as really as drinking ardent spirits. If we suffer ourselves to be ensnared in small things, the enemy will take advantage of us in large matters.

"I felt that duty would compel me to let this thing be known; and do not know who else to tell it to;—it is a great cross for me to write it; but if you can draw a few words from it to benefit some of the poor souls who are poisoning themselves with the vile trash, please do so."

We trust that as this sickness was not unto death, but for the glory of God, so this publication of the story may prove a blessing to some one who is bound in the chains of this terrible appetite.

Doubtless it would astonish most people to learn that tobacco is possibly doing a worse work for the race than alcohol. But there is ground for supposing that this may be true; and for the following reasons:

1. Tobacco helps kill the dram-drinkers, ninety-nine out of a hundred who use ardent spirits being also slaves to tobacco, while the strong drink alone has the credit of their ruin.

2. Tobacco is by far the *widest curse*, for it is

not only used by nearly all the drunkards, but by tens of thousands of boys, girls, men, women, ministers, deacons, doctors of divinity, lawyers and others, who think it injurious, or wicked, or disgraceful, to drink ardent spirits. 3. Tobacco-using leads to the use of strong drink by a direct chain of effects. Tobacco soothes and depresses nervous action; alcohol stimulates it and excites it. A man *drinks* for *excitement*, and *smokes* to *calm him down*. Hence, when he uses tobacco, he craves for alcohol; and when he has had alcohol, he craves tobacco again. The two things fit into each other like the upper and nether mill-stone; and *between the two the man gets ground up!*

The tyranny of this habit is terrible. Men accustomed to the use of tobacco are sick, moody and miserable without it. The reduction of the tobacco ration furnished by the contractors in one of our penal institutions, lately caused such a discontent that only the wisdom and prudence of judicious officers averted a collision which might have cost scores of innocent men their lives, and consigned others to a murderer's shameful fate.

Ought CHRISTIANS to waste their Lord's money in such fleshly lusts which war against the soul? Should they not rather cleanse themselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God?—*The Christian.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 26, 1870.

ALWAYS REJOICING.—The rejoicing of the Christian in the midst of afflictions has a sure basis, for he knows that the Lord will deliver out of them all. As his blessed Exemplar *endured* "for the joy set before Him," he is enabled to run with patience, "looking unto Jesus the Author and Finisher of faith." "Behold we count them happy which *endure*." Rich are the promises to him that shall endure to the end, and all the sufferings of this present time are light and temporary, wholly unworthy to be regarded in contrast with the weight of glory, exceeding and eternal, made sure by unfailing promise and known in anticipation, through the power of Faith, which sees beyond the veil and over the river. The fresh recruit, rejoicing in his bounty money, has not realized the sufferings of a long campaign; and the earnest young Christian, knowing that he has an unconquered Captain, sometimes wonders that the veterans in the Lamb's army,—experiencing "deaths oft," "filling up that which is behind of the afflictions of Christ, for His body's sake, which is the Church,"—should exemplify the state of mind in which the apostle Paul wrote the solemn asseveration: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that *I have great heaviness and continual sorrow in my heart.*" The well-established Christian, in proportion to the magnitude of the service to which his Lord appoints him, is at times dignified by being made partaker of Christ's sufferings, (1 Pet. iv. 13,) and agonized with a sense of the state of dark impenitent spirits for whom he is to labor in the strength received. He passes through the valley of the shadow of death—his spiritual ear is pained with Satanic whisperings. Through all this there lies in the depths of his spirit an understratum of the incomprehensible peace of God—from every permitted trial a way of escape is made—and he comes forth from the excruciating ordeal, refined and better fitted for the Master's special use. But when tribulations abound his consolations abound yet more, and there is a joy too solemn to impart the external signs of cheerfulness. The mourning spirit, exercised with a realizing sense of many souls in danger, is comforted meanwhile with the consciousness that God is over all, and that His love and mercy are infinite. Thus is the yoke made easy, and the burden never permitted to outweigh the servant's strength.

The beloved Stephen Grellet passed through anguish which agitated his physical frame and almost stifled him with hardly suppressed groans, witnessed by the congregation, as he saw in prophetic vision the calamity and carnage of the war of the rebellion, (which occurred years after his decease;) and the present writer remembers his agonized countenance as he proclaimed the coming judgments on our nation—"We shall *not* escape"—"The sword *shall* devour." And yet, through the deepest sufferings of that precious servant of Christ, his soul rejoiced in a quality of happiness of which the most prosperous worldling never formed a conception, and he would call to those around: "Can you not join me in

praising and magnifying the name of the Lord?"

Let not, then, the Christian novitiate be discouraged with evil deductions respecting the King's service, if those who are high in His favor and very near the Kingdom should bear about in their body the dying of the Lord Jesus. The Christian is the happiest of mortals—yet it is not for earthly happiness he runs the race and endures the cross. The goal is beyond the things that are seen, and the promised kingdom is not of this world.

SEED SOWERS.—By our transatlantic exchanges we learn that our dear Friend *Sarah F. Smiley*, after much acceptable service in Cornwall, has accomplished her contemplated visit to the Scilly Islands. This group, lying southwest of the coast of Cornwall, consists of about 140 islets and rocks, (not all of them inhabited,) comprising an aggregate area of 5770 acres. She sailed from Penzance on the 9th ult., accompanied by Mary Ecroyd, Alfred Lloyd Fox, John Stephens, and two other Friends. The London *Friend* says:

"Although the weather was unusually stormy and cold during their stay there, the work was not hindered, and ten meetings were held in eight days, which were well attended and very satisfactory,—viz., 5 in the island of St. Mary, 2 in Tresco, 1 in Bryer, 1 in St. Martin, and 1 in St. Agnes. They were much assisted on the visit by the great kindness of the proprietor of the islands, Augustus Smith, who received the whole party at Tresco Abbey for the night, and placed his carriages and boats at their disposal."

The visit was thankfully received by the inhabitants. A large tract distribution was made. On the 18th they returned to Penzance.

Our dear Friend *James Owen* at last accounts was holding public meetings in Ireland.

By the letter of Henry Miles, it will appear that our dear Friends *Wm. Robinson* and *Henry Binns*, having finished their gospel labors in America, have embarked for their native land.

Our beloved Friends *Caroline E. Talbott* and *Sarah E. Jenkins*, both ministers of the gospel from Mt. Pleasant, Ohio, have been for some weeks acceptably engaged in the work of the Lord in and near this city. They have had large service in the populous Alms House and other institutions, where truly the common people received them gladly. They have been led in the Saviour's love to hold numerous meetings with Friends from whom we were parted in the division of 1827, by whom they were received with Christian courtesy and kindness. Their mission has been chiefly outside of our religious organization. The hearts of many Friends and others respond to their salutations of love,—"*The Lord bless you.*" Our dear Friends have proceeded towards Boston, where they have prospect of service.

CHRISTIAN EFFORTS.—That the ministry of the Word should be kept pure, is, we trust, the earnest desire of all Friends. It is, according to our high spiritual standard, quite distinct from that philanthropic activity which the condition of human society so needs, and which by the highest possible authority is identified with clothing, feeding, visiting and ministering to the Lord himself. "Ye did it unto Me."

We copy, without unqualified endorsement, an interesting paper on this subject by W. Ball, presenting considerations which deserve candid examination, and pointing to the right and faithful occupancy of diverse gifts. We have been interested in marking the establishment, in country places and in cities, by persons whose vocation is not that of the public preacher, of Mothers' meetings and First-day and Mission schools and Bible classes, and we have believed that such have been engaged in true service to the Lord. Let each one know and mind his calling. Homes for various classes of neglected people,—newsboys, orphans, &c., The Howard Home, and many other efforts—*Christian efforts*,—if rightly entered upon, are twice blessed. In London, New York, Philadelphia, Cincinnati, and many other places, Friends are at this day engaged in noble works of charity, the neglect of which might suggest the query: "How dwelleth the love of God in them?"

THE LONDON FRIENDS' MEETINGS.—In the early part of the current volume we devoted eight pages to condensations from this book. It is now on sale by J. B. Lippincott & Co., of this city, and some of our readers have already supplied themselves. It possesses much historical and antiquarian interest with regard to "the rise of the Society

of Friends in London, its progress, and the development of its discipline, with accounts of the various Meeting-houses and burial grounds, their history and general associations." The compilers, Wm. Beck and T. Frederick Ball, have had free access to original records and other authentic sources. There is much of curious detail—much more respecting "things of outward life than spiritual questions," for which the prefatory remarks show cause. Some of the records are interesting only because they are old, and illustrate rather the eccentricities and frailties of the day than the principles of the actors. "What is given," say the compilers, "will be found to illustrate somewhat three periods of the Society; its rise—its middle age—its renewed life in 1760."

It is not a book from which to expect much of spiritual instruction, but which will gratify the cravings of the antiquarian. Yet he who is wise already will be the wiser for its perusal. Tracing the sources of usage and custom, he will know exactly what value to place upon them—he will be instructed in marking how faith had expression in good works, and how love to God found vent in earnest, efficient, self-sacrificing love to man. He will see, too, that human nature had its short-comings in the "good old times," and that those whose memory we properly invest with affection's halo, had equal need of charitable allowance with our contemporaries to whom we owe it now, and whose imperfections their survivors will learn to consider kindly. Our responsibilities are in the present, and our duty is towards those who are living to-day. Let us then estimate justly those who walk with us upon life's stage, cherish and appreciate the good in all, and, as we hope for mercy ourselves, make fair and just allowance for those eccentricities which are rather foibles than sins. Were we duly careful in these points, many gifts which are suffered to lie undeveloped would be acknowledged and enlarged to the edifying of the body.

Stavanger Meeting in Iowa, composed chiefly of Norwegian emigrants, received some months ago an accession of nearly all the members of a meeting in Norway. They were recently visited by our Friend Lindley Murray Hoag, whom many of them had last seen in their native land. The meetings held by him were tendering seasons.

It is said that there are in Minnesota not fewer than 40,000 Norwegians; and Swedes and Danes to the number of 20,000. Religious intolerance is among the causes which compel them to self-expatriation.

A General Meeting was to be held at Cincinnati on Sixth and Seventh days of last week. The membership of Friends in that city has recently received large accessions. May the great Sanctifier be ever in the work, His cause promoted and His name glorified!

Receipts by Editor for Hungry Freed-people.—Havanna, N. Y., $10. Springboro', Ohio, $12 (and $2 for Education.) Le Grand, Iowa, $2. Sing Sing, $10. Long Plain Preparative Meeting, Mass., $49. Richland, Iowa, $5.20. Bloomfield, Ontario, $15. (*Premium on draft*, $1.76.) Wilmington, Ohio, $2. Weare, N. H., $2. Chestnut St., Philadelphia, $3. Mt. Pleasant, Ohio, $10.

DIED.

GAUSE.—On the 20th of Eleventh month, 1869, at the residence of her parents in Charlottesville, Hancock Co., Ind, Jane M., wife of Wm. Gause, and daughter of Joel and Catharine Cox, in her 29th year; a member of Indianapolis Monthly Meeting. She bore a lingering illness of seven months with unmurmuring patience.

MARSH.—Near Harpersville, Broome Co., N. Y., on the 2d of Second month, 1870, Anna, wife of Alexander Marsh, in the 73d year of her age; a member of Butternuts Monthly Meeting, N. Y. Her sickness was short, but her numerous relatives and friends have the consoling belief, not only from her exemplary life, but the last expressions that fell from her lips, that she was prepared for the summons and that her end was peace.

ABELL.—At his residence in the Township of Basturet, Leeds Co., Ontario, Can., on the 25th of Twelfth month, 1869, Lyman Abell, in the 77th year of his age; a member and elder of Leeds Mo. Meeting. He was a native of Pittsfield, Mass., but lived in Canada since he was seven years old.

MOORE.—On the 10th of Eleventh month, 1869, at his residence in Rush Co., Ind., Samuel Moore, in the 78th year of his age; a member of Walnut Ridge Monthly Meeting. Being in feeble health for the last few years, he was often kept from meeting; yet he manifested an interest in the welfare of our religious Society, often lamenting the departure of some from its principles. He bore his suffering with Christian patience and resignation. On being asked how he felt in regard to a future state, he said that he saw nothing in his way. He has left consoling evidence that all is well.

OVERMAN.—Near Annapolis, Ind., on the 11th of 10th mo., 1869, Rebecca Jane, daughter of Alexander and Lydia Overman, (the former deceased,) in her 24th year; a member of Bloomfield Monthly Meeting. Patience had its perfect work, and she rejoiced in the prospect of joining in the anthems and praises of the redeemed of the Lord.

WRIGHT.—At Dublin, Ireland, on the 4th of Third mo, 1870, Thomas, son of Thomas and Eliza Wright, aged 24 years.

CORRESPONDENCE.

From J. A. Grinnell.

FRIENDSVILLE, EAST TENN., 3d mo. 11, 1870.

Dear friend William J. Allinson:—I have been much interested in learning through the *Review* of the religious awakening in many places, and the continued accessions to our loved Society. It affords a cheering evidence of the reception and spread of the doctrines of the Gospel in all their fulness, as we advocate no partial Gospel, but one that is *full, pure, free* and comprehensive—not in word only, but also in spirit and in power.

Others labored, and we enter into their labors. The venerable William Forster ended his life here. I have no doubt that God had a purpose in this—unseen at the time by mortal man. While he rests from his labors, the Gospel seed sown by him is still blessed to the living, and God, by His spirit, is carrying on His work to His own praise and glory. The last sermon preached by William Forster seems to have left a deep impression. Some who then held slaves have recently joined us in religious fellowship.

Many persons appear to be earnestly investigating the doctrines of our Society, and the result is continued applications for membership. Twenty-four were received by our Monthly Meeting, Seventh-day, the 5th inst., making in all about two hundred that have been received on the ground of convincement since Second month, 1869. Quite a number of these (some twenty-five) came from the Presbyterian Church, about an equal number from the Methodist, and a few from the Baptist,—while much the larger number are newly awakened persons, not having before belonged to any religious society. A Meeting for worship, Preparative and Monthly Meeting, were established by our last Quarterly Meeting, by the name of *Hickory Valley*, and a meeting for worship is held under the care of Newberry Monthly Meeting, by the name of *Oak Grove*—all in Blount Co.

Thy attached friend,

JEREMIAH A. GRINNELL.

From Allen Jay.

BUSH HILL, RANDOLPH CO., N. C., 3d mo. 11, 1870.

The Lord is blessing the work in some places. At our last Preparative Meeting there were 51 applications for membership. They live in Surrey Co., near where Westfield Quarterly Meeting was once held. I attended Eastern Quarterly Meeting on the 26th ult. It was large and favored. There was a large meeting on First-day at the usual hour, and a satisfactory Youth's Meeting at 3 P.M. Piney Woods Meeting on Seventh-day last was very satisfactory. Friends there maintain a lively concern for the spread of Truth. Their schools are large. The Quarterly Meeting school at Belvidere was never larger than at present. The labor of the teacher is being blessed.

On First day the 6th inst., we had a large religious meeting at *Falling Creek*, about three miles from *Little River*, where North Carolina Yearly Meeting was formerly held. It proved a precious occasion, the Divine presence being felt, contriting many hearts. There is great openness towards Friends. Desires were expressed that Friends would come among them. Certainly the fields are white unto harvest. It is proposed to hold a First-day Normal School at Marlboro on the 29th, 30th and 31st of the present month, and we should be glad of the company and help of some of our northern Friends.

From Abel Bond.

CASSVILLE, BARRY CO., MO., 2d mo. 25th.

Friends are settling here very fast, with prospect of a large settlement. I have travelled from near the Atlantic coast to the Pacific, over large portions of the continent, and find this one of the most desirable localities. For vegetables it cannot be surpassed. There is no better wheat or corn country. Peaches, apples, pears, plums, grapes and almost all kinds of fruits grow freely. The land has been lying dormant since the rebellion till lately. We have good timber, splendid water-springs—many of them great mill privileges. There is in Cassville a large spring that would justify putting up a woollen mill. We have mountain scenery. It is quite healthy. Unimproved land ranges from $2 to $10 per acre. Improved land from $5 to $25. Prices must soon be raised. We have meetings twice a week in the Court house, and expect to have one commenced next week about three and a half miles east of us. I learn that Friends of Philadelphia have sent a lot of books and tracts for distribution, and that they have reached St. Louis. I hope to receive them in a few days. Friends wishing to come to this place from the northeast, would do well to come by St. Louis, and thence on the S. Pacific road.

From Henry Miles.

MONKTON, VERMONT, 3d mo. 12th.

Dear friend Willinm J. Allinson:—Our English Friends, Henry Binns and William Robinson, concluded their religious labors on this continent at Montreal, in which city they attended the "Friends' Meeting" in the Bible-House on the evening of the 3d inst., and on the following evening a public meeting in the same house, to which the inhabitants were invited by hand-bill, &c. In both of these W. R. and H. B. were acceptably engaged in testimony, and some of the illustrations

given of Scripture truth were spoken of as peculiarly happy and edifying. The meeting was also solemnized by vocal supplication.

There were about fifty persons present at the public meeting, and among them the Editor of the *Montreal Witness*. I called on this gentleman the next day, when he expressed his approval of the doctrine preached as Evangelical. Another intelligent resident of Montreal expressed a similar sentiment, adding, "If you Friends would have more of such preachers among you, you would soon have a large accession to your meeting." This appeared the more noticeable considering how extensively *Ritualism*—Romish and Protestant—is represented in that city of 130,000 inhabitants.

On the evening of the 4th our Friends intended to leave Montreal, but the train due at 10 P.M. did not arrive until 1.30 P.M. next day, when they left for Portland to embark in the steamship Peruvian for England.

Thine truly,

H. Miles.

From Alfred H. Jones.

Danville, Va., 3d mo. 9, 1870.

My dear friend William J. Allinson:—It is with much satisfaction that I acknowledge the receipt of $50 from thee, [an instalment from the E. M. Dorland fund,] to be applied to the physical relief of suffering freedmen—money contributed, as I learn, by the subscribers for the "Review." The receipt of all the other subscriptions forwarded to me has been acknowledged by private letters, except $50 from "Humanity," Philadelphia.

It seems but just to the readers of the "Review" who have so kindly furnished us with material aid for the distressed, to say that hundreds of poor, famishing creatures from the country and the towns, of the aged, sick and infirm, widows and orphans, as well as those without labor or means—many of whom were without bread and almost without clothing—have been relieved and made thankful through their beneficence.

While the drouth of the last summer was general in the South, affecting all classes of planters, it was much more severe in some places than others, and fell with special weight on that class of struggling freedmen whose little all consisted of a part of the crop of their rented plantations; and when this (which had been their hope during their summer's toil and sweat) was blighted, their all was gone, and they looked with blank dismay to the rigors of the approaching winter. Many of them who harvested nothing and were without the means to supply their dependent families with the ordinary comforts of life, left the country and sought occupation in the towns, where they fared but little better, these towns having been overstocked with labor since the summer.

Nearly all our teachers have reported more or less suffering from lack of food and clothing in their respective localities. One, during the coldest weather, reported fifty of her pupils at school barefoot.

Our friend Geo. Dixon, writing last week from Chapel Hill, N. C., said he heard of people crying in the street from starvation.

It affords us pleasure to be able to place in the hands of our teachers small sums from time to time to meet immediate pressing necessities. Besides clothing, shoes and medicines sent from Philadelphia and other points, the sum of $199.81 was expended during the month just closed for physical relief at Danville, Va., and the various points in North Carolina where we have schools. The larger portion of this was expended in meal and bacon.

It has been estimated that within the last few months thirty thousand able-bodied men, (not to speak of women and children) have left Virginia and North Carolina, mostly for the Gulf States, where, it is said, they obtain ready work and good pay. It is to be hoped that this spirit of enterprise will result in permanent good alike to those that go and those who are left behind.

Before closing, let me say the opening spring is being ushered in with a brightening prospect. The wheat fields are looking remarkably fine, and though we still continue to experience cold weather, the farmers are plowing their grounds and preparing them to receive the seed. At Danville, employment will probably be furnished to some seven hundred hands. In kind love thy friend,

A. H. Jones.

From Samuel H. Jones, Supt. of Friends' Freedmen's Association of New York.

Richmond, Va., 3d mo. 16.

. . . . The total enrolment of pupils in 2d mo. was 2251—average attendance, 1838. Those of this city are twelve schools, with thirteen teachers, and an enrolment of 713 pupils and an average attendance of 597. In country localities 24 schools, 30 teachers, 1538 pupils,—average attendance 1241.

It is a pleasure to report this work, as it becomes systematized and more fully understood by the freedmen, as increasing in interest and in hope. They (the freedmen) make commendable effort towards their support. Where they have failed to do their part and the schools have been closed, they feel badly, and are sure to make another effort. It is then encouraging to see their anxiety that the school may not go down again. . . . We are still in receipt of funds from kind Friends for the relief of physical suffering, and can assure

our Friends that the sick, aged and helpless are special objects of our care; whilst we are careful not to encourage idleness or to lessen their efforts for self-support.

For Friends' Review.

THE LONG ROUTE IN THE MAMMOTH CAVE.

BY CHARLES WILLIAMS.

(Concluded from page 478.)

Winding around the head of *Dismal Hollow*, we enter another avenue which leads to *Croghan's Hall.* As we enter this chamber, the guide informs us we have reached the end of the cave. It is plain and simple, and destitute of ornament: nothing particular attracts our notice. Under the wall, at the further side, a portion of the floor seems to have been broken away, leaving a blank vacancy of a few square feet. The guide keeps in advance of the party, and cautions us not to approach too near the hole, as the edge of the rock is a thin shell, which might break away and give us an ugly fall.

Placing us carefully around the edge, he takes his stand close to the brink and flings down a lighted paper, quietly telling us to watch it as it falls. We are at first surprised as we look down, at the distance it is going: —surprise rapidly grows into astonishment, and astonishment deepens into horror, as that flaming brand goes down, down, in its ceaseless fall. We shrink back in uncontrollable terror from the brink of that frightful abyss. Cautiously we look again: it is still falling, falling, falling. Is the pit really unfathomable? We watch it with as much composure as a determined will can force on our rebellious nerves, till at last it lights on the bottom, two hundred feet below the floor on which we stand. This pit is called the *Maelstrom.* One adventurous person, a son of George D. Prentice, was lowered with ropes to the bottom, said to be the only human being who ever trod the floor of that profound abyss. He found several avenues leading off in different directions, but of course did not explore them far.

We linger here a few minutes to rest and reflect on what we have seen. The Mammoth Cave has now become a thing of memory, and very different it is from the Mammoth Cave of anticipation. We have found more grandeur, we have realized more of the terribly sublime, and far less of gorgeous glitter than the active fancy, stimulated by the hasheesh of over-wrought description, had pictured to itself; and more, far more of long, dull, monotonous tunnel, devoid of beauty or interest, and remembered only as tiresome walks, connecting, at long intervals, gems of subterranean scenery.

As we turn our backs upon that horrible pit, we feel a sense of security that again strings up our nerves with renewed vigor. The guide stands near the passage, and points to a low opening in the rock, telling us we can either take the open path or creep through that hole, where we will find a little cove well worth exploring. Some of our party rejected the proposition with something like disdain; but my companion and I, placing full confidence in our guide, and not too proud to bow to nature's majesty, stooped to the humble opening, and worked our way into the aperture with some little difficulty. What a beautiful grotto! We were surrounded with crystals, apparently of alabaster and marble, of most consummate beauty and elegance, while a range of pillars, hung with festoons and wreaths of flowers, stood between us and the outside party, whose lights we could see in the intervals. Every step we advanced new wonders opened upon us, new beauties sparkled and flashed as in an enchanted arbor. The passage is only a few yards long, and in no place is it high enough to stand erect, or wide enough for two to go abreast. It is doubly wonderful, from the total absence of these beautiful decorations in other portions of the hall.

We retraced our steps past the *Dismal Hollow;* we picked our way, with the guide's assistance, down the *Rocky Mountains;* we ferried once more the wonderful river; we drank a copious draft of its cool and refreshing waters, clear as crystal, and pure as our choicest springs; we cast a lingering look of affection and awe on its mysterious floods, and left it alone in the darkness, to sleep its eternal slumber in waveless solemnity and cheerless silence.

On approaching the farther shore, however, we were overtaken by the other party, and it fell to our lot to wait while others were ferried across. We seated ourselves on the rocks, to watch our companions as they floated away. As the boats pushed out from the shore, we felt that every link connecting us with the outer world was severed for the time. The scene was truly grand. We caught the soft strains of music, as they floated back in delicious melody. Softer and lower came the echoes; more and more faintly gleamed the meteors; lower and hoarser sounded the dashing of the waves, till every echo died away, the last gleam of light was gone, and we were peering keenly forward into the silence and vacancy of absolute night. Our party now sang that fine old hymn,

> "We'll gather at the river,
> The beautiful, the beautiful river,
> That flows by the throne of God,"

and the solemn notes played along the aisles of that majestic temple, with a grandeur we had never heard before. As we listened to that swelling chorus, while all intercourse with our fellow man was cut off, we seemed to feel nearer and still nearer to ONE from whom no

flood can separate, from whom no darkness can screen us, and who seems to send down his Spirit to listen to the melody of sincere praise.

Long, long we waited on the shores of that subterranean Jordan, and no glimmer of the returning boats could be seen. At last a faint glow began to arise in the distance, and on listening closely, we heard the heavy splashing of the oars. The light brightened, and the twinkle of the lamps was again seen, like the sparkle of hope arising across the dark waters of despair. We ran past the place where we had embarked on our inward journey, under an arch so low that we had to stoop very much while sitting in the boat. Here our guide, William, choosing the most favorable places, sounded a long, shrill, musical note, and the rocks caught up the sounds, and tossed them to and fro in clear, prolonged, and ringing echoes; dying away till nearly gone, then swelling up in louder notes as two returning waves were mingled, and slowly sinking again in soft and mellow murmurs. Again, he would sound the name of the river,—*Echo*,—in his rich, melodious voice, and the rocks would again take up the sound, and play a different refrain.

Our voyage was half a mile in length. It is attended with fearful danger, if the party do not sit still, as they are not provided with life-preservers, and if the boats should dip they would sink like stones. When the danger is kept out of view, it is grand, sublime, triumphant:—when these thoughts come up, even though unbidden, it is fearful. It is a frightful experience, and full of terror.

One of the guides told us that he once started from the shore on his return voyage with a full load, and soon found the boat had sprung a leak, and was filling rapidly. He strained every nerve, but the water gained so fast the case seemed utterly hopeless. Fortunately the passengers did not know their danger; the least excitement on their part would have been fatal to all. He began to near the landing, and hope again revived. With a desperate effort he urged the heavy boat to the shore, when within two inches of filling. No time was to be lost. He called to all to sit still, stepped quietly out himself, took one by the hand and carefully hurried him on shore, then another, and another, and thus landed them all in safety, before one of them had the least idea of the terrible danger hanging over them.

We again crossed the tranquil waters of *Lake Lethe*, in its majestic palace of adamantine architecture, and stepped upon the hither shore with a feeling of security, and a shade of triumph, that we were once more on a continued land connection with the outer world. We traversed the fearful regions of the *River Styx*, and the treacherous cliffs of the *Dead Sea;* we trod, with shrinking nerves, the bridge of the *Bottomless Pit;* we climbed the *Steeps of Time;* we swept around the foot of the *Giant's Coffin*, in the *Main Cave*, and gained the outer entrance just in time to catch a transient glimpse of the sun before he sank behind the western hills.

On reaching the outer air, we were almost stifled with the oppressive heat. The contrast with the inside temperature is so great that it feels like entering a heated oven. The Mammoth Cave is fully entitled to rank among the most wonderful scenes of the earth. About one hundred and fifty avenues have been explored, making an aggregate distance of about one hundred miles. When we remember the approach to Gorin's Dome and the Maelstrom, we must conclude that we may possibly have trod upon the very threshold of temples whose existence is totally unknown.

VIVID DESCRIPTION OF A TORNADO.

Full particulars of the doings of the tornado which cut off and demolished nearly one-third of Cave City, Ky., on the morning of January 17th, will never be known. The storm had a beginning and an end, and the end was not more than two minutes later than the beginning; but a description of the scene during these two minutes, or of the sad havoc which was the result of the storm, can have no beginning, and can never be made complete.

Professor A. T. Williams, one of the sufferers, says that he was awakened about 5 o'clock by the heavy fall of hail which beat against and demolished the windows of his house. The hail shower continued but a moment, and immediately upon the cessation of the hail storm there was a long, continuous sheet of flame, making a most poworful light, which continued but another moment. He then heard the approaching wiad-storm, and anticipated the danger, but thought his house, which was strongly built, would withstand the storm: but he prepared himself for the worst results. His wife, having become alnrmed, made an effort to get out of the house, but Professor Williams caught her and threw her upon the bed, and prevented her from going out. The house stood the first attack bravely, but it was afterwards picked up by the storm, lifted from its foundations, and turned completely round in the air two or three times before being parted asunder and demolished. There were unmistakable evidences of this fact, besides the impressions of Professor Williams and other inmates of the house. Several persons were sleeping in the house at the time. Those who were sleeping in the back part of the house were found in front of where the house stood. Prof. Wil-

liams had deposited his clothing on a chair in his bedroom on retiring. His pants were found hanging upon a stake half a mile west of the site of the house; his coat was found three-fourths of a mile in an easterly direction, and the vest was found nearly two miles west of the house.

Mr. Williams and wife were separated and covered with *débris*,—he insensible, and both of them hurt, but not badly. He regained consciousness soon, and began to collect the scattered fragments of his family, and found that none were in immediate danger. The most terrific rain storm immediately followed the wind and lightning. No words can portray an idea of the scene. Those who had witnessed the most terrifying battle scenes say they never saw or heard, or felt, or conceived of, anything so perfectly hideous and terrifying as the howling of the winds, the vivid flashes of lightning, the crashing of houses, the drenching rain, the heart-rending shrieks and piteous wailings of the terrified and the wounded, the whole of which occurred in two minutes, or probably less time. The wind shrieked, screamed, howled and roared. By the occasional flashes of lightning, it could be seen that the air was filled with flying trees, timber, houses, fragments of houses, stables, and buildings of all kinds, furniture, stoves and cooking utensils, clothing, bedding, animals, fowls and every conceivable thing, animate and inanimate, that came within the range of the storn. If the fiend had a form, it was that of a heavy, angry cloud, which swept the earth and tore everything it touched from its fixed place. The crash was quick and terrific, but the noise of the breaking houses was music compared with the bellowing winds that preceded it. The destruction was complete. About fifty houses were demolished, and there is not to be found a portion of a building, a piece of furniture, an article of jewelry, an article of clothing or bedding, a book or a piece of ware of any kind that is worth the sum of fifty cents. The remains of the houses may serve for firewood, the fragments of furniture for kindling, the clothing and bedding for old rags; but there is nothing left within that track of a half mile in width, and extending at least twelve or fifteen miles in length, except in two or three singular instances, that is worth a farthing, or ever will be, in the way it was originally designed. Professor Williams had a large library, worth thousands of dollars, of which not a single book had been found that can ever be used again. A single cup and a solitary plate is all that has been found of $100 worth of china ware belonging to him.

The total loss can never be estimated. It is enough to know that several hundred persons are homeless, without clothing or food, except such as they have received from kind-hearted citizens. Most of the destitute are poor, and unable to purchase clothing or furniture, or even food, even if they could find houses to live in. Eleven will be taken to their narrow homes to day. It is indeed wonderful that this number is so small. How any creature could exist in that storm and survive is a mystery beyond the comprehension of even those who were in the thickest of it. Many of the survivors were terribly lacerated and bruised by the flying splinters and timbers, and some of the dead were shockingly crushed and mangled.—*Amer. Presbyterian.*

PER PACEM AD LUCEM.

BY ADELAIDE A. PROCTER.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter, and tho' heart should bleed—
Through Peace to Light.

I do not ask, O Lord, that Thou should'st shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand
And follow Thee.

Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord—till perfect Day shall shine,
Through Peace to Light.

INDIAN AID ASSOCIATION OF WOMEN FRIENDS.

The pressing need of clothing among the Indians of the Central Superintendency under the care of the Society of Friends, which is now preventing the children from attending the Schools, and the women from assuming more civilized habits, having been brought to the notice of Women Friends in Philadelphia, by the appeal of Enoch Hoag, Superintendent, a Female Indian Aid Association has been formed for their relief

Contributions for this purpose, in money, are earnestly solicited from Friends generally, and will be received by the Treasurer, SARAH W. COPE, 1312 Filbert St.

REBECCA T. HAINES, *Secretary.*

Philada., 3d mo 21st, 1870.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 22d inst.

GREAT BRITAIN.—The education bill had been discussed for several days in the House of Commons, and reached a second reading on the 19th. The discussion appears to have turned mainly on the relations of the proposed plan to religious education. An amendment, suggested by John Bright, that the

basis of the bill should be religious equality, was deprecated by Gladstone, in a speech in support of the bill, as tending to sunder the Liberal party, and was finally withdrawn. A bill abolishing the game laws was read in the House on the 16th, but bitter opposition was made to it, and it was withdrawn. Some debate on the ballot bill took place on the same day, and after the defeat of a motion to adjourn the debate, it was agreed that the House should go into committee on the bill on the 3rd of 5th month. The Chief Secretary for Ireland gave notice of a bill for the protection of life and property in that island.

The report of the arrival of the steamer City of Boston, given last week, on the authority of a dispatch forwarded to this country from London via Liverpool, proves to have been a cruel and unjustifiable deception. No tidings of the missing vessel had been received at our latest advices, and hope of her safety had nearly died in all hearts. The origin of the false report has not, so far as appears, been ascertained, though the London *Post* asserted that it originated at the Stock Exchange in that city. General indignation has been expressed on both sides of the ocean, and the Associated Press of New York has offered a reward of $500 for the detection and punishment of the author of the falsehood. The steamer Samaria, of the Cunard line, which left Queenstown for New York on the 27th ult., and the non-arrival of which had caused anxiety, returned to the former port on the night of the 20th, the propeller shaft having been broken.

Spain.—The official gazette published a decree requiring the bishops and clergy to take the oath to support the constitution, within one month.

France.—It had been expected that a decree of amnesty, and a manifesto of the Imperial policy would be issued on the 16th inst., the 14th birthday of the Prince Imperial, but they did not appear, and a semi-official journal has since announced that owing to a difference of opinion among the Ministers, the proposed amnesty was abandoned.

The trial of Prince Pierre Napoleon Bonaparte for killing Victor Noir, commenced at Tours on the 21st inst. before the High Court of Justice, a special tribunal convoked for the purpose, and the jurors for which were drawn by lot in the different General Councils.

At a meeting of the radical members of the Legislative Body, it was decided to demand that questions relative to the budget should hereafter be controlled by that body, and a resolution was also adopted declaring opposition to the system which allows the Executive to create credit, grant money, make war and proclaim neutrality, without the authority of the Legislature.

Much dissatisfaction prevailed respecting the existing transatlantic mail arrangements, the former convention on that subject between France and the United States having terminated with the close of the year. On the 17th, American newspapers were distributed in Paris for the first time in twelve days.

A letter has been published, addressed by the Emperor to Ollivier, saying that it would be expedient, in the present state of affairs, to adopt all the reforms which will restore constitutional government to France, in order to put an end to the immoderate desire for change which possesses some persons who distract the public mind by their belief in the instability of the present regime; and urging him, in concert with his colleagues, to submit to the Emperor a project for a *Senatus Consultum* which will fix fundamental conditions, divide the legislative power between the Chambers, and restore to the nation a part of the representative power which has heretofore been delegated.

Japan.—Dispatches received in London reported that a Japanese embassy is about to start on a tour through Europe and America.

Advices via San Francisco are to the 23d ult. The Oneida disaster continued to agitate the foreign community. The captain of the Bombay, after having been suspended from command by the court of inquiry, was allowed to depart as a passenger, notwithstanding the repeated requests and finally the demand of the American Minister for his arrest and criminal trial. The only bodies which had been found at the scene of the wreck were those of the captain and carpenter of the Oneida.

From Hiogo, Nagasaki and Osaka, there are terrible accounts of the persecution and deportation of native Christians. Sex and family ties are wholly disregarded. It is reported that the authorities demand that the foreign ministers and missionaries shall be prohibited from teaching the natives, or in any way promulgating their faith. Much ill feeling toward foreigners is said to prevail.

From 400 to 500 houses were burned at Yeddo on the 4th and 5th ult. The American consulate narrowly escaped destruction. The slight and extremely combustible character of most Japanese dwellings makes the progress of a fire very rapid and destructive.

Prussia.—The Reichstag has enacted that political offences are punishable only when a criminal purpose is shown.

Domestic.—Joseph P. Bradley, of New Jersey, has been nominated by the President, and confirmed by the Senate, as Associate Justice of the U. S. Supreme Court.

The Governor of Tennessee has applied to the President, asking that U. S. troops may be placed under his control, to be used in sustaining civil authority in that State, and the President has referred the request to the Attorney General, for an opinion on the question, whether he has a right to issue such an order without special authority from Congress, and also, whether the officers commanding such troops could be directly subject to a civil official, instead of the Secretary of War.

Snow-storms of unusual severity for the season have prevailed within the last two weeks over a large extent of country north of the latitude of New York City, blockading the railroads in many places. In Minnesota, the snow was said to be three or four feet deep on a level, and drifts eight or ten feet high were reported in some of the north-eastern States.

Congress.—Both Houses have adopted a joint resolution appropriating one year's salary of the late E. M. Stanton, as Associate Judge of the Supreme Court, to his widow. The House bill for the admission of Georgia, was considered by the Senate on several different days, but not disposed of. The Judiciary Committee reported that Gen. Ames, Senator elect from Mississippi, is ineligible, because, as a military officer, he was not, at the time of his election, a resident of the State, in the sense necessary to qualify him for Senator. The report had not been finally acted upon, to the 22d inst. The House passed a bill for the admission of Texas, similar in character to those relative to Georgia and Mississippi, with an additional proviso that its passage shall not affect the conditions under which Texas was originally admitted. The Deficiency Appropriation bill was also passed, and a number of resolutions; among them one declaring it the duty of Congress to provide for funding the national debt, and one that the granting of land subsidies to railroads ought to be discontinued.

FRIENDS' REVIEW.

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For Friends' Review.

THE CROSS.

In the conflicting beliefs of the present day, while to many the preaching of the Cross is still foolishness, and others account the crucifying of our carnal nature the only cross that saves, is there not a tendency on the other hand towards the conclusion that because Christ bore the Cross for us, there is no cross for us to bear? that because of his perfect work, there is nothing for us to do in the accomplishment of our salvation? There is an element of truth in this. The procuring of a full redemption, and the providing of a free salvation for all who will accept, is doubtless the work of Christ for us, without us. But I fear one of the popular modes of stating this doctrine is liable to convey error, and to lead eventually into a partial and practically dangerous view of the great work of Divine grace in the heart of man.

Christ died that we might live, but not, I believe, that we might live without ourselves dying. He overcame the tempter, that we might also overcome, but not that we might not be tempted. Through Him we have the victory, but there can be no victory without a warfare. He kept the law for us, (and was thus a perfect offering as a lamb without blemish,) not that we might not keep the law of God, but that we might keep it in Him.

It is taking nothing from the magnitude of His work without us, it rather exalts it the more, when we hold in the right balance and proportion its great counterpart—*His work within us:* a work not completed by one instantaneous act of faith, but a work begun, a work progressing, a work increasing through the refinings of spiritual baptisms and the processes of the heavenly discipline, "till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Shall we say that all this has nothing to do with our salvation,—that we are *saved perfectly without it?*

Let us beware how we dogmatize on such a subject as this, lest in creed we "put asunder" "what God hath joined together." There are many ways of narrowing (to ourselves) God's glorious plan. We see only in part. And there are many ways of believing only in part in the power and coming of our Lord Jesus Christ. Some, believing in His spiritual coming, undervalue the great purpose of His coming in the flesh; and some, dwelling almost wholly upon His outward coming—his perfect work and perfect sacrifice in the body—fail to recognize the fulness of his inward work and power.

The Christ whom I adore as "my Lord and my God," is the Christ who was born in Bethlehem, was tempted in the wilderness, wrought in Judea's land His miracles of healing and His ministries of love, was crucified on Calvary, rose from the dead and ascended up on high. And He is the same Christ who ever liveth, who is the light of the world *now*, the inspiration and head of the Militant Church, the *present* Comforter, and joy and hope of his people. *The Christ of the past,*

declared in the record which God has given of His Son, is *the Christ of the present*—of living *experience*—and *the Christ of the future*, —of prophecy yet unfulfilled, and of promise yet unseen. And His work as it is made availing to us, is a two-fold work, a transforming as well as a renewing work, a law-restoring and a law-keeping work within us, as well as a law-satisfying work without us.

Our Heavenly Father's work in the visible world is, to me, a perpetual parable of His purpose and His work in the spiritual world. And when I see how large a place is given in His plan for man's agency in securing and enjoying His temporal gifts and blessings, I cannot separate faith and works in the spiritual life. We cannot make one seed to grow. We cannot impart the germ of life, nor create the elements that nourish it, nor command the sunshine, the rain and the dew, and the changing seasons, which all combine to bring forth and mature the grain, and yet the reaping of the harvest is made dependent upon our sowing. In spiritual as in temporal things we are taught, not only that "*as* a man soweth *such* shall he reap," but also that "he that soweth bountifully shall reap also bountifully."

And so I cannot doubt, the running of the race, the fighting of the good fight, the keeping of the faith, the finishing of the course, the self-denying and the cross-bearing, the trials and afflictions of the present time, have all a purpose and a part in securing the prize, in obtaining the crown, and in "working for us a far more exceeding and eternal weight of glory."

And so also I believe that he that taketh not up his cross and followeth after Christ, cannot be Christ's disciple.

For myself, I need both the incentive and the joy of that Faith, that seeks not merely a robe of righteousness to cover my vileness, but a robe of righteousness *wrought upon me* through the daily dying of crucifixion unto the world, and the resurrection to *newness of life*.

"Christ shall reign till he hath put all enemies under his feet, and the last enemy that shall be destroyed is death."

There is, it seems to me, deep significance as well as beauty in the revelation that when "the marriage of the Lamb is come, and his wife hath made herself ready," the "fine linen" of her bridal robe "is *the righteousness of saints*."

Iowa. J. B.

There is nothing more fatal to piety than the idea that is a fixed point,—that conversion is safety: "I am converted, and, therefore, I am safe."—*Illustrated Gatherings.*

DR. DUNCAN, DEBORAH DARBY AND REBECCA BYRD.

[The following reminiscence of the late beloved Friends, Deborah Darby and Rebecca Young, (afterwards married to William Byrd,) who visited this country in the love of the Gospel in the year 1793, and returned to England in 1797, has been extracted from the "Memoir of Henry Duncan, D.D., minister of Ruthwell," with the hope that it may interest some of the readers of "*Friends' Review*."]

"Mr. Duncan's naturally candid and open mind invited truth from every quarter, and it seems to have been this valuable quality of his original constitution which the Spirit of God employed to bring him at length to desire something better than the husks of legalism in religion."

(1804.) "Attending his presbytery one day at Annan, he learned that three of the Society of Friends, who were announced in their simple and peculiar style as Solomon Chapman, Deborah Darby and Rebecca Byrd, had arrived, and intended to hold a meeting the same evening. His curiosity was excited, and, notwithstanding some clerical remonstrance, he waited in town to attend it."

"The pious sincerity of all the speakers deeply affected him. His heart warmed towards them; and having introduced himself to them at the close, he learned that they were prosecuting a mission to the south of Scotland, to which they seemed to believe themselves divinely called: and that their road next day would lead them through his parish on their way to Dumfries. He invited them accordingly to visit the manse as they passed, and to rest and dine with him, which they did. His father and mother, and elder sister, then unmarried, now Mrs Phillips, were present, the latter of whom has, at the author's request, given an account of the visit in the following letter:—"

"We found them plain, simple-hearted Christians, bent upon doing good. The two ladies travelled in their own phaëton, while their friend attended them on horseback. They had come from Shropshire upon this call, and he had joined them from Sunderland at Carlisle.

"After dinner, one of the ladies—Mrs. Darby—turned in a kind but solemn manner to your father, and addressed him for some minutes in the most friendly and affecting way, saying that she could not leave his hospitable roof without expressing the interest she felt in him, and the assurance she entertained that he would be a blessing to those among whom he lived, and whom he was engaged in teaching the glorious Gospel of Jesus Christ. She pointed out the responsibilty of his situation, and gave many sweet advices

and many warnings; all of which you may remember better than I can, by your having heard your dear father tell them. After this address was ended, your father attempted to reply, but was so overcome that he could only say a few words of thanks; and burst into tears. Indeed, there was not a dry eye in the room, except those of the composed individual whose words had produced the sensation. After a short and solemn silence, her female companion turned gently to me, and said that she had felt her heart drawn to all in the company, but particularly to the dear young woman, as she called me, whose duties seemed to be to assist her brother in doing good to all around by advice and example. She pointed out how much a female in my situation might do by lightening burdens, by sharing them, by urging on in the path of duty, and promoting the good of all within our influence. I could make no answer but grateful tears; and in a minute Deborah's large hat was laid on the table, and she and the rest of us were upon our knees, when she said she could not leave this house without imploring a blessing upon it, and thanking God for directing them to it, as she was persuaded it was for good. She then prayed for the parents and for the children present in a most earnest manner."

"When the phaëton was announced, and they took leave, she turned round, and holding up her hand, she said, 'The blessing of the Lord be upon this house.' Their male friend had entered into the spirit of the scene with silent interest; and when your father took his hand to say farewell, and expressed a hope that on some future occasion he would call, when business led him that way, he said, 'I do not think I could pass thy door without coming to see thee.' The three set off for Dumfries to hold a meeting; and your father was so drawn towards them that he mounted his horse, and had again the pleasure of hearing and conversing with them."

. . . . "Some years later, I embraced an opportunity of visiting Mrs. Darby in Staffordshire, and remember well her expressions of gratitude to God, who had guided her to Ruthwell, as if she felt satisfied that the good that had been accomplished was a sufficient reward of her mission."

"In the 'Life of Elizabeth Fry,' published by her daughters, we learn that while that philanthropic Christian was yet enchained by the fascination of the world she was brought into the company of Mrs. Darby, who became instrumental in prompting some of her earliest benevolent aspirations, and that she remarkably predicted her future zeal on behalf of suffering humanity. It is somewhat singular that the same person should have found Mr. Duncan in similar circumstances, and have foreseen a favorable change in his case also. . . . . We cannot fail to be affected by observing the same instrument employed by Providence, in either case, to touch the springs on which the future motions of Christian love and faithfulness depended. It was always with evident pleasure that he referred to the visit of these good Friends."

LONDON GENERAL EPISTLE, ISSUED IN 1788.

Dear Friends and Brethren,—In that love which is not subject to change, we affectionately salute you. We have abundant cause to acknowledge the renewal of divine help and counsel to us, in this our large annual assembly, through the virtue and influence whereof, we have been enabled to attend to the weighty concerns which have come before us, in much brotherly love and concord.

The amount of Friends' sufferings brought in this year, for tithes, those called church rates, and other demands with which we conscientiously scruple to comply, amount, in Great Britain, to upwards of five thousand one hundred pounds, and in Ireland, to one thousand five hundred pounds.

By the accounts received from our several quarterly-meetings, and by epistles from Ireland, New-England, New-York, Pennsylvania and New-Jersey, Maryland, Virginia, and North and South Carolina and Georgia, we have the comfortable intelligence of fresh additions to our religious Society, by convinced persons, and in these kingdoms more than at some former periods. For the religious progress of these we are warmly solicitous, that, by abiding closely under the forming hand, they may effectually experience an advancement in the weighty work of conversion; which gradually leads the believing and obedient soul into that childlike state which is meet for the kingdom. May those who have had the privilege of birthright among us, be watchful, lest, by swerving from the simplicity in which truth leads its faithful followers, they become cause of offence to such as are thus brought into our religious community. O Friends! rest not contented with having been educated in a profession even of the truth itself, but wait to know the power which regenerates and quickens the soul, and qualifies to see the things which pertain to the kingdom of God; that power which awakened the spiritual senses of our forefathers, which disturbed their rest in outward forms, and which caused them to be dissatisfied with every thing short of the substance of Christianity. Let not us, their successors in the profession of the same living faith, degenerate into formality, taking up our residence as in the outward court; but let us seek after an entrance into that spiritual temple where true prayer is wont to be made; and humbly and

deeply wait for ability to worship the Father of spirits, in spirit and in truth. Cherish, we beseech you, the inward manifestations and the tender impressions of divine grace, and walk therein: so shall ye experience preservation from the defilements and corruptions of the world. Deplorable hath been the consequence of living above the simple discoveries of the pure word of life in the heart, even darkness, error and unbelief.

And, dear Friends, as we are convinced that pure and spiritual worship only is acceptable to God, so we are also firmly persuaded that the wholesome discipline established amongst us, can only be rightly and effectually exercised in the wisdom and power of the Spirit. Wait therefore in all your meetings of discipline for the renewings of divine life, and to be clothed with the spirit of Christ; the fruits of which are meekness, long-suffering, and love unfeigned.

The religious concern of this meeting hath been abundantly manifested in our epistolary communications from year to year, in order to excite our brethren in profession to seek after durable riches and righteousness. We therefore earnestly entreat that this consideration may take place in every mind: *What spiritual advantage have I experienced from these gospel labours of the church for the promotion of true piety and self-denial?* If such a consideration be attended to, it will not be necessary to communicate much; nor do we feel our minds under an engagement at this time to enlarge; but we refer to the many profitable and weighty advices in former epistles. Nevertheless, dear Friends, the continuance of covetousnsss and of earthly-mindedness in many, calls upon us to endeavour to awaken such as are affected with it, to a sense of what they are pursuing, and at what price. The great Master hath shewn the unprofitableness of the whole world, compared with one immortal soul, and yet many are pursuing a delusive portion of it, at the expense of their soul's interests. But were all thus awakened, what place would be found for extensive schemes in trade, and fictitious credit to support them? To mix with the spirit of the world in the pursuit of gain, would then be a subject of dread; and contentment, under the allotment of Providence, the sure means of preservation.

The increasing solicitude for the suppression of the slave trade, which appears among all ranks of people, is cause of thankfulness to the common Father of mankind; and encourages us to hope that the time is approaching when this nation will be cleansed from that defilement. Let us, in the mean time, continue, with unabating ardour, to be intercessors for the greatly injured Africans.

We conclude with expressing our comfort, that, notwithstanding the many weaknesses which prevail, numbers of our beloved youth are preserved in faithfulness, to whom the gracious Lord hath extended and is continuing to extend the visitations of his light and love; whereby there is reason to hope that they will grow up in usefulness, and become a succession of testimony bearers to the truth. That they may in all humility receive the saving help, and, by obedience to the pointing of the Divine Hand, continue steadfast to the end, where the prize inestimable is to be obtained, is the fervent travail of our spirits.

Signed in and on behalf of the Yearly Meeting by

WILLIAM JEPSON,
Clerk to the Meeting this Year.

FIRST BELIEVE.

BY JOHN WESLEY.

"He that cometh to God must believe that He is."

Whosoever thou art who desirest to be forgiven, and reconciled to the favor of God, do not say in thy heart, "I must *first do this:* I must *first* conquer every sin, break off every evil word and work, and do all good to all men; or I must *first* go to church, receive the Lord's Supper, hear more sermons, and say more prayers." Alas! thou art clean gone out of the way. Thou art still ignorant of the righteousness of God, and art seeking "to establish thine own righteousness" as the ground of thy reconciliation.

Knowest thou not that thou canst do nothing but sin till thou art reconciled to God? Wherefore, then, dost thou say, I must do this and this *first*, and then I shall believe? Nay, but—*first believe.* Believe in the Lord Jesus Christ, the propitiation for thy sins. Let this good foundation first be laid, and then thou shalt do all things well.

Neither say in thy heart, "I cannot be accepted yet, because I am not *good enough.*" Who is good enough—who ever was—to merit acceptance at God's hands? Was ever any child of Adam *good enough* for this?—or will any be, till the consummation of all things? And as for thee, thou art not good at all—there dwelleth in thee no good thing; and thou never wilt be, till thou believe in Jesus. Rather thou wilt find thyself worse and worse.

But is there any need of being worse in order to be accepted? Art thou not *bad enough* already? Indeed thou art, and that God knoweth, and thou thyself canst not deny it. Then delay not. All things are now ready. "Arise and wash away thy sins." The fountain is open; now is the time to wash thee white in the blood of the Lamb. Now He shall "purge" thee as "with hyssop," and thou shalt "be clean;" He shall "wash" thee, and thou shalt "be whiter than snow."

Do not say, "But I am not *contrite enough;* I am not *sensible enough* of my sins." I know it. I would to God thou wert more *sensible* of them, more contrite, a thousand-fold, than thou art. But do not stay for this. It may be, God will make thee so, *not before thou believest, but by believing. It may be thou wilt not weep much till thou lovest much, because thou hast had much forgiven.* In the meantime look unto Jesus—behold how He loveth thee. What could He have done more for thee which He hath not done?

"O Lamb of God, was ever pain,
Was ever love like thine?"

Look steadily upon Him; then shall thy "head" be "waters," and thine "eyes fountains of tears."

Nor yet do thou say, "I must *do* something more *before* I come to Christ." I grant, supposing thy Lord should delay His coming, it were meet and right to wait for His appearing, in doing, so far as thou hast power, whatsoever He hath commanded thee. But there is no necessity for making such a supposition. How knowest thou that He will delay? Perhaps He will appear, as the dayspring from on high, before the morning light. Oh, do not set Him a time; expect Him every hour. Now He is nigh, even at the door!

And to what end wouldst thou wait for *more sincerity, before* thy sins are blotted out?—to make thee more worthy of the grace of God? Alas! thou art still establishing thine own righteousness. He will have mercy, not because thou art worthy of it, but because His compassions fail not; not because thou art righteous, but because Jesus Christ hath atoned for thy sins.

Again, if there be anything good in *sincerity*, why dost thou expect it *before* thou hast faith, seeing faith itself is the only root of whatever is really good and holy? Above all, how long wilt thou forget that whatsoever thou doest, or whatsoever thou hast, before thy sins are forgiven thee, it avails nothing with God toward the procuring of thy forgiveness; yea, and that it must all be cast behind thy back, trampled under foot, made no account of, or thou wilt never find favor in God's sight; because until then thou canst not ask it as a mere sinner, guilty, lost, undone, having nothing to plead, nothing to offer to God but only the merits of His well-beloved Son, "who loved *thee*, and gave Himself for *thee!*"

To conclude: Whosoever thou art, O man, who hast the sentence of death in thyself, who feelest thyself a condemned sinner, and hast the wrath of God abiding on thee, unto thee saith the Lord—not, "Do this, perfectly obey all my commands, and live;"—but, "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" "The word of faith is nigh unto thee;" now, at this instant, in the present moment, and in thy present state, sinner, as thou art, believe the Gospel, and "I will be merciful unto *thy* unrighteousness, and *thy* iniquities will I remember no more."

For Friends' Review.

FEMALE EDUCATION IN SYRIA.

From the printed reports of the religious visit made to Syria by our dear friends Eli and Sibyl Jones, we find that they considered the education of the females in that country one of the most important objects to be secured as a means of elevating the people from their present degraded condition—the religious, intellectual and domestic education of the women,—and they urged prompt attention to this subject in many of their public addresses. The valuable and excellent schools sustained by the late Elizabeth M. Thompson, the schools taught by the Saleebey family, and many others, are doing a great work in the enlightenment of Syria; yet they are but a handful compared with the need in that once highly favored, but now dark land. In the district of Lebanon alone there are 400,000 inhabitants living in 609 villages or scattered in hamlets. Of these about 75,000 are Druses, an interesting and intelligent, although uncivilized, race. William A. Benton and his wife, who are now on a visit to this country, their native place, have lived on Mt. Lebanon for twenty years, having felt called to labor among the people, and proclaim to them the message of salvation through a crucified Redeemer. They have taken into their family young girls, two or three at a time, and educated them with their own children. It was at first very difficult to persuade the parents to allow their daughters to be educated; but this objection is vanishiug before the evident benefits resulting from the excellent training the girls receive. The present time appears to be particularly favorable for extending more widely the blessings of a Christian education. The people are themselves more anxious for it than they have ever before been. The labors of E. and S. Jones have doubtless given an increased impulse to the work. But the greatest encouragement lies in the fact that the Druses are warmly attached to Wm. A. Benton, and look upon him as a father and a friend. His wife wishes to take two or three girls from each Druse village, train them in household work, as well as give them a substantial education, receiving them into their own house, where they will have the advantage of being members of a well-ordered Christian family, and after three or four years, she hopes to send them back to their native villages, prepared, through the Divine blessing upon her labors, to educate their neighbors, and be centres of influ-

ence beneficial to all around them. It will be necessary to have a larger house than the one they now occupy, and to have books and the necessary apparatus of a school; but she thinks the expense of each pupil for board and tuition will not amount to more than the small sum of sixty or seventy dollars per annum. She has been encouraged to pursue the plan proposed by donations already offered, unsolicited, sufficient to educate three pupils.

Although there are many urgent calls from different parts of our large country, may not a little be spared to elevate the people in that interesting land, once the abode of patriarchs and prophets, and trodden by the feet of the Redeemer himself. Many rills uniting make up a large stream, and if every subscriber to the *Friends' Review* would be willing to contribute one dollar to the proposed boarding-school on Mt. Lebanon, the help would be most valuable without oppressing any one. Any sum for this object will be gladly received by MARY ANNA LONGSTRETH,

1306 Filbert Street, Philadelphia.

COLLECTIONS BY W——.

JOSEPH SLATTERIE was, for nearly fifty years, pastor of the Church at Chatham, England. He was an acceptable and popular preacher, not only at his own place, but, at intervals, in London and other parts of the country. Overtaxing his mental strength, and a series of afflictions, at length affected his nervous system, and finally reduced him to a state of imbecility. His two daughters were devoted to him during the lengthened period of his prostration.

The contrast between spiritual and mental vigor was strikingly exemplified in him. His memory, which no longer retained the images of once familiar persons and things, still supplied him in the readiest manner with passages of Scripture and verses of hymns, which he repeated most accurately, and sometimes with all his wonted zest and fervor. A veil of oblivion seemed to be drawn over what was temporal and material in his past experience, and a view only of what was spiritual and eternal presented to his mind.

"Hearing of his prostrate condition, I paid a visit to his house. I found the wreck and remnant only of what I had known him to be. He was sitting in the middle of the room, apparently listless and thoughtless, hardly looking up on my arrival, and even then showing no sign of recognition, nor any revival from his state of indifference. He seemed wholly taken up with trifles, and was muttering a request for sweetmeats, as if he were, indeed, a child. I exclaimed, 'What, my old friend, do you not know me?' He gave no response—but simply repeated his former request. One of his daughters then said to me, 'Ask him something about the Scriptures, or the Saviour, and you will soon see a vast difference.' Upon this, I said to him as if complainingly, 'Well, I see you do not know *me*, but do you know *Jesus* whom I serve in the gospel?' He started and looked as if just roused from sleep; then lifting up his eyes, he exclaimed:—

> 'Jesus, my God, I know His name;
> His name is all my trust;
> Nor will he put my soul to shame,
> Nor let my hope be lost.'

He then relapsed into his former imbecile state; but wishing still further to be satisfied of the contrast, I repeated the beginning of one of his favorite chapters—the 40th of Isaiah—when he instantly took up the strain, and went on repeating far more correctly than I could have done, till he reached the close of the chapter."

From memoranda of his daughters we extract some striking incidents:

"When his mind became a blank to earthly things, his hold on spiritual things never abandoned him. Sometimes he would continue in prayer so earnestly, that nature became quite exhausted, while nearly the whole was couched in Scripture language. One evening, after many days and nights of weakness and exhaustion, he retired to rest greatly debilitated, and all but totally insensible to what was passing around. At this moment, one of his sons entered his chamber, and, without knowing which, he aroused himself and asked his Christian name. On being informed, he spoke to him with great animation, as though he had been inspired, and continued so speaking for an hour: 'O, my son, I am glad to see you once more; what an unspeakable mercy will it be if we meet at last in heaven! Seek the salvation of your soul above all things! May you fall into the hands of a precious Saviour.' These, with many similar expressions he uttered, the tears flowing down his cheeks the whole time. When his son was gone, it was found that in a few minutes the remembrance of his visit, and of what he had said to him, had vanished from his mind."

His predominant feeling of gratitude and thankfulness did not forsake him. On one occasion, at table, he forgot that he had returned thanks, and broke forth during the repast no less than eight times in thanksgiving, varied on every repetition of the act—"Father of mercies, we bless Thee for Thy bounty to us; crown all our hopes with immortal happiness, for Christ's sake. Amen!" "Heavenly Benefactor, Thou hast been with us for good up to the present moment; may we know, by happy experience that Thou, and Thou alone, art the God of salvation, through Christ. Amen." "We bless Thee,

Heavenly Father, that Thou hast supplied our wants; may grace divine be inscribed on our hearts, and love divine be our portion, for Christ's sake. Amen." "Habitual piety that does not degenerate into formality is an invaluable blessing. He conversed by fits and starts, but almost always in Scriptural language, and in that of sacred poetry. The pertinency of his quotations manifested not only his intimate acquaintance with the sacred records, but also their remarkable adaptation to the ever-varying scenes and minutest circumstances of human life. He heard the sound of music, and exclaimed:

'How sweet the name of Jesus sounds
In a believer's ear,' &c.

and followed with

'Jesus, I love Thy charming name,
'Tis music to mine ear;
Fain would I sound it out so loud,
That heaven and earth might hear.'

He took leave of an aged friend, saying, "Brother, we part at the footstool: we shall meet at the throne."'

J. Leifchild's "Remarkable Facts."

INDIAN CORRESPONDENCE.

KAW AGENCY, 2d mo. 7th, 1870.

JOSEPH NEWSOM writes:—Our health is quite good, also that of our Indians, so far as I know.

The doubt about our continuance here very much fetters me in making preparations for crops. Only a very few weeks and we ought to be sowing wheat and oats; the Indians have never sown any for themselves, but I did wish them to sow near a hundred acres this season. The railroad company has received about 1300 cords of wood, and I yet hope to double that amount, and all from the tops of tie trees and down timber. Our Indians have cut about five hundred cords of this, and are still eucouraged to cut more. The net profit to the Indians when they do none of the labor is fifty cents per cord. I found quite a large quantity of dead walnut and oak timber down on the reserve, and have, with the Agent's help, secured a circular saw-mill to saw it, and give the Indians one-fourth the proceeds, which we think will increase our agricultural fund very much. The agricultural fund (about $300) is now too insignificant to do anything *well*. Yet with all our unsettled condition and limited resources I feel much encouraged by the increasing anxiety of the Indians for information and progress. Eight or ten have come to me the past week and asked for "white man's cloths." Nearly all of them have returned from their hunt, having killed from eight hundred to one thousand buffalo. They are all well supplied with meat, and are in good spirits.

(*From A. C. Tuttle.*)

EMPORIA, LYON CO., KANS., 3d mo. 3, 1870.

The deep interest manifested in the Indian "*Peace Commission*" in contemplation on the 10th inst., demands a passing notice. A part of our company, including our friends Thos. Wistar and Dr. Rhoads of your section, are at this point, having in view to leave by wagon in an hour or so for the tedious journey over the plains of 300 miles, having with us camping fixtures, cooking utensils, provisions, &c., for our comfort and convenience as far as practicable. We expect to day to fall in with Enoch Hoag, Superintendent, Joseph D. Hoag, of Iowa, Mahlon Stubbs, Agent, and the Kaw representation of Indians, and go on in company.

I wish also through the *Review* to acknowledge from this point the kind greetings of dear Friends, which received a hearty welcome at Lawrence, containing contributions to the "*tract fund*" and words of encouragement to renewed vigor.

From Thomas Miller.

INDIAN TERRITORY, *Sac and Fox Agency*, 3d mo 3d.

We are forty-five miles from the post-office—only one mail a week. A person who came from the old Agency, and was three weeks on the way, brought us ten letters, on receipt of which I wept for joy, not having heard from my dear ones for more than three months. In coming hither from the old Agency, our company consisted of seventy Indians and thirty whites, including nineteen teamsters. The main body of the Indians had gone on their winter hunt, which was far on their way to their new home. Many have come in since our arrival, well laden with venison skins. I think the move is a good one for them, as they are out of the reach of intoxicating drink, and are surrounded by other tribes of Indians, who are living in log-houses, and farming industriously, and will, I trust, exercise a good influence. They dress in citizens' clothes, whilst our Indians still wear the blanket, &c. Our Indians are now somewhat inclined to work, but when I came among them last summer, I had to use every argument and persuasion in my power. * * *

We left the old Agency 11th mo. 25th, and journeyed twenty days, the blessed Lord and Master being daily with us, and His strong arm underneath. His grace was found sufficient in every needful time, and my heart rejoiced exceedingly. I have to record that two of our company were consigned to silent graves upon the road, and I have full faith that the Shepherd took them home. The first was a young woman, who had for some time been ill with pulmonary consumption. She died in camp a few days after we started. We buried her near by, and the next day

pursued our route. We had travelled but a few miles, when a boy, thirteen or fourteen years old, was taken with a convulsion, to which I heard he was subject. It was evening, and we went into camp. As he grew worse, I started the train and remained with my own wagon and two others, fifteen persons in all, including my interpreter. He died on the second morning. His poor old mother (he was her youngest child,) sat by him, night and day; and when he was gone gave full vent to her grief. I felt constrained to kneel beside her, and to ask the dear Redeemer to comfort and enable her to draw near to the true Fountain, to partake of His blessing, and to realize that the separation would be but for a short season. From a house which was near, we obtained boards and nails. I made a rude coffin while others dug a grave.

There is a great work to be done here, but I believe that if we are faithful the condition of these children of the forest will be very much bettered. . . .

The privation is sharp, but remembering what the Lord has done for me I do not complain. My cup often runs over with joy and gratitude, in seeing and feeling His precious power. I feel that He is mine and I am His, and it is sweet to labor for Him.

"Sweet to lie passive in His hand,
And know no will but His."

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 2, 1870.

HOPE. (1 PET. iii. 15.)—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear,—having a good conscience." This impressive passage is often misquoted, and sometimes misapplied. Several correspondents in using it have substituted for *hope* the word faith, which is not synonymous, but implies the substance of all those things which are the *objects of the Christian's hope.*

Almost every person cherishes hope. The poet says:

"Hope springs eternal in the human breast."

Many a man in his self-complacency, though he have no real basis for it, clings to the fond idea that he shall somehow be saved at last. The children of light and of the day put on "for a helmet the hope of salvation;" and an apostle declared: "Every man that hath this hope in him purifieth himself even as He [Christ] is pure."

Campbell beautifully calls it:

"The morning dream of life's eternal day;"

and, filled with the inspiring theme, he exclaims:

"Eternal HOPE! when yonder spheres sublime
Pealed their first notes to sound the march of Time,
Thy joyous youth began—but not to fade,
When all the sister planets have decayed;
When rapt in fire the realms of ether glow,
And Heaven's last thunder shakes the world below;
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile.

"Never shrink," says Dr. Ash in his note on this text, "from boldly, yet meekly and respectfully, avowing the nature and grounds of your hope, before those who may interrogate you on the subject."

The personal and practical use to be made of these words of Peter is, that we see to it that we have in us the hope of eternal life, well and reasonably based upon evidence which the Holy Spirit will give of the birth unto holiness, of newness of life, the sonship of adoption, the fellowship of the saints, the love for the brethren which John counted as proof of having passed from death unto life. Hast thou hope? Is it real or imaginary? Is it a true, full, Scriptural *hope in Christ?* Is it the hope which maketh not ashamed because the love of God is shed abroad in the heart? Is it a stable hope that may serve to rest upon as an anchor to the soul, both sure and steadfast? Hast thou a hope for which thou canst *give an answer to thy own soul and to the Searcher of hearts?* When John Candler put the question to a blind and aged negro, he exclaimed, with glowing rapture: "Oh, sir, it's unspeakable and full of glory—it lightens all de mind widin!" Hast thou been "begotten again unto a lively hope," and being thus "born again," made "joint heir with Christ," and as a son assured of an incorruptible inheritance? If thou hast hope thou hast a reason therefor: thou mayest say with the Psalmist, "Let me not be ashamed of my hope!" Be assured of this, and be ready, modestly and with good conscience, to give an answer to every one that asketh, upon what thou hast founded a satisfying and rejoicing hope.

And then—"continue in the faith grounded and settled, and be not moved away from the hope of the gospel." "Hold fast the confidence and the rejoicing of the hope firm unto

the end." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

The London Epistle of 1788, which will be found on another page, may be profitably perused. It is interesting to observe the comfort which the Church derived from the tidings which flowed in from Georgia, Virginia, North and South Carolina, and other parts, of accessions to membership by convincement. "The weighty work of conversion" impressed the body then assembled, and the subject might well claim the solid attention of a Yearly Meeting in these days as well as formerly. The query now extinct: "Is there any growth in the Truth amongst you?" embodies a concern which should exercise the minds and hearts of those to whom Christ and His cause are precious. The mere enrolment of nominal members will not multiply the joy of the Church—no benefit can follow from any attempt to graft dead branches into the living vine. And yet, where no increase is witnessed, the members of a meeting may well examine their state, both individually and collectively, whether through unwatchfulness there is a stagnation of the religious life,—whether the light is hidden under a bushel,—whether the souls of those around are yearned for and prayed for,—whether the glorious gospel is fully exalted, of *salvation by Christ through His atoning blood*, without which no heart can be cleansed from sin, no soul can ever be saved, nor the Holy Spirit received, which will guide into all truth, and purely teach us "that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, [literally—"*the appearing of the glory of the great God, even our Saviour Jesus Christ,*"] who gave Himself for us that He might redeem us from all iniquity." "These things speak and exhort," said Paul to Titus, and every Church organization on earth should let the trumpet give a certain sound, that every soul shall hear that Jesus of Nazareth is the only Saviour, and that His Spirit is the only Sanctifier.

The right regulation of meetings for the transaction of the business of the Church, is well set forth in the epistle:

"The wholesome discipline established amongst us, can only be rightly and effectually exercised in the wisdom and power of the Spirit. Wait therefore in all your meetings for discipline, for the renewings of the Divine life, and to be clothed with the Spirit of Christ, the fruits of which are meekness, long-suffering, and love unfeigned."

This counsel breathes an unction which has not lost its fragrance in the lapse of nearly a century. The patient waiting which it inculcates, will preclude the forcing of measures against the conscientious convictions of honestly concerned Friends, so as to break the bond of unity, and to compel disruptions which must be lamented through generations.

It is useful to look back at the writings of our Church during the past two centuries. We have a common ownership in them. The years did not roll over the heads of our worthy predecessors without the occurrence of themes upon which they honestly differed, and which must have precipitated schism had there not been a tender regard for the consciences of each other. But as they lived in and walked by the Spirit, they found therein unity, even in connection with dissent, and a bond of peace which conserved the love of the brethren.

The One Hundred and Eighty-ninth Session of Philadelphia Yearly Meeting is to convene on the 18th inst. Lacking eleven years of an existence of two centuries, we desire to see it venerable without decrepitude, deriving healthful vitality from true allegiance to the headship of Him who is *The Life*. Any departure from this must introduce elements of disintegration. Hence many look towards the annual assembly with earnest aspirations that the very God of peace may sanctify His people, and grant that they may "comfort themselves together and edify one another." "Be at peace among yourselves," wrote Paul to the Church of the Thessalonians; and this great apostle found cause for perpetual thanksgiving in being able to say further: "Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." May this

grace be granted, so that when the hour of adjournment arrives, honest and dedicated Friends, though on some points they may have "agreed to differ," may rejoice in knowing that the bond is unbroken—that One is their Master—that they are truly brethren of one household of faith—and that Satan hath signally failed to sow division and discord.

Receipts by Editor for Hungry Freed-people.—Carthage, Ind.,$1. J. S. C., Utica, $2. A Friend in Philadelphia, $10. Tswedelle, $25. W. Milton, Ohio, $1. Central Village, Mass., $1. Yonkers, N.Y., $5. E. Vassalboro', $10. Members of N. Weare Mo. Meeting, *duplicate* draft of $75. Richmond, Ind., $3.

The responses thus made to the suggestion of E. M. Dorland furnish gratifying evidence of widespread sympathy. The Editor has already expended, in accordance with the wish of the donors, $621 of the money thus received. Much comfort has been administered and suffering relieved.

Quarterly Meetings in Fourth month, 1870.

(*Copied from New York Pocket Almanac.*)

4th mo. 2, Honey Creek, *Iowa Y. M.*
" 2, Ash Grove, *Western Y. M.*
" 7, Sandwich, *New England Y. M.*
" 14, Cornwall, *New York Y. M.*
" 16, Contentnea, *North Carolina Y. M.*
" 16, Deep River, " "
" 16, Honey Creek, *Western Y. M.*
" 20, Westbury, *New York Y. M.*
" 20, Farmington, " "
" 23, Sand Creek, *Western Y. M.*
" 27, Adrian, *Ohio Y. M.*
" 27, Dover, *New England Y. M.*
" 28, Purchase, *New York Y. M.*
" 30, Powesheik, *Iowa Y. M.*
" 30, Fairfield, *Indiana Y. M.*
" 30, Blue River, *Western Y. M.*

MARRIED.

On the 2d of Twelfth month, 1869, at a meeting appointed by Raysville Monthly Meeting, Indiana, David W. Newby to Mary Elliott.

DIED.

CADBURY.—On the 23d of Third month. 1870, Joel Cadbury, in the 71st year of his age; a member of Frankford Monthly Meeting, Philadelphia.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry."

WISTAR.—On the 2d of Second month, 1870, Susan N., widow of Bartholomew Wistar, aged 74 years; a valued member of Burlington (N. J.) Monthly Meeting.

WISTAR.—On the 23d of Tenth month, 1869, at the age of 51 years, Bartholomew Wyatt Wistar, son of Bartholomew and Susan N. Wistar,—a man of rare integrity. And, on the 4th of Fourth month previous, his wife Annabella C. Wistar, aged 51 years;—both estimable members of Philadelphia W. D. Monthly Meeting.

GRIFFITH.—In Carthage, Missouri, on the 3d of Third month, 1870, of pneumonia, Joseph Griffith, an esteemed member of the religious Society of Friends, in the 61st year of his age. He was a native of Frederick Co., Va., but more recently lived near Wilmington, Del., whence he removed to the State of Missouri, where he peacefully closed his earthly pilgrimage.

BUTLER.—On the 10th of Tenth month, 1869, of paralysis, at the residence of her son Jos. F. Butler, in Montgomery Co., Ind., Jane Butler, in the 88th year of her age; a member and Elder of Sugar River Monthly Meeting. She left Virginia, her native State, with her husband and family, in the year 1821, to escape ths baneful influence of slavery. During her life she was deeply concerned for the welfare of our religious Society, and that her children and grandchildren should enjoy its benefits. She labored much to organize and sustain its meetings in the Western wild. The marked interest she felt in Scriptural schools was evinced during the last few years by her unwillingness to be absent when she could avoid it.

INDIAN AID ASSOCIATION OF WOMEN FRIENDS.

The pressing need of clothing among the Indians of the Central Superintendency under the care of the Society of Friends, which is now preventing the children from attending the Schools, and the women from assuming more civilized habits, having been brought to the notice of Women Friends in Philadelphia, by the appeal of Enoch Hoag, Superintendent, a Female Indian Aid Association has been formed for their relief.

Contributions for this purpose, in money, are earnestly solicited from Friends generally, and will be received by the Treasurer, Sarah W. Cope, 1312 Filbert St.

Rebecca T. Haines, *Secretary.*

Philada., 3d mo 21st, 1870.

HAVERFORD SCHOOL ASSOCIATION.

A Stated Annual Meeting of the Haverford School Association will be held on Second-day, Fourth mo. 11th, 1870, at 3 o'clock, P. M., at the Committee Room of Arch St. Meeting-house, in this city.

Philip C. Garrett, *Secretary.*

CORRESPONDENCE.

Letter from Elkanah Beard.

39 Sudder Bazaar, Benares, 2d. mo. 9th, 1870.

Dear Friends:—In this land the Light shineth in darkness and the darkness comprehendeth it not. The more we see and learn of the thick mist in which the nations of the East are enveloped, the more thankful are we for Christian training and association, and the more earnest are our desires to live Christ-like, and to teach and preach salvation through Him. The grace of God is doubtless shining in the hearts of many, and not a few are shaken in their superstitions and are secretly inquiring the way of salvation. Since my letter 4th of First month, my Hindoo acquaintance has considerably increased, and the inquiries concerning England and America are very numerous. I have often asked the question, Why are these two countries so far in advance in the arts and sciences? and the reply in nearly every instance has been, because your God is the greatest of all Gods.

This opens the way to religious topics, and I am quite pleased with the interest taken by some in religious conversation. I find such as these gladly accept and carefully read Bible stories; and were it not for fear of persecution, Bible readers would be largely increased; and were it not for the system of caste, doubtless hundreds would avow themselves Christians. Some Baboos of high social position and wealth express much regard for us, and are making an effort to get us a suitable house in the city. One of these men kindly offered us, free of charge, a very nice little house and garden so long as we might wish it. The house, however, is too small for comfort during the hot season, and we hope to get a larger one. Rents of bungalows are very high, whilst native houses are very low; and if we never ate any meat, we would have no difficulty in obtaining such a house as we wish. The great Apostle Paul would not eat meat for a long time if it made his brother to offend. We desire to be clothed with charity and Christian forbearance in all our intercourse, but are not quite ready to become wholly vegetarians. We very much hoped to find a favorable opening for mission work in some new field, and with that intent I visited the Nerbudda Valley, in the central provinces, through which a new line of railway will be opened in next month. I found that cholera, small-pox, and fevers prevailed every summer at a very fearful rate. I also found the language to be of a mongrel character—that a new dialect would have to be learned. It was a fatiguing journey and attended with considerable expense, but I am fully satisfied it was not in vain. The experience was worth much to me, and the eagerness with which some heard of the love of God amply rewarded me, to which may be added the peace flowing into the soul from attending to apprehended duty. I am fully persuaded that the Nerbudda Valley will, in a few years, be one of the best mission-fields, and as healthy as any other part of Central India. At present we have no prospect of leaving Benares, and no doubt this is the best place to obtain the language correctly. It is now quite warm, and the sun's rays at mid-day are hotter than I ever experienced in the States. We have had no rain since our arrival. Our health is tolerably good, and we desire thankfully to acknowledge the continued goodness of our Heavenly Father, who blesseth us with a sweet sense of His heavenly presence, whereby we are encouraged and comforted. We desire to salute all our dear friends in the love of Him who gave His life a ransom for our sins, who promised a Comforter, who hath come to abide with the Lord's people always. O may we ever be led by Him! Truly thine, ELKANAH BEARD.

THE CHRISTIAN MINISTRY OF WOMEN.

(From John Allen's "State Churches.")

Among the blessings predicted in early ages of the world, to be bestowed upon the Christian church, a larger and more general diffusion of the gifts of the Holy Spirit appears to have been prominent. And on the day of Pentecost, we find the Apostle Peter thus testifying to the fulfilment of one of these predictions, "This is that which was spoken by the prophet Joel, It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughtors shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." The expression of "the last days" clearly refers to the gospel dispensation, which is to continue to the end of time,—being the one everlasting covenant between God and His people. Thus the Prophet Isaiah declares, "This is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

The visitations and gifts of the Holy Spirit, though often different in measure and in character, being extended through the gospel day to the various classes, ages and sexes; and "male and female, bond and free," being "all one in Christ Jesus," it clearly follows that women, as well as men, may be rightly called to the sacred work of the ministry. Such was the case in the apostolic age; and Paul, while he forbade women to talk, converse or ask questions in the church, gave directions with respect to the covering of the head when they were engaged in prayer, and in prophecy or ministry. Several instances are also referred to by the sacred writers, of women who "prophesied," and by the same apostle, of others who "labored with" him "in the gospel;" so that we cannot doubt that, in that pure period of the Christian church, this practice was fully recognized and encouraged; and that it is a pattern to be followed in the present day by such as receive the needful qualification by the Holy Spirit. This question demands the deep and serious consideration of professing Christians.

Through the prohibition of the exercise of this spiritual gift by females, much loss appears to have been sustained by the Christian churches, in respect both to public and social ministrations, and to the religious character and weight of the sex. No good reason exists for supposing that their calling to this dignified service was, like the power to work

miracles, limited to the first age of the church; for if all are one in Christ Jesus, why should we set bounds to the gifts and calling of God, and thus at once exclude from the public work of evangelization one half of his rational creatures? Many of them he has endued in a remarkable manner, from age to age, with ability and willingness to speak well of the name of Christ; and with great persuasiveness, authority and effect to advocate his holy cause. This too has been accomplished, without abstracting any portion from that true modesty which is the great ornament of woman; on the contrary, it has tended to an elevation and benignity of character, both graceful and eminently useful to religious and civil society.

That these views prevailed before the general breaking forth of the Reformation, is proved by many witnesses. The Montanists had been noted at an early period for allowing this liberty, and it is said to have been common among the sects termed heretics, constituting probably one of the grounds of this degrading appellation. Pope Martyn, in 1440, issued a general order, that all suspected persons should be examined, whether they believed it "lawful for any lay persons, whether men or women, to preach the gospel:" thus showing the prevalence of such a sentiment.

Among many by whom it was held, John Lambert, an English reformer, being asked at his examination, in 1538, the same question, answered thus: "In my opinion it is meet for none to preach openly the word of God, except they be chosen and elect thereto, either by God, or solemnly by men, or both. Yet I say that, in time of great necessity, lay people, both men and women, may preach; as the apostle speaks in writing to the Corinthians, of women praying and prophesying. To this accords the prophecy of Joel, 'I will pour out my spirit upon all flesh,' &c. Thus also did Anna the prophetess, and the Virgin Mary, give thanks unto God."

(To be concluded.)

HE THAT KEEPETH THEE WILL NOT SLUMBER.

Copy of a Letter from Dr. E. Clarke to Elizabeth Fry.

Dr. Edmund Clarke's compliments to Mrs. Fry, and begs to endorse the particulars of the remarkable event related to him by Dr. O. Gregory.

A pious minister in a seaport town in Suffolk was in the habit of passing along the sea-side occasionally in the evening to his place of worship. At one point the rocks projected so far into the sea as to make the passage difficult except at low water. One night the good man was riding in the direction, and attempted to urge the horse round the rocks, though the sea was beating up to them. His horse was frightened, lost his footing, and swam out to sea, with his master on his back. Not being able to swim, and having lost the guidance of the animal, the good minister gave himself up for lost, and strove to collect his thoughts in solemn prayer. As he leaned forward in this attitude, the gleaming of a moonbeam on an oar struck his eye. He shouted aloud; the boat drew near, took the horse in tow, and saved the astonished pastor, just as the strength of man and horse was exhausted. But this was by no means the most remarkable part of the event. Two sailors were in the boat, and on being asked how they came to be out so late in the evening, one of them said, "Why, sir, this is a strange matter. I was in bed at home. Three times I dreamed, and awoke with an impression that I must get up and go out to sea in my small boat. Unable to resist the impression, I stole away unseen, for fear of being laughed at. I went down to the shore, and was preparing to launch my boat, when the other man here with us came down, and, strange to say, he had also had three similar and distinct impressions, and was come down like myself to put off in his own boat. We agreed to put off together, though we had been at ill blood from an old dispute, and we arrived just in time to save your life. That is all we know of the matter."

I asked Dr. Gregory if he felt quite sure of the accuracy of these statements. He said, "I am quite so, having had the particulars from those who would not be deceived and would not deceive others."

THE QUAKERS.

(Concluded from page 486.)

Having entered somewhat at length into the consideration of the church constitution and the religious tenets of the Society of Friends, we have but little space left for the third branch of our subject, its social life. There will be the less occasion, however, to dwell upon this aspect of Quakerism, as it is that which presents itself most conspicuously to the casual observer. A comparison has frequently been drawn between the Quakers and the Freemasons, and the resemblance holds good in so far as both bodies are united together by a bond of brotherhood invisible to the outside world. Birthright membership, and the careful registration of the members of all the various Monthly Meetings, together with the uniting effect of the common membership of all in the great annual gathering, the Yearly Meeting, and the prevalence of intermarriages within the Society, are the connecting links of this comparatively small body, scattered through almost every town of importance in the United Kingdom. The peculiarities also of dress and language by

which members of the body recognized each other in a casual meeting, must also have assisted in perpetuating this fraternal feeling. It is not without some feelings of regret, that we see the well-known garb gradually disappearing from our streets—the attire which seemed the very impersonation of a quiet, devout piety, not over-exertive, and combined with a calm assurance that godliness is profitable for this world as well as for that which is to come. What effect the disuse of the peculiar costume will have in disintegrating the Society, will remain to be seen; at all events it will furnish an opportunity for testing whether Quakerism really possesses any substantial *raison d'être* in the present age.

There is reason to believe that during the eighteenth century education was very much neglected among the Society of Friends; the foundation, however, about the year 1770, of Ackworth School in Yorkshire, by Dr. Fothergill, was the commencement of a new era. The sound and thorough education provided at this establishment has had a marked influence on the last two generations of Friends; and the fact that it numbers among its former scholars such names as the Right Hon. John Bright and the late Mr. James Wilson, M. P., in politics, Prof. W. A. Miller in science, and Mr. William Howitt in literature, is in itself sufficient evidence that the high reputation enjoyed by Ackworth School is not undeserved. There are also several other schools in various parts of the country to which the children of those parents who cannot afford to defray the expenses of their education are sent at the cost of the meetings to which they belong, and where a training is provided calculated to fit them for a commercial or agricultural life; as well as many private schools of very high standing.

The interest taken by Friends as a body in all benevolent and philanthropic movements, is a matter of notoriety. In none has it been more conspicuous than in the amelioration of the treatment of the insane; and the medical profession, as well as the public at large, will long owe a debt of gratitude to Dr. Fothergill and Dr. Tuke for their laborious and patient researches into this interesting subject, and the clear judgment and Christian views which they brought to bear upon their investigations.

The "Retreat" at York has long been confessedly one of the best conducted asylums for the insane in the country. The number of patients whom the Society furnishes to this Institution is proportionally very large; and it would be interesting to ascertain whether this results from an actual larger prevalence of insanity among Friends than exists in the nation at large, or simply from the greater amount of care taken to repress the disorder in its early stages. The fact that the larger proportion of Quakers belong to the middle class and are in affluent or moderately comfortable circumstances, the comparative absence of those prolific sources of insanity, the vices of intemperance and gambling, and the virtual prohibition of the marriage of first cousins, would naturally tend to reduce the amount far below the average proportion. On the other hand, there are those who believe that the extent to which many Quakers have become addicted to the absorbing pursuit of money-getting, the absence of the light and healthy recreations of music and dancing, the fostering of habits of introverted silence and self-examination, and the extent to which (although first cousins cannot be married at their meeting-houses,) many of their leading families have intermarried for several generations, have been fertile sources of mental disease. Intermarriages among the same families must always be frequent in a small community which discourages marriage-connexions with those outside the body: but if these are productive of insanity, we would expect to find it prevail to a much larger extent among the Jews, who intermarry to a greater extent, and are more rigidly exclusive in their connexions, than the Quakers. If, again, the absence of amusement is productive of these results, the amount of insanity must gradually diminish as the restrictions on music and singing are gradually becoming relaxed in practice. There is no question that a very large proportion of the Quaker patients in the "Retreat," present examples of the form of mental disease known as religious hypochondria.

Friends have always been advocates and practisers of Temperance. Even before the days of modern teetotalism, John Woolman and Thomas Shillitoe were eloquent in denouncing the drinking customs of the nation. In the United States, where extreme views are much more prevalent than with us, an entire abstinence from all intoxicating beverages is considered indispensable to the character of a "consistent Friend," and is even introduced into the provisions of the discipline. In the London Yearly Meeting, however, attempts which have from time to time been made to commit the Society to an expression of its adhesion to the doctrine of total abstinence as the only safe standing-ground for those who would practically assist in stemming the tide of intemperance, have hitherto failed, there being a strong party who maintain that temperance and moderation are the only virtues in matters relating to meat and drink which a Christian Church is entitled to recognize.

Are we then to conclude that Quakerism has performed its mission upon the earth;

that, having fulfilled an undoubtedly useful position in the history of the Church—having recalled her to a sense of an important aspect of divine truth of which she was in danger of losing sight altogether—the Society of Friends must now lose its distinctive characteristics and become merged in the State-church or in some one of the bodies of Protestant dissenters;—that the language must be applied to it, so eloquently hurled at the Irish Establishment by Mr. Lowe—"Cut it down, why cumbereth it the ground?" The present aspect of the Society undoubtedly presents many indications, which have been ably pointed out by Mr. Hancock in "The Peculium," of a gradual relinquishing of its distinguishing features. The recent publication by an acknowledged minister of the Society of a volume of sermons on a highly important religious subject may indicate an approach to a sound profession of faith as understood by the Evangelical Alliance, but is a course we can hardly imagine to have been taken by George Fox or Edward Burrough, still less by Thomas Story or Job Scott. The recent movement among some of the younger members (see an able article in the first number of the *Friends' Examiner*, by W. S. Lean, another acknowledged minister,) to introduce the systematic reading of the Scriptures into their meetings for worship, may show a laudable earnestness that the Society shall not in future suffer from that lack of Scriptural knowledge which proved so desolating in the last century; but would most certainly have been denounced by the early Friends with one voice—notwithstanding their love for the Bible and their intimate acquaintance with its contents—as a form of will-worship utterly repugnant to their first principle of waiting upon God for the manifestation of His Holy Spirit to direct them in what manner they should worship Him, and as the introduction of a "liturgy," a form of worship and dependence upon man out of which it was their mission to call the people. It is, of course, possible that the present reaction in this direction may again subside, and that Friends will long remain the champions of their early testimony to the witness for God ever striving in the heart of man. But the instances are very rare, if history can furnish them at all, of a sect which has once lost sight of the distinguishing features of its schism, and has gradually approached to the main body of the Church, again returning to its first love, and bearing as clear a testimony to it as it did in its early days. Within certain bounds, the existence within a religious society of a very great divergence of belief, and even of entirely distinct tones of thought, is a source of strength rather than of weakness. In the words of Archbishop Whately: —"The sort of variation resulting from independence and from freedom of thought, so far from breaking the bond of religious unity, is the best preservative of it." Men are more likely to feel a deep-seated loyalty to a religious body which does not attempt to fetter them in matters of conscience, but some of whose tenets they have arrived at through the action of their own individual judgment, than towards one all of whose distinguishing views they are bound to adopt or to leave its communion.

We do not profess to probe the future. While Quakerism has been gradually losing some of its distinctive marks, on other points the world has slowly adopted the views of the Friends. Not only during its early days, but even in the darkest period of its mediæval apostasy, the Society of Friends upheld views and practices which have since become those of the civilized world. They have always been the foremost champions of such social and philanthropic reform, as the acknowledgment of the perfect equality of all creeds in the eye of the State, and of the equal right of all races and conditions of men to the enjoyment of liberty, and the protection of the laws; of the unscripturalness of all priestcraft, and of the dependence of the Church on the State; of the uselessness of a code of laws of Draconian severity in repressing crime; and of the injurious effects of the multiplication of civil oaths. So in religious opinions, the doctrine of the Universality of Divine Grace, and of the Indwelling Word, are no longer the peculiar possession of the Quakers, but are shared by a large and growing section of the Christian Church in all sects and denominations. Whether, therefore, it may still be needed that a small and exclusive sect should continue to be separated for the purpose of perpetuating its testimony to these doctrines, is a subject well open to doubt. It may be that the chief danger to be apprehended by the Church at the present time is in another direction, from the gradual progress of Ritualism and Roman Catholic dogma, and that the Society of Friends is not so faithful as some other Protestant sects in resisting their insidious advance. If so, it must yield its place to others, who can see more clearly the signs of the times, and no longer encumber the ground that may be occupied by more fruitful trees. It may be that we are on the eve of another great religious movement, which will absorb into itself all that is sound and healthy in the Established Church, in Wesleyanism, in Quakerism, and in the other forms of Protestant dissent, and that the withered branches will fall to the ground by their own weight. But whatever may be the future of Quakerism, the candid historian will always acknowledge that in its past history it

has rendered good service to the cause of an enlightened understanding and promulgation of the great principles of civil and religious liberty.

We have referred to the movement which appears to have already made some way in the Society of Friends towards a critical investigation of the Scriptures on the basis of an appeal to the reason as the ultimate arbiter of their authenticity. Should this movement continue to progress as it has done during the last ten years, not only in Quakerism but in other Protestant sects, it must ultimately lead to the conviction that true religion and morality are altogether independent of creed; that, in truth, the creeds of the Churches have stood more in the way of the spread of true morality than anything else whatever. If the Church were to spend her strength in practically inculcating the high morality taught in the New Testament, rather than in insisting on unity in abstruse doctrinal points which have no bearing on the outward life, where would be the need of sects? In so far as Fox and the early Quakers attempted to "draw men out of sects," and to band together all who were united in the desire for a holy life, Quakerism had in it the seeds of stability; in so far as modern Quakerism has degenerated into a schism of the Christian Church, inculcating certain doctrines as necessary to salvation, it will be absorbed with the other sects into the "Church of the Future"—"a union of those who look on that part of man in which he is said to be like to God, as his best and noblest, and who dedicate themselves to the cultivation of this —a Catholic union, with no religious creed whatever." But great must be the change in the constitution of the Society, great must be the reaction from the "evangelical" and doctrinal tone which pervades it at the present time, before it can lay any claim to be regarded as a truly Catholic body.

THE SOLID ROCK.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

When darkness seems to veil His face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the vail:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

His oath, His covenant, and blood,
Support me in the whelming flood:
When all around my soul gives way,
He then is all my hope and stay:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

Am. S. S. Worker.

UNKNOWN WORLD.

O by what glimm'ring light we view
That unknown world we're hast'ning to!
God hath locked up the mystic page,
And curtained darkness round the stage.

We talk of heaven, we talk of hell,
But what they mean no tongue can tell!
Heaven is the realm where angels are,
And hell the chaos of despair.

But what these awful words imply,
None of us know before we die.
Whether we will or not, we must
Take the succeeding world on trust.

Swift flies the soul—perhaps 'tis gone
Ten thousand leagues beyond the sun,—
Or twice ten thousand more thrice told,
Ere the forsaken clay is cold.

But ah! no notices they give,
Nor tell us where or how they live;
Though conscious, while with us below,
How much themselves desired to know.

As if bound up by solemn fate
To keep the secret of their state,
To their joys or pains to none,
That man may live by faith alone.

Well!—let our Sov'reign, if He please,
Lock up His marvellous decrees;
Why should we wish Him to reveal
What He thinks proper to conceal?

It is enough that we believe
Heaven's brighter far than we conceive;
And O! may God our souls prepare
To meet and bless and praise Him there.

—From *Dobell's* 700 *Evangelical Hymns*, *Morristown, N. J.*, 1815.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 28th ult.

Great Britain.—The bill for the enforcement of the laws in Ireland was under debate in the House of Commons, and passed second reading on the 23d ult. by a vote of 425 to 13. The House subsequently went into committee on the bill, and various amendments were offered, of which those reducing from two years to one the time of imprisonment for carrying arms, proposing to strike out all the sections relating to the press, and limiting the operation of the act to one year from this time, were rejected, and one requiring one warning to be given to seditious papers was adopted. The bill was then passed through committee, and ordered to be reported to the House. The Irish land bill was passed on the 26th, several amendments having been adopted. A bill authorizing the burial of Dissenters, with their own funeral rites, in church-yards, passed to second reading by a majority of 111, on the 23d. The passage to second reading is regarded as the test question as to the adoption by the House of the principle of a bill, though amendments as to details may be offered and adopted afterwards.

The commercial journals of London comment on the large importations of American wheat and flour into England during the past year. The receipts of wheat amounted to 3,500,000 quarters, (of eight bushels each) more than for any previous year.

Robert Lowe, Chancellor of the Exchequer, in replying to a deputation recently, discouraged the hope of the abolition of the income tax.

Trans-atlantic steamers have mostly been directed to take a southerly track, to avoid icebergs, of which unusual numbers have been reported by vessels arriving at both ends of the line.

France.—The trial of Prince Pierre Bonaparte continued till the 27th ult., when, notwithstanding a strong appeal made by the Procureur General, (the prosecuting attorney on behalf of the government,) for a verdict of guilty with extenuating circumstances, he was acquitted, the jury being out only one hour. When the verdict was announced, the counsel for some near relatives of Victor Noir who had been admitted as parties to a civil suit against the Prince, demanded 100,000 francs' damages, and in consequence, the Prince was not released from custody. The news of his acquittal is said to have caused general excitement and considerable feeling throughout France.

The Procureur General has been notified that the cases of persons accused of conspiracy against the State and the life of the Emperor, will come before the same High Court of Justice which tried the Prince.

On the 28th, Minister Ollivier read in the Senate a project of a *Senatus Consultum* drawn up in accordance with the Emperor's recent letter, making important changes in the prerogatives of the Senate. Legislative power is to be divided between the Emperor, the Senate and the Legislative Body. The number of Senators must be one third less than that of Deputies. Former articles giving constituent power to the Senate are abrogated, and the constitution can henceforth only be changed by the voice of the people on the proposal of the Emperor.

Spain.—Gen. Prim has issued orders to the army and to the garrison of Madrid, to obey no orders in extreme eventualities, unless they are signed by him.

The Minister for the Colonies has declared in the Cortes that the Captain-General of Cuba has been instructed to order elections to be held for deputies to the Cortes, if the situation in the Island will permit them.

Italy.—It is reported that Bishop Strossmayer has moved in the Council that the concurrence of all the Bishops be necessary for the definition of an article of faith. The motion caused great excitement, and met with much opposition.

Switzerland.—Petitions against the proclamation of Papal infallibility are circulating in Switzerland.

Germany.—A bill to prohibit the separate States of the North German Confederation from issuing bank notes has passed to a second reading in the North German Diet.

In Wurtemberg the Ministry have resigned, because of the King's opposition to the proposed reduction of the army. The anti-military agitation is said to be extending in South Germany, and the subject is engaging the serious attention of the governments.

Greece.—The government has authorized the construction of a railroad from Athens over the Isthmus and along the Gulf of Corinth, to some point on the western coast.

Egypt.—A telegraph cable from Aden through the Red Sea to Suez, has been successfully laid, thus completing a direct sub-marine line from Bombay to Suez, forming part of another telegraphic connection between Europe and India, added to those previously existing.

Australia.—A clipper ship has recently made the voyage from England to Sydney, Australia, in sixty-seven days, the shortest passage on record.

South America.—Intelligence has been received via Aspinwall that two vessels had arrived at Caledonia Bay, on the Atlantic side of the Isthmus of Darien, with members of an expedition to explore a route for a ship canal through the Isthmus. It is said that the Indians in the neighborhood have deserted their villages and fled to the mountains, in fear of the ships. A Capt. Heine had also arrived at the scene of operations, who asserted, that some years ago he crossed the Isthmus in a canoe, wholly by water, assisted by the overflow of the head-waters of two rivers, of which one flowed to the Atlantic and the other to the Pacific. He had obtained letters from high officers of our government to the Captain of one of the vessels and the U. S. Consul at Aspinwall, and procured at the latter place a boat, crew and provisions, with which he departed, declaring that in fifteen or twenty days he would appear in Pacific waters, in the same boat. He left a sealed package with the Consul at Aspinwall, to be opened if he did not return in thirty days. Fifteen days had elapsed after his departure, without any tidings of him. He said he was authorized to invite the commander of the expedition to follow the route which he professed to know, and if not, to proceed alone. As he took the latter course, thai officer probably declined to accept his services.

Domestic.—The U. S. Attorney General, to whom the President referred the application of Governor Senter, of Tennessee, for U. S. troops to assist in maintaining civil authority in that State, has given his opinion to the effect that the request cannot be granted, under the article of the Constitution which requires the United States to protect the individual States against domestic violence, on application of the Legislature, or of the Executive, when the Legislature cannot be convened; since in the case of Tennessee the Legislature can be convened, and even although it may not be favorable to the preservation of law and orders, yet, under the Constitution, the President cannot interfere. The Reconstruction Committee of Congress has the subject of the difficulties in Tennessee under consideration, but has taken no action upon it.

Gen. George H. Thomas, who held important commands in the army during the late rebellion, especially in Tennessee, was afterwards commander of the 3d Military District, and for the last year commander of the Military Division of the Pacific, died at San Francisco on the 28th inst., in his 54th year.

Congress.—The Senate, on the 29th ult., passed, by yeas 47, nays 11, the bill for admitting Texas to representation in Congress, with the proviso that the act shall not affect the conditions on which the State was originally admitted, stricken out. The report of the Judiciary Committee on the case of Gen. Ames, Senator elect from Mississippi, was discussed on several occasions, but not disposed of. The House passed a bill to prevent and punish polygamy in Utah. The Military Committee made a report on the alleged sale of cadetships by members, stating that they had received evidence of many irregularities, especially in appointing cadets who were not residents of the district of the appointing members, and that in some cases money had been paid in negotiating such appointments, but except in the instances already acted upon, none appeared to have been paid to members, and the facts proved would not warrant reporting the cases to the House. A bill reported by them, requiring cadets to have resided in the district one year before appointment, was passed.

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For Friends' Review.

JOHN GRIFFITH.

Our venerable Friend John Griffith, a beloved and honored member and Elder of Hopewell Monthly Meeting, Va., departed this life at his residence on Applepie Ridge, Frederick Co., Va., in the 92d year of his age.

His house for seventy years was the abode of open, warm-hearted hospitality, and many of the Lord's servants, on Gospel missions, will remember his joyous greeting, and the lively zeal he manifested for the spread of Truth, and for the advancement of the dear Redeemer's kingdom in the world.

As a member of civil society, a genial disposition, strict integrity and uprightness, were distinguishing traits in his character, and endeared him to his friends and neighbors.

He was a firm believer in the doctrines of the Christian religion, zealous of the law and the testimony of Truth as held by Friends, yet was largely clothed with the mantle of charity toward all of other denominations who wore the livery of true Christian discipleship.

He bore a prominent part in his own Monthly Meeting during the troubles which convulsed the Society some forty years ago, in endeavoring to stay the torrent of scepticism and unbelief which swept with such fearful desolation throughout his own Quarterly and Yearly Meeting. He was greatly distressed at the destruction made, and labored earnestly and faithfully in the spirit of restoring love, both by tongue and pen, to awaken his dear friends to a sense of their departure from our established faith, and of their rejection of the authority and of the doctrines of the Gospel of Christ.

And in the subsequent subdivisions within our borders, which disturbed the harmony of Christian fellowship, his righteous spirit was deeply grieved, and he labored with his accustomed zeal for the healing of the breaches, and for the re-establishment of love and unity among brethren of the same household of faith.

A living concern rested on his mind with increasing force during the latter years of his life, to restore the erring and gather the wanderers to the Saviour's fold of rest, and we trust and believe his Christian and brotherly labors have not been in vain.

The Holy Scriptures and Friend's writings formed his principal daily readings when in health, and there are but few in the present day better acquainted with the sacred text, or with minds more richly stored with the religious and historic literature of the Society of Friends.

During his last illness his mind was much engaged in mental supplication, and at intervals he repeated consolatory passages of Scripture, and seemed sensible that the time of his departure was near at hand, saying he felt through mercy fully prepared to go and sleep with his fathers, and be at rest; repeating, there was nothing in his way, that his peace with God was made, his countenance seeming radiant with bright hopes of a blissful immortality. He said he was sensible he had often erred, but that, through repentance he had been forgiven, and his sins, whether of

omission or of commission, were blotted out of the Book of Remembrance; and he moreover felt thankful in being able to say he did not believe he had an enemy, and sure he was he felt enmity towards none, living or dead.

He spoke to some of his neighbors who were gathered around his bed, of the profit and importance of religion in this life, and especially of its consoling hopes in that which is to come. He thought he could say with the Psalmist, "Once I was young, but now I am old, yet have I never seen the righteous forsaken, nor their seed begging bread."

He told them there were but two ways through life—the wrong and the right way, the good and the evil way—belief and unbelief; and his earnest desire was that all should walk in the right—the good way, which, through belief in the Lord Jesus Christ, would lead nto the paths of peace, holiness and virtue, and to rest in Heaven.

He spoke of it as a source of consolation to him that he had gotten through his long life without angry collision with his fellow men—having never sued, nor been sued at law, on his own account.

Thus closed the life of John Griffith; with his rational faculties unimpaired, and conscious of the approach of death, he quietly and peacefully departed, and fell asleep in Jesus. His long experience and sage counsel will be greatly missed within the circle of his own meeting, but may his holy zeal for the cause of Truth and his consistent Christian example animate its members to follow him as he followed Christ—in the exercise of faith, charity and love.

EXTRACTS FROM LETTERS OF STEPHEN GRELLET TO J. J. GURNEY.

Burlington, 3d mo. 18th, 1838.

With reverent gratitude I have to acknowledge the mercy and compassion of our great High Priest and blessed Redeemer, who enableth the poor solitary, or the two or three, when gathered in His Name, to feel the refreshings from His holy presence, as well as when, in the midst of the camp of His people, the shout of the King eternal and immortal is heard with power. I have rejoiced, my beloved friend, at hearing how gloriously this has been, at your large, crowded evening meetings on First days: even as this day two weeks, when during the *whole* of the meeting the servants of the Lord *silently worshipped*, and He alone immediately ministered. Or as at other seasons he enableth the ministers of His that do His pleasure to bless and greatly to exalt His holy name. For such a service thy blessed Master has, in a peculiar manner, made choice of thee. And may all more fully acknowledge that on thy sacerdotal garments the pomegranate abounds as well as the bells.

Fourth mo. 27th, 1840.—What an awful time you had on reaching the American shore! [*This was in returning from the West Indies.*] It reminds me of Paul's deliverance in the Adriatic Sea. The life of every soul on board was given him, though in very imminent danger. So to thee was given the whole company on the ship Whitemore, though the jaws of death appeared to have closed on one of your crew. Thou dost not say if thou felt thyself the effect of the lightning. You must all have felt it more or less. Are we to accept this solemn occurrence and wonderful deliverance as an outline of what thou art further to behold in this land, where thou art well aware bonds and afflictions await thee? Well, my beloved brother, should it be so, behold, in the end none of you receive any any harm. The smell of fire and brimstone soon passed away, and your safe arrival at your desired haven was not prevented, neither perhaps delayed.

Sixth mo. 30th, 1842.—Thou canst read me when I say that frequently I feel very sad,—yea, sorrowful to death; for there are many causes. But I should not withhold saying also, that, through the great mercy of God in Christ, our blessed Redeemer, I am not a stranger to the joy and peace there is in believing. Though I say not much on this head, yet I may be allowed to say that the swelling of Jordan which I do know, the roaring of the lion that I hear, the host of the adversary that I see, tend the more to confirm me in the assurance that the Lord God omnipotent reigneth, that the blessed Truth will ultimately prevail, and that our fiery trials will only be suffered to prey on that part in us which is to be purified. But during the operation of it, is there not real, deep suffering? Yea, the sword reacheth to the very soul. The blessed Saviour was in agony. Shall we escape?

Seventh mo. 17th, 1845.—I well conceive how, in divers instances, thou mayest say, "I am for peace [or, as in the margin, *a man of peace*]; but when I speak they are for war." It is extraordinary how unrelenting some men are, in distorting some of thy plain statements in thy writings; but I rejoice, my dear friend, in that the spirit of love and meekness being thy covering, and the munition of rocks thy refuge, none of these things will move thee, nor prevent thee from pursuing steadily the straight way heavenward. Truly, under some of the events attending us through life, we need the assistance of that Divine grace which enabled the apostle to say: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I

have received of the Lord Jesus," &c. Rather, my beloved brother, rejoice in that it is given thee in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. . .

Thou wilt have accounts of the progress that the spirit of strife and envy is making in this land. They have succeeded in organizing a separate body in New England, few in number, but the disorganizing influence will extend. I now hear that some of those persons in Ohio had so much influence as to have a committee separated in their Meeting for Sufferings to prepare an address to England, in which thy writings are to be denounced, and Friends in England protested against for not having taken cognizance of them. Here, also, things seem to be drawing towards a crisis. As it is evident we cannot be all of one mind, I desire to be of the number of those that have compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil nor railing for railing, but contrariwise blessing. And, dear friend, who or what is he that will harm us, if we be followers of that which is good? May our every trial tend to quicken our steps in the way ever pleasing unto the Lord. When trials do actually come, let us hope in and avail ourselves of the gracious promise: "Thou shalt hide them in the secret of thy presence from the pride of man—thou shalt keep them secretly in thy pavilion from the strife of tongues." May we know such a refuge, my beloved friend.

Eleventh mo. 14th, 1845.—The Lord has enabled the Yearly Meetings of Indiana and Baltimore to bear a firm and faithful testimony against that disorganizing spirit that has so long been at work with individuals in New England, where, however, it has obtained but little footing. Now, Carolina has taken the like decisive steps. But they had a very narrow escape. Deep plans had been laid for the carrying of that Yearly Meeting in a body. . . . When Friends from other Yearly Meetings who were present unfolded to them the grounds on which the Separatists stand in New England,—those for the disownment of J. Wilbur,—the patience of Friends towards them, &c., the eyes of Friends were generally opened. Dear aged Nathan Hunt, with great brokenness, expressed his gratitude that the Lord had preserved him and Friends from being taken in the snare so artfully laid for them. The various documents sent to that Yearly Meeting by Friends from New England, New York, Baltimore, &c., had been kept back, together with every kind of correct statement, to counteract the books and papers issued by J. W. and his party. . . . But the Lord has been pleased to break the snare and to defeat the counsels of Ahithophel. . . . The Epistle of the Separatists was returned to them, in like manner as Indiana and Baltimore have done.

First mo. 13th, 1846.—I have in my own heart a testimony which I believe is true, respecting thee, dear brother, by which also my spirit in the love of Jesus is closely united to thee. Is there not cause for rejoicing, though it be out of sufferings, that thou art counted worthy not only to believe and to make confession of thy faith in the Lord Jesus our blessed Redeemer, but also to suffer for His sake? May not this portion of sufferings, for a length of time inflicted upon thee, and the end of which is not yet seen, be one of those opportunities given thee to praise His holy name? Suffering with and for Christ, having His image in this particular, and clothed with a portion of His own Spirit in the enduring of these,—love, meekness, forbearance and charity. The bearing of such fruits greatly adds to the joys. I congratulate thee, my beloved brother, and congratulate thee under the belief that as it is thy dear Lord who enables thee to endure, so He also gives to bear some of those fruits to His praise.

(To be concluded.)

ATONEMENT.

BY CHARLES BUCK.

Atonement is the satisfying Divine Justice by Jesus Christ giving himself a ransom for us, undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us. Rom. v. 11. The Hebrew word signifies *covering*, and intimates that our offences are, by a proper atonement, covered from the avenging justice of God. In order to understand the *manner* wherein Christ becomes an atonement, "we should," says Dr. Watts, "consider the following propositions: 1. The great God having made man, appointed to govern him by a wise and righteous law, wherein glory and honor, life and immortality, are the designed rewards for perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law. Gen. iii.; Rom. ii. 6, 16; Rom. i. 32. 2. All mankind have broken this law. Rom. iii. 23; Rom. v. 12. 3. God, in his infinite wisdom, did not think fit to pardon sinful man, without some compensation for his broken law; for, 1. If the great Ruler of the world had pardoned the sins of men without any satisfaction, then his laws might have seemed not worth the vindicating. 2. Men would have been tempted to persist in the rebellion, and to repeat their old offences. 3. His forms of government among his creatures might have appeared as a matter of small importance. 4. God had a mind to make a very illustrious display both of his justice and of his grace among mankind; on

these accounts he would not pardon sin without a satisfaction. 5. Man, sinful man, is not able to make any satisfaction to God for his own sins, neither by his labors, nor by his sufferings. Eph. ii. 1, 8, 9. 6. Though man be incapable to satisfy for his own violation of the law, yet God would not suffer all mankind to perish. 7. Because God intended to make a full display of the terrors of his justice, and his divine resentment for the violation of his law, therefore he appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement. Gal. iii. 10, 13. 8. The Son of God being immortal, could not sustain all these penalties of the law which man had broken, without taking the mortal nature of man upon him, without assuming flesh and blood. Heb. ii. 13, 14. 9. The Divine Being having received such ample satisfaction for sin by the sufferings of his own Son, can honorably forgive his creature man, who was the transgressor. Rom. iii. 25, 26. *Now that this doctrine is true, will appear, if we consider,* 1. That an atonement for sin, or an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of. Mic. vi. 6, 7. 2. The very first discoveries of grace which were made to man after his fall implied in them something of an atonement for sin, and pointed to the propitiation Christ has now made. Gen. iii. 15. 3. The train of ceremonies which were appointed by God in the Jewish church are plain significations of such an atonement. 2 Cor. iii.; Col. ii. 7, 8, 9; Heb. x. 4. Some of the prophecies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of men. Dan. ix. 24–26; Is. liii. 5. Our Saviour himself taught us the doctrine of the atonement for sin by his death. Matt. xx. 28; John vi. 51; Luke xxii. 19. 6. The terrors of soul, the consternation and inward agonies which our blessed Lord sustained a little before his death, were a sufficient proof that he endured punishments in his soul which were due to sin. Mark xiv. 33; Heb. v. 7. 7. This doctrine is declared, and confirmed, and explained at large, by the apostles in their writings. 1 Cor. xv. 3; Eph. i. 7; 1 John ii. 2, &c. &c. 8. This was the doctrine that was witnessed to the world by the amazing gifts of the Holy Ghost, which attended the Gospel. [See the Acts of the Apostles.] *The inferences and uses to be derived from this doctrine are these:* 1. How vain are all the labors and pretences of mankind to seek or hope for any better religion than that which is contained in the Gospel of Christ. It is here alone that we can find the solid and rational principle of reconciliation to an offended God. Heb. iv. 14. 2. How strange and unreasonable is the doctrine of the Popish Church, who, while they profess to believe the religion of Christ, yet introduce many other methods of atonement for sin, besides the sufferings of the Son of God. [See above.] 3. Here is a solid foundation, on which the greatest of sinners may hope for acceptance with God. 1 Tim. i. 15. 4. This doctrine should be used as a powerful motive to excite repentance, Acts v. 31. 5. We should use this atonement of Christ as our constant way of access to God in all our prayers. Heb. x. 19, 22. 6. Also as a divine guard against sin. Rom. vi. 1, 2; 1 Pet. i. 15, 19. 7. As an argument of prevailing force to be used in prayer. Rom. viii. 32. 8. As a spring of love to God, and to his Son Jesus Christ. 1 John iv. 10, 9. As a strong persuasive to that love and pity which we would show on all occasions to our fellow creatures. 1 John iv. 11. 10. It should excite patience and holy joy under afflictions and earthly sorrows. Rom. v. 1–3. 11. We should consider it as an invitation to the Lord's supper, where Christ is set forth to us in the memorials of his propitiation. 12. As a most effectual defence against the terrors of dying, and as our joyful hope of a blessed resurrection. 1 Cor. xv. 50. 13. Lastly, as a divine allurement to the upper world."

MARY TANNER.

[The *Annual Monitor* for 1870 gives the following instructive account of Mary, widow of Arthur Tanner, of Sidcot, a Minister who died First mo. 15th, 1869, aged 77 years.]

This beloved Friend was so extensively known in our Society, and her Christian character so much valued by those who knew her as a Minister of the Gospel, and especially by those who had the privilege of being acquainted with her in private life, that we think some sketch of her life and character will interest the readers of the *Annual Monitor.* The materials for such a sketch are supplied chiefly by her own memoranda, commenced (as we shall afterwards see) soon after the completion of her 24th year, and continued to near the end of her life.

Mary Tanner was the only daughter of Edward and Mary Gregory of Yatton, Somersetshire. Her mother died soon after her birth. Of the kind and watchful care extended to her in early life she thus wrote, on her thirty-ninth birth-day, a few days after the death of her beloved and honored father: "I have been tenderly affected, in reflecting that this is the first of my birth-days which has not been commemorated by a beloved father, by whom I believe the return of it was always remembered with affectionate interest,—the more so, probably, from the circumstance of my having been deprived of a mother's care before I was twelve hours old.

Oh, I sometimes think that his secret prayers, which I doubt not have ascended on my behalf, combined with the religious care of a second mother, have been as a hedge about me, frail and erring as I still am; and the fervent desire of my soul is, that I may experience an increasing degree of that silent inward retirement which so characterized my beloved father, and of that deep exercise in which I believe he was often engaged, and wherein I cannot doubt that he sought and found a renewal of his spiritual strength."

An occurrence in her early childhood, referred to in the following memorandum, displays the germ of what proved afterwards a very conspicuous feature in her character,—a tender regard and sympathy for the suffering poor,—especially for such as she deemed among the "poor of this world," but "rich in faith." "I value a prayer offered for me, or a blessing pronounced upon me by the poor of this world, far more than the favors of the rich, if they flow not from the fountain of Christian love. I well remember standing by the bedside of a poor woman a short time before she died, when I was quite a little child, and being deeply impressed in taking leave of her, by the words she feelingly uttered, 'The Lord bless thee, precious child!' They sunk deep into my heart, as I bade her a last farewell with many tears; and the savor of them has at times revived for my comfort from that day to this. She was not a Friend: her husband was a day laborer, and I had not been much with her; but her words were permitted to touch my spirit, and to raise in me a desire to be as peaceful as she was, when I should be laid upon the bed of death: and her parting blessing was more valuable to me than a legacy of earthly treasure would have proved. I have often mentioned this circumstance, with a desire to encourage the poor and lowly Christian of this world, to watch for opportunities of sowing a little seed."

She spent some years at school, both at Milverton and Cirencester, during which time she formed many valuable friendships which continued to cheer in after life, though almost all these early associates had long preceded her to the Celestial City.

In the Sixth month, 1814, she was married to Arthur Thomas Tanner, of Sidcot, and entered the home to which she lovingly refers near the close of her life, as the dear old roof which had sheltered her for more than half a century, and from which the daily and nightly tribute ascended to her Father in Heaven, for all His goodness and mercy.

The first entry in her memoranda is dated Sixth month 9th, 1816. "I have often believed of late, that it might tend to my future encouragement and reproof, if I were occasionally to commit to paper a few remarks in reference to passing events and experience, which may be the varied portion of the day, and wherein the Hand of Divine Providence may be traced with beneficial effect. And I trust if these lines ever meet any eye but my own, they may be viewed as intended for this purpose; and not to bring self improperly into notice, when the spirit that dictates them shall be centred in everlasting fixedness, and the hand that traces them may be mouldering in the dust."

Tenth month 16*th*, 1816. "I hope to be more particular than I have been, in seeking daily opportunities of religious retirement, wherein, by waiting on the Lord, a renewal of strength may be received according to the promise. And though we may not always be sensible of this at the time, there is no cause for discouragement, no excuse for growing slack in this reasonable duty, for in due season we shall reap if we faint not."

The following passage, written when in her twenty-seventh year, beautifully exhibits the feelings of the Christian mother, in view of her responsibilities towards her infant charge: "No language can express what at times I feel, on account of those who are dear to me as my own soul, when reflecting that a state of existence here is preparatory to one without change, and without end. Oh that my beloved children could be fully aware, when riper years may prepare them to comprehend it, how earnestly their affectionate mother has pleaded for their preservation through the slippery paths of life, and their eternal redemption through Christ Jesus our Saviour! Many are the maternal tears that were shed over them in infancy, when supplication has been made on their behalf; many the fervent prayers that have been offered by their bedside, in visits to their chamber when refreshing sleep had closed their eyes for the night—while all that could feel within was bowed in reverent desire, that these precious gifts may be kept from the evil which abounds in the world, that they may live to the praise and glory of Him who created them, and that when time to us here shall be no longer, we may all, through infinite mercy, be gathered to the fold of eternal rest and safety."

Second of 1*st month*, 1827. "In our week-day meeting this morning I was made so sensible of the love of my Heavenly Father, that my heart was exceedingly tendered, and abounded with desire for the extension of the Arm of Divine mercy, for the salvation of the whole human race. Oh! there are seasons when I feel as though I could, if called upon, invite those around me to come, taste and see how good the Lord is. But I desire to be preserved from taking a step unbidden in so important a service; and to be prepared

in sincerity to adopt the language, 'Speak, Lord, for thy servant heareth,' and when I hear, may I be favored with ability to obey."

Third month, 17*th*, 1830. "Attended the week-day meeting at Claverham. The inquiry 'Art thou in health, my brother?' originally made on a very different occasion, but applicable as it might be to the spiritual condition, impressed me as being due to my friends; and the expression of it was made comparatively easy to me, and was followed by a portion of that peace with which the stranger cannot interfere."

Eighth month, 1834. After speaking of an illness when from home, she writes: "It was indeed a night wherein the blessing was wrestled for by prayer; and wherein I saw, in a clearer light than I had ever done before, the insufficiency of a moral and guarded life, and works of righteousness, wherein to stand for acceptance in the presence of the righteous Judge of Heaven and Earth; and although some acts of dedication were a comfort in the retrospect, inasmuch as the omission of them might now have proved a heavy burden to me, yet I found nothing to glory of in them."

A considerable portion of the memoranda of our beloved friend, after the date of her acknowledgment as a Minister in the year 1831, relate to various religious engagements, undertaken with the concurrence of her Friends, and extending, at intervals, over a long course of years. These labors were of a singularly varied character, and often, it is believed, greatly blest to the objects of her Christian solicitude; but even a brief description of them would extend this memoir to an inconvenient length. She often entered upon them under a humbling sense of unfitness and unworthiness, but at the conclusion of them, she was again and again enabled to bear testimony, with adoring gratitude, to the all-sufficient help graciously afforded her in every time of need.

Under date, Eighth month, 1840, we find the memorandum:—"The nearer we approach to any object, the more distinctly can we distinguish it. I think I have never been permitted so clearly, as has latterly been the case at times, to realize the sense of the exceeding purity and holiness and joy of the Celestial World; so that I thankfully trust I shall be permitted, as I get nearer to my eternal destination, to discover more of that glory, which my spiritual vision, for want of more faith, has so imperfectly penetrated hitherto. My love has often been cold, and my desires very feeble, with regard to all that will not perish with the using; while my affections still twine very closely around a few dear earthly objects. Oh, for more grace, to have all brought into subjection to a Saviour's love, and to the will of my Heavenly Father." And a few weeks later, she adds, "Oh, the nearness of access to the Fountain of all Good, by the one living way, Christ Jesus, which I have at times been made sensible is beyond all expression, and far, very far, beyond all other enjoyment! How unworthy, yet how blest, do I now feel!"

Twelfth month, 1841. "I sometimes think that we do not at all know the strength of our anchor till it is *proved;* and when I look back to many a storm by which I have been assailed, and consider how I have been mercifully favored to find an unfailing support and stay, from the Anchor of Hope in our Lord and Saviour Jesus Christ, so that when both mind and body have been all but a wreck, deliverance has been known through Him,—I am comforted in the renewed belief, that my faith has not been a false or delusive phantom, but that which will stand, if I cleave to (the object of) it through every change to the end of my race."

Her solicitude on behalf of Sidcot School continued unabated through a long course of years. She cherished a deep interest in the spiritual welfare of the children, and great was her desire to animate and encourage those who had the care of them. Here, as elsewhere, a rather unusual power of sympathy in the joys and sorrows of others, opened for her many channels of usefulness, and she extended much loving counsel to those who were about to leave school, and enter on the active duties of life. Under date, Eighth month, 1849, she writes:—"Deeply interesting and often exercising to me is the sight of the dear children at school here, in our meetings for worship; and I often think, that if their youthful spirits were more submissive to the tendering influences of the Saviour's love breathing upon their souls, that a column of sweet incense would go up with acceptance, to the throne of Him who will be worshipped in spirit and in truth; and what a help they would be (as I believe some of them are) to those amongst us of mature age, who are endeavoring to make a profitable use of the time, thus set apart for communion of spirit with our Father in Heaven! But it is not with the young alone, that the wandering mind is seen by the Omniscient Eye. The enemy is equally busy with travellers in a more advanced stage of the journey of life, striving to scatter and divide their attention; and when thoughts of worldly pleasure and gratification have been crushed by disappointments and sorrow, he substitutes those of care and anxiety, which, like briars and thorns, choke the springing up of good desires, and keep the soul from fixing its trust on Him, by whom alone we can come to the Father, and learn what is His will concerning us."

The following passage (dated Twelfth mo., 1849,) strikingly shows the godly jealousy with which she habitually kept watch over her own heart:—"Preserve me, I entreat Thee, oh, Thou Great Preserver of all, from the fearfully appalling and besetting danger of being content with an outward appearance, comparable to the whited sepulchre, while there may be yet remaining any corruption within, like the decaying bones of dead men! Thou knowest the unspeakable dread I have of such a condition, and the gratitude of heart which I feel, for Thy condescending mercy in giving me, with this dread, some ability to pour out my soul before Thee, in earnest pleading for myself and others, and especially for those who twine around my heart as the ivy to the old oak; begging that, in the aboundings of Thy mercy which endureth forever, Thou wilt be graciously pleased to grant us the blessed privilege of knowing that every secret sin is blotted out by the Saviour's blood."

(To be concluded.)

THE CHRISTIAN MINISTRY OF WOMEN.

(*From John Allen's "State Churches."*)

(Concluded from page 508.)

Hauger, a Norwegian reformer of very spiritual views, towards the close of the last century, maintained that all who felt an inward call, including women, were entitled to preach. The Duhobortzi, a numerous body of Christians in Russia, act on the same opinion, and allow the ministry of females, asking, as a reason for it, whether women have not enlightened understandings as well as men.

George Benson, Bishop Pearse, John Locke and Adam Clarke, in their notes on the first epistle to the Corinthians, all maintain that the call of women to public prayer and to the ministry of the word is clearly deducible from the Apostle Paul's remarks, in the eleventh and fourteenth chapters. In the ancient Jewish synagogues, the hearers were allowed to ask questions for information; but the adoption of this practice by females in the Christian church was forbidden by the apostle, as tending to confusion.

The Deaconesses of the ancient church were recognized as a distinct spiritual class; and whether their example have any bearing or not on the present subject, they may with propriety be referred to here. They were sometimes called "widows," being usually chosen from such; at other times they were known as "female elders or presbyters." None were admitted as deaconesses, in some churches, under forty years of age; in others, fifty or sixty was the age prescribed. Phebe, mentioned in the Epistle to the Romans, (chap. xvi.) as "a servant or deacon of the church (in the old translation, 'a minister of the congregation') at Cenchrea." is considered by some to have been of this number; and they appear to have existed as a class from the Apostolic age. They were looked upon as the female part of the clergy, and were appointed or ordained in the same manner as men, by the imposition of hands. The prayer used on the occasion, and quoted in that ancient work, the feigned Apostolic Constitutions, concludes thus—"Look down also upon this thy handmaid, and bestow on her the Holy Ghost, that she may worthily perform the work committed to her, to thy honor and to the glory of Christ." They were not permitted to officiate as priests, except among some of the Montanists. Indeed great jealousy evidently prevailed, lest they should trench on the privileges and duties of the male officers of the church. An ancient writer terms their service "the private ministry of the word." It was chiefly confined to their own sex, whom they assisted in the rite of water baptism, in administering unction, and in previously catechising and instructing female converts. They also visited women who were sick or distressed, ministered to the wants of the prisoners and martyrs, attended the women's gate of the places of worship, and generally presided over their own sex: when exaggerated notions of the dignity of the clerical order began to prevail, offence was taken against the practice of ordaining deaconesses. They subsisted, however, in the Greek church till the latter end of the twelfth century, but in the Latin churches were generally discontinued at earlier periods.

Numerous instances of eminent Christian women, in different ages and countries, might be adduced both from inspired and uninspired history, in proof of the value of their services in the cause of Christ. Many females of various denominations, some with the pen, and others with hallowed lips, have pleaded "for the faith once delivered to the saints," and the successful result of their devotedness has shown that their labors have not been in vain in the Lord. Not less than fifty-five faithful and devoted women are recorded to have been burned in the reign of Queen Mary, being about one-fifth of the whole number who preferred Christian principle to life itself. The pious wives of missionaries have often rendered valuable services to the infant churches in heathen lands, and contributed largely to build them up in the faith of the gospel.

Religious females might, it is believed, with great advantage be encouraged to take a more active part in the dissemination of gospel truths, both at home and abroad, as the Lord may influence their hearts, and qualify them for the work. How much more consistent with Christian duty are engagements of this

kind, and duties of active benevolence, than seclusion in professedly religious houses, there to languish and pine away in unnatural celibacy and listlessness, or than the waste of their time and energies in frivolous dissipation! For every talent which the great Head of the church has bestowed on each, whether male or female, as well as for every impediment thrown in the way of its right occupation, he will surely require an account hereafter!

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 9, 1870.

Church Unity Fundamental.—One of the most beautiful characteristics of Friends' meetings for the transaction of the business of the Church is their practical acknowledgment that it is the Lord's work, that it is to be performed as in His sight, with decency, forbearance and love and under His presidency,—and hence they entirely ignore the principle of democratic majorities. A decision is to be arrived at in the unity. This may be reached either by actual unanimity of sentiment, or by condescension on the part of those whose judgment differs from the prevalent sense or "mind of the meeting." Where the point is not vital, submission is generally expressed. But a majority often yields, and with a good grace, to even a small minority, it being held that it is better to forego action than to burthen or oppress the consciences of sincere Friends. Cases have been known where changes desired by nearly a whole meeting, including those in the foremost ranks, have been postponed for many years, because a few Friends were uneasy to adopt them. A record by a Clerk, based upon a majority real or supposed, against conscientious objections of honestly concerned members, would be rightly regarded as a *forced record*, destitute of the essentials to authority. A record made in the midst of a lively, unchecked current of protest, would be arbitrary and partizan, and surely would be in defiance of that principle of Church unity so firmly established and so dear.

It is painful to intimate that these remarks can apply to any but a hypothetical case. It has, however, become necessary to write a few words, with plainness yet in love, in reference to the action or non-action of Philadelphia Yearly Meeting in the Ohio case.

A separation took place in Ohio in 1854. In the judgment of a large body of Friends in Philadelphia Yearly Meeting, and according to the intelligent decision of ten out of the eleven Yearly Meetings, (not counting Ohio,) those who adopted J. Binns as their Clerk constituted the legitimate Yearly Meeting of Ohio; and those were the seceders who left the house with Benjamin Hoyle, who, without being nominated, had recorded himself as Clerk. In the year 1855, when the subject of correspondence was taken up in Philadelphia, the Clerk deviated from the customary order of precedence by commencing to read the Epistle from Ohio signed by B. Hoyle. The reading was promptly interrupted by a minister whose sympathies were with the party represented by that document, but who was unwilling to precipitate the consequences which he foresaw. A long continued discussion followed. It was soon perfectly apparent that the paper could not possibly be read in the unity, and, in firm, yet Christian and temperate opposition to it were heard the voices of many dedicated and beloved Friends, not a few of whom have since passed onward to their rest. It was finally and unconstitutionally read, in the midst of unretracted objections based upon conscientious conviction that the body which issued it was not a legitimate branch of the Society of Friends.

It is proper to make prominent reference to one important fact in this discussion. Those who could not, then or since, sanction the forced action, made no attempt to oppress the consciences of those from whom they differed. They did not demand the reading of the epistle which they felt certain was the true one. They knew that this could not be done in the unity—they knew that many sincere Friends believed that epistle to be genuine which they regarded as spurious. Hence they only claimed non-action in the matter, and that they should neither be driven to disruption, nor identified with a course of action which would violate their consciences and the peace of the Society at large. They possessed their souls in patience, and took time to deliberate how they should be preserved from a breach of organization, and yet maintain their character as true men. They felt that there was

a point beyond which they could not be carried; and the decision which was made to appear on the records they never regarded as true, valid or binding. They never yielded, or seemed or intended to yield, recognition to the Hoyle organization, and they disputed and still dispute the record. The discussion and the protest spread over several years, the aggrieved Friends being slow and loth to adopt for relief the extreme measure to which the course of events seemed to be pointing. Meanwhile their feet were planted upon the platform of perpetual protest against the assumption that the Yearly Meeting had really acted, or that the question had been decided. And exactly there they stand to this day. They love their brethren; they unite with them in upholding the faith and the discipline of the Society; they recognize their gifts, and though often treated with ungenerous distrust, they extend to them the right hand of fellowship when they see them walking worthy of the vocation wherewith all are called. Yet they cannot agree with them in this issue.

At length a sort of compromise was started, the wisdom of which it may not now be profitable to discuss. In 1857, a committee having been appointed to essay Epistles to the several Yearly Meetings and to the Ohio organization above mentioned, it was found that the point had been reached beyond which Philadelphia Yearly Meeting could no longer remain a unit, and for the sake of peace a conclusion was submitted to, that correspondence by epistle with all the Yearly Meetings should be suspended, and the minute appointing the Epistle Committee rescinded. It were disingenuous to deny that by this compromise measure, in which much was yielded, the Ohio question was thrown open and left undecided. With no other understanding could Friends have kept together. Practically, the expunging of this minute annulled the records which committed the Yearly Meeting respecting Ohio.

This was painful, but it *could be borne.* Epistles might remain unwritten and unread without involving that violation of consciences which would be included in direct rejection of a Yearly Meeting believed to be legitimate, and recognition of one believed to be spurious.

Here the matter stands. The conscientious difference of judgment still exists. On the part of those Friends for whom the *Review* may presume to speak, there has not been, and there is not, a disposition to coerce their brethren into an unconscientious course. Among those who judge differently there are, we feel assured, many who are tender of the consciences of others, and who would not endanger the peace of Israel by ultra or desperate counsels.

By no means for the purpose of reviving old strife,

"This record from the past we summon;"

but it is remarkable that in 1855, after the Ohio paper had been read in the morning, in the midst of objections from voices so numerous as to leave the preponderance of numbers almost equivocal, in the afternoon of the same day an epistle of very similar claim was rejected, although its acceptance was advocated by a large preponderance of those who spoke, the Friends who had been aggrieved in the morning being mostly silent. It is true that a sufficient number objected to prevent its being *read in the unity*; but this constitutional objection to overt action existed with vastly greater force in the morning.

It is not designed now to argue the Ohio question as at first presented, but it is proper to give a view, in some degree independent of the original issue. The persons who in 1854 associated with B. H. have subsequently subdivided into several sects. The Yearly Meeting which the *Review* has always recognized, has grown in the Truth and in love and peace, and has been fully adopted by *every Yearly Meeting of the Society of Friends in the world* that has taken constitutional action in the matter; and two of these have given the fullest possible evidence of sincere recognition, in that each has deliberately assigned over to Ohio Yearly Meeting a large Quarterly Meeting, including many beloved members whose membership they would by no means consent to jeopardize by merging them in a spurious or even doubtful organization. The Society at large is capable of deciding which of two claimants belongs to the family of Yearly Meetings,—and if *a portion* of one Y. M. should say of what we call *Ohio Yearly Meet-*

ing: "This is not of the Body"—"*Is it therefore not of the Body?*"

We reverently thank the Father of unmerited mercies that He has been pleased thus far to prevent a disruption that must have scattered the flock. We pray for the stable peace of Jerusalem—and we crave that in the approaching annual assembly, the peace of God may rule in every heart, indoctrinating all with that pureness of love which is a synopsis of the commandments.

"Beloved, if God so loved us we ought also to love one another. No one hath seen God at any time. If we love one another God dwelleth in us, and His love is perfected in us." "God is love: and he that dwelleth in love dwelleth in God, and God in him." These are not words of course. They are the language of the disciple whom Jesus especially loved—who outlived all the other apostles,—who had a vivid memory of the past, before whose prophetic vision the future was spread out like a panorama, and who spoke them as the very essence of his theology near the end of his race.

The Westminster Article on "The Quakers" was brought to a close in last number. When we say that it contains "noble thoughts felicitously expressed," we do not expect the candid reader to construe an indorsement of those parts which are objectionable. To correct all its errors would require a running commentary of notes; but we could trust to the intelligence of our readers, and felt assured that there was much that would gratify and instruct them. We have already alluded to an unitarian tinge, from which, however, the writer pretty clearly acquits the Society; and we were gratified with his reproduction of George Fox's letter to the Governor of Barbadoes. (See No. 29, page 453.) If any Friend is unfamiliar with this remarkable document, so evangelical — so fraught with Christian soundness, let him recur to it, as the deliberate and elaborate setting forth of the writer's faith in the Lord Jesus Christ, and in the efficacy of His blood shed as our Substitute, by which alone we can possibly experience atonement, redemption, pardon and salvation. George Fox knew what he was writing, and we may well believe that a man who would rather incur imprisonment or death than equivocate or yield a jot or tittle of any principle, would be candid and explicit when writing so solemn a declaration of his faith in behalf of himself and his fellow professors.

"We do own and believe in Jesus Christ, His beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through His blood, even the forgivenesss of sins." . . . . . .

"And we do own and believe that He was a Sacrifice for sin who knew no sin, neither was guile found in His mouth; and that He was crucified *for us in the flesh*, without the gates of Jerusalem." . .

"We believe that there is no other foundation to be laid but that which is laid, even Christ Jesus; who we believe tasted death for every man, and shed His blood for all men, and is the propitiation for our sins; and not for ours only, but for the sins of the whole world; according as John the Baptist testified of Him when He said, 'Behold the Lamb of God which taketh away the sins of the world.'" . . . . . .

"And He is our Mediator that makes peace between God offended and us offending." . .

And lest any should so misconstrue his meaning as to think he spoke respecting merely the spiritual manifestation, or "Christ within," George Fox proceeds to declare that "*this Lord Jesus Christ*" of whom he wrote is the "heavenly man" against whom the High Priest raged, against whom the Priests and Elders took counsel, "whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason,"—adding:

"This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation."

Citizenship not Dependent upon Physical Peculiarities. — On another page will be found President Grant's message to Congress, relative to a political event of startling magnitude, yet so simply essential to a pure Republicanism and to a consistent Democracy, that the wonder must grow through the ages how it could have been delayed so long. It is needless to feel apprehensive of the effect of doing right (though tardily). Right is expedient—justice is good policy—a recognition of the brotherhood of man is essential to an acknowledgment of the fatherhood of God.

First-day School Report.—In answer to inquiries from correspondents, information is given that the Report of the First-day School Conference held in Philadelphia, has been re-

printed, and is for sale at this office, price 20 cents; (the actual cost, not including postage.)

DUBLIN YEARLY MEETING will commence on Fourth-day, the 27th inst.

LONDON YEARLY MEETING will open on Fourth-day, Fifth month 18th.

THE STARLESS CROWN, AND OTHER POETICAL SELECTIONS. Pp. 264. Philadelphia: J. B. Lippincott & Co.—This compilation is one of those labors of love which are calculated to turn to profitable account many a leisure hour,—which store the memory with holy thoughts harmoniously expressed, and ready to be brought to mind in seasons of grief and loneliness, and which impart consolation beside the bed of illness. It contains numerous choice poems that have long been favorites, and others with which our columns may be occasionally enriched. It deserves a place on the centre table or in the boudoir.

CHRISTUS CONSOLATOR. HYMNS FOR THE SUFFERING AND SORROWING. Compiled by A. C. Thompson, D.D. American Tract Society. Pp. 360.—Of this book the above paragraph might be repeated. The selections which are fraught with piety and of decided literary merit, are classified in fifteen parts. We find some of the best Anglo-Saxon poems and a considerable number of translations, including some of the best German hymns.

HAVERFORD SCHOOL ASSOC.—A stated meeting is to be held on Second-day, Fourth month 11th, at 3 o'clock P.M., at the Committee Room of Arch St. Meeting-house.

RECEIPTS BY EDITOR FOR HUNGRY FREED-PEOPLE.—S. Chester Mo. Meeting, $13.15. Cornwall Landing, $1. Lynn, Mass., $57. Fabius, N.Y., $2, per M.C.C.

MARRIED.

At Honey Creek Meeting, near New Providence, Hardin Co., Iowa, on the 17th of Third mo., 1870, ZACHARIAH, son of Abel H. and Martha R. Morris, to MARY, daughter of Caleb and Matilda Baldwin; all members of Honey Creek Monthly Meeting.

At Friends' Meeting, Carthage, Ind., on the 6th of First mo., 1870, LEVI BINFORD, of Walnut Ridge, son of Micajah C. and Susannah Binford, to ABIGAIL S., daughter of David and Zelinda B. Marshall, of the former place.

DIED.

GRIFFITH.—At his residence on Applepie Ridge, Frederick Co., Va., on the 18th ult., John Griffith, in the 92d year of his age; a beloved and honored member, and for many years an Elder of Hopewell Mo. Meeting. [*See a notice of his life on first page.*]

GODDARD.—At E. Vassalboro', Me., on the 2d of Ninth month, 1869, Helen E., and on the 30th of First month, 1870, Harriet A., (twin sisters in their 23d year,) daughters of Zaccheus and Miriam Goddard, (the latter deceased;) members of Vassalboro' Monthly Meeting. Their friends have the assurance that He who said "I go to prepare a place for you," had prepared them for a heavenly home—that they are now joined to that company who have received the crown through much tribulation.

VARNEY.—In Madbury, N. H., on the 13th of Third month, 1870, Lydia, widow of our late Friend Noah Varney, in her 71st year; an esteemed member and elder of Dover Monthly Meeting. And in thus recording her death, her friends are comforted in the remembrance of the precious language spoken by our blessed Saviour in His sermon on the Mount as being applicable to her, both in her life and in her death,—"Blessed are the pure in heart, for they shall see God."

FAULKNER.—At his residence in Plainfield, Ind., on the 19th of Second month, 1870, Jesse Faulkner, in his 85th year; a member of Plainfield Monthly Meeting. In his early life he felt himself called to the work of the Christian ministry, and being endowed with strong natural abilities, it is believed that by unreserved dedication and obedience to the Divine Guide, he would have been made a helper to many, and have been preserved from much of the affliction that marked his long and eventful career. The hand of the Lord was heavy upon him, yet, through adorable mercy, in the agony which continued to the last hour of his mortal life, he was enabled devoutly to say: "Though He slay me, yet will I trust in Him;" and consoling evidence of peace attended his dying bed.

CANADAY.—On the 3d of Third month, 1870, in the 37th year of her age, Martha S., wife of Oliver H. Canaday, and daughter of Isaac and Eliza Stanley; an exemplary and beloved member and elder of Pipe Creek Monthly Meeting, Indiana. During her illness, (which was of a very painful character, and continued for more than two months,) many very impressive and instructive words fell from her lips. She was often engaged in vocal prayer f r herself, family and friends; sometimes saying that she "felt as though she could spend the whole night in prayer and praise," and that "she never spent happier days in her life." Death had no sting for her. She spoke of its approach with calmness and sweetness; giving directions concerning her funeral, and taking an affectionate leave of her family and friends, and passed serenely away in triumph of the Christian's faith.

WATKINS.—Near Pickrelltown, Ohio, on the 8th of Third month, 1870, Thomas C., son of Robert J. and Lydia Watkins, in his 33d year; a member of Goshen Monthly Meeting. During two weeks of illness, he endured extreme suffering with that Christian fortitude and patience which the Lord's children, through Divine mercy, are permitted to realize. His life whilst in health was exemplary, being a gentle leader of the young in various schools, and very prompt and regular in attendance of public worship—ever standing firmly for the right, yet maintaining fervent charity towards all. Through his sickness, his expressions were replete with faith in his Saviour, giving a living evidence of a hope entering into that which is within the veil. Although life looked pleasant before him, (having been married but four months,) yet he said, "If it is the Lord's will, I am willing and ready to depart;" and near the close, during bodily agony, his earnest desire was granted in patient endurance whilst awaiting the coming of the pale messenger.

The First Annual Meeting of the "INDIAN AID ASSOCIATION OF FRIENDS OF PHILADELPHIA YEARLY MEETING" will be held in Arch St., Meeting house, on Fifth-day, 21st inst., at 7½ P.M.

JOHN B. GARRETT, *Clerk.*

Philada., 4th mo., 1870.—2t.

The Seventh Annual Meeting of "*Friends' Association of Philadelphia and its vicinity for the Relief of Colored Freedmen*" will be held in Arch St. Meeting-house, on Second-day, 18th inst., at 7 P.M.

JOHN B. GARRETT, *Clerk.*

Philada., 4th mo., 1870.—2t.

CORRESPONDENCE.

NEOGA, ILL., 3d mo. 23, 1870.

Dear friend Wm. J. Allinson:—I have been induced to offer the following account of the Lord's dealings with us, hoping it may encourage and stimulate others to effort who may be similarly situated.

Our Monthly Meeting (Fairview) was established Seventh mo., 1868, by consent of Plainfield Quarterly Meeting.

Isolated from the great body of Friends,—being about 150 miles from our Quarterly Meeting, with no acknowledged minister among us, and only now and then receiving a visit from messengers of the Gospel,—we had become too lukewarm and indifferent, and felt that we could do nothing to gather wanderers into the fold. Yet many of "our hearts burned within us," as on many occasions, particularly when ministers were with us, the people came out in goodly numbers, and gave unmistakable evidence that they were desiring to be fed with the bread of life. There is no organized church holding meetings in the neighborhood except our own, and often the query arose, if *we* do not gather these in and care for them, who will? Yet "who was sufficient for these things?" We beheld the fields white unto harvest, and we prayed that laborers might be *sent* among us, failing to realize that the Master of the harvest was able to raise up and qualify those of our own members who should come up to the help of the Lord. Prayers were offered up, and earnest desires expressed by many that the day might not be far distant when the Lord would visit us and pour out His Holy Spirit upon us to the awakening of the lukewarm and to the gathering in of others who had not yet chosen whom they would serve.

Feeling our own weakness—and feeling the need of sympathy with each other, and the necessity of a more united effort—that we should be drawn nearer each other and become more "like-minded," a concern arose amongst us to call together a few of the concerned persons of the neighborhood for the purpose of consulting with each other as to the best means to promote the cause of Christ among us.

Realizing the coldness of our hearts, we felt that to mingle with each other once or twice a week—besides our usual meetings—where all timidity and fearfulness could be laid aside, and feel that the prayers and sympathy of all present were for us, would bring about the desired result of uniting us together in brotherly love, and in time so build us up that we might become "strong in the Lord," and enter this vineyard as earnest workmen, "constrained by the love of Christ" to call others to come and enlist under the banner of King Emmanuel.

On the 13th of Second month the first meeting of this character was called. At the appointed hour quite a number were present, and we were cheered in not only meeting the fathers and mothers, but also the young came with countenances that bespoke a work going on in the heart.

All were thoughtful and serious. The object which had called us together was stated, and a portion of Scripture read, after which a season of silent waiting, during which we felt that the Master was present with us, seemed to open the way for a general expression, and many acknowledged the goodness and mercy of God, while others were led to feel and confess that they were sinners. All were deeply impressed. The calm and thoughtful faces of all were cheering evidences that not mere excitement had led them to acknowledge Christ before men, but from deep convictions which many acknowledged had followed them for months, making them realize the need of a Saviour. Some were led to petition at the throne of Grace in touching appeals in behalf of sinners, and that we might all be remembered in mercy—that our efforts might be owned, and crowned, and carried on to the salvation of many souls.

Thus the way was unexpectedly opened for us, and we felt constrained to improve the opportunity "to gather the sticks, kindle a fire," trusting that we might be enabled to "keep it brightly burning."

For more than a week we held meetings daily. The people came out in large numbers, and although no minister, except now and then a traveling Friend, had been with us to pave the way, and none during the meeting to move the hearts of sinners by stirring appeals, yet the Spirit was poured out upon us convicting of sin and constraining many to cry out, "What must we do to be saved?" The fathers and mothers were with us and were revived, often giving counsel and advice, and blessing the Lord that they had been permitted to see their children come to the cross. Twenty-five or thirty of the youth renounced the world and its sins and turned toward Mount Zion. Several arose and requested the prayers of their

friends, while some, overcome, sought private opportunities to unburthen their hearts and ask for direction and advice. Almost every day fresh evidences arise that minds have been reached that for years, perhaps, have been unused to serious reflection, leading some who had wandered far away into sin and folly to turn toward "the Father's house."

We still hold meetings twice a week—besides our regular meetings—and are blessed by the presence of the Master, and with the assured evidence that the Spirit is carrying on the work in the hearts of the people. Five were received into membership at last Monthly Meeting, and we are confident that more are looking toward us. Many of those who came forward during the meetings *were* members, but had never consecrated themselves to the Lord's service.

We feel that our prayers have been answered, and trust that our hearts have been thankful for the unmerited mercies bestowed upon us, and we ask to be remembered by God's people everywhere, that we "may be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord." A deep responsibility more than ever rests upon us to extend the proper care and encouragement to those who have enlisted in the cause, and may we and His servants everywhere go to Him for wisdom "who giveth liberally and upbraideth not." F. L. HOCKETT.

MESSAGE OF THE PRESIDENT.

ALL MEN FREE AND EQUAL.

The 15th Amendment Ratified.

To the Senate and House of Representatives:

It is unusual to notify the two Houses of Congress by message of the promulgation, by the proclamation of the Secretary of State, of the ratification of a Constitutional amendment. In view, however, of the vast importance of the Fifteenth Amendment to the Constitution, this day declared a part of that revered instrument, I deem a departure from the usual custom justifiable.

The measure which makes at once four millions of people voters who were heretofore declared by the highest tribunal in the land not citizens of the United States, and not eligible to become so, with the assertion that at the time of the Declaration of Independence the opinion was fixed and universal in the civilized portion of the white race, regarded as an axiom in morals as well as in politics, that "black men had no rights which white men were bound to respect," is indeed a measure grander in importance than any other one act of the kind from the foundation of our free Government to the present day. Institutions like ours, in which all power is derived directly from the people, must depend mainly upon their intelligence, patriotism and industry. I call the attention therefore of the newly-enfranchised race to the importance of their striving, in every honorable manner, to make themselves worthy of their new privilege. To the race more favored heretofore by our laws, I would say, Withhold no legal privilege of advancement to the new citizens.

The framers of our Constitution firmly believed a Republican government could not endure without intelligence and education generally diffused among the people. The Father of his Country, in his farewell address, uses this language: "Promote, then, as a matter of primary importance, institutions for the general diffusion of knowledge." In proportion as the structure of the government gives force to public opinion, it is essential that public opinion should be enlightened. In his first annual message to Congress, the same views are forcibly presented, and again urged in his eighth message.

I repeat, the adoption of the Fifteenth Amendment to the Constitution completes the greatest civil change and constitutes the most important event that has occurred since the nation came into life. The change will be beneficial in proportion to the heed given to the urgent recommendations of Washington. If these recommendations were important then, with a population of but a few millions, how much more important now, with a population of forty millions, and increasing in a rapid ratio. I would, therefore, call on Congress to take all the means within their constitutional power to promote and encourage popular education throughout the country, and upon the people everywhere, to see that all who possess and exercise political rights shall have the opportunity to acquire the knowledge which will make their share in the government a blessing and not a danger. By such means only can the benefits contemplated by this amendment to the Constitution be secured.

(Signed) U. S. GRANT.

EXECUTIVE MANSION, March 30, 1870.

[Here followed a copy of the proclamation, including a rehearsal of the 15th Amendment, which it declares to have been ratified by twenty-nine States (naming them) constituting three-fourths of the whole number of States.]

FIFTEENTH AMENDMENT.

Section 1. The rights of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude.

Section 2. The Congress shall have power to enforce this article by appropriate legislation.

YOUTH'S DEPARTMENT.

MY FATHER DOES NOT WISH ME TO PLAY CARDS.

Noble answer, prophetic of a noble career.

Five boys, pupils in the boarding-school, were in the room. Four of them, contrary to the express rules, engaged in a game of cards. The fifth was not standing and looking on to see how the game would go, but engaged in some work of his own. One of the players was called out.

"Come," said the others to their companion; "it is too bad to have the game stop in the middle. Come and take his place."

"I do not know one card from another."

"That makes no difference. We will teach you. Come. Do not let our sport be spoiled."

The boy perceived that this was the decisive moment. Ah! just such are the critical points, sometimes the turning-points of life. His resolution was instantly taken. He made no more excuses, but at once planted himself square upon principle.

"My father does not wish me to play cards, and I shall not act contrary to his wishes."

This ended the matter. It did more. It established his position among his companions. It compelled their respect, and preserved him from temptation for the future.

Such a boy inspires confidence. The incident may seem small in itself, but it gives promise of the future better than thousands of gold. Three sterling qualities are manifested: a conscientious regard to the wishes of parents, superiority to the fear of the ridicule of his companions, and decision. These qualities form a shield and a buckler in regard to all temptation. Happy the boy who possesses them. You would expect that his career would be honorable and successful.

Years have passed. That boy has become a man. Various and trying have been the scenes through which he has been called. Severe have been the temptations to which he has been exposed. But he has come forth as gold. No parent weeps, no friend blushes for him.

As parents we may not only teach our children, but teach in hope. Implant truth in the heart. Incessantly impress correct principles. By-and-by the fruit will appear, and perhaps at that very critical moment on which his life may hinge. Happy that parent whose wise and affectionate counsels keep the steps of his child from sliding.

Are you a son, rich in youth, rich in hope, rich in a good conscience? *Always regard the wishes of your parents.* Say to the tempter, "Away, away! I know that bitter shame, sorrow, remorse, await those who yield to thy deceitful voice. I will stand steadfast, that I may find peace, joy, honor, eternal life."—*Am. Messenger.*

CARRYING BADNESS TO JESUS.

A little boy asked his mother,

"How am I to be saved, mother?"

"By coming to Jesus."

"But I have heard that I must be good, or else God will not save me," rejoined the boy.

"My boy, Jesus died to save the bad, not the good. It is your badness, not your goodness, you must carry to Jesus."

"That is good news," cried the boy. "How cruel it was to tell me God would have nothing to do with me unless I was good."

"Yes, it was. You can't be good until you have carried your badness to Jesus."

Then the little boy carried his badness to Jesus, and was made good through faith in Jesus' blood and obedience to His spirit in the heart.—*Selected.*

MY TRIUMPH.

BY JOHN G. WHITTIER.

The autumn-time has come;
On woods that dream of bloom,
And over purpling vines,
The low sun fainter shines.

The aster-flower is failing,
The hazel's gold is paling;
Yet overhead more near
The eternal stars appear!

And present gratitude
Insures the future's good,
And for the things I see
I trust the things to be;

That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

O living friends who love me!
O dear ones gone above me!
Careless of other fame,
I leave to you my name.

Hide it from idle praises,
Save it from evil phrases;
Why, when dear lips that spake it
Are dumb, should strangers wake it?

Let the thick curtain fall;
I better know than all
How little I have gained,
How vast the unattained.

Not by the page word-painted
Let life be banned or sainted:
Deeper than written scroll
The colors of the soul.

Sweeter than any sung
My songs that found no tongue;
Nobler than any fact
My wish that failed of act.

Others shall sing the song,
Others shall right the wrong,—
Finish what I begin,
And all I fail of win.

What matter, I or they?
Mine or another's day,
So the right word be said
And life the sweeter made?

Hail to the coming singers !
Hail to the brave light-bringers !
Forward I reach and share
All that they sing and dare.

The airs of heaven blow o'er me,
A glory shines before me
Of what mankind shall be,—
Pure, generous, brave and free.

A dream of man and woman
Diviner but still human,
Solving the riddle old,
Shaping the Age of Gold.

The love of God and neighbor ;
An equal-handed labor ;
The richer life, where beauty
Walks hand in hand with duty.

Ring, bells in unreared steeples,
The joy of unborn peoples !
Sound, trumpets far off blown,
Your triumph is my own !

Parcel and part of all,
I keep the festival,
Fore-reach the good to be,
And share the victory.

I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My freehold of thanksgiving.

—*Atlantic Monthly.*

For Friends' Review.

TEACHERS' FAREWELL.

The words of the holiest Teacher
When about from his flock to depart,
Welling up from diviner affection
Than flows from the natural heart,
Were words his disciples committing,
In accents of tenderest prayer,
To the arms of the Infinite Father,—
His shielding, and leading, and care.
Knowing well the temptations and trials
Which every true life must beset,
He longed with compassionate yearning
That they might from the evil be kept.
As to-day we dismiss you, our scholars,
So widely to scatter abroad,
No longer to gather around us,
Our hearts would commend you to God.
If true to your highest convictions,
If true to life's holiest aims,
You will find you have much to relinquish
Which the world of its votaries claims.
The sandal-shod feet of the pilgrim
Must still in the *narrow* way tread ;
He must "take up his cross" who will follow
Where the blessed Cross-Bearer has led.
Not the fulness of earthly enjoyment,
Is the blessing for you we would ask ;
But the girding for heavenly employment,
The Christian's stern warfare and task.
Go forth, to increase with the using
God's talents committed to you ;
And grow strong by fulfilment of duty,
For all He may call you do.
But before you can work for the Saviour,
His work in yourselves must be wrought,
For they who are *sent* to teach others,
Are *called* first themselves to be taught.
As your ears and your hearts have been open,
Our teachings each day to receive,
May you listen to welcome the lessons
The Teacher of teachers will give.
May He, "to whom power belongeth,"
Inspire the resolve and the prayer,
And impart both the grace and the training
Which for His own purpose prepare.
With tearful and yearning emotion,
Which our words and our pen may not tell,
We give you our truest "*Aloha*,"*
Our blessing,—our heartfelt farewell !

Iowa. J. B.

Selected.

WORK IN ITS RIGHT PLACE.

Communion with God must ever hold a higher place than service for God—secret fellowship with God must never be put out of its place by public engagement even in godly things. There are many who are ready enough to perform showy acts of service apparently for God, who doubtless would find little craving after private communion with Him.

Let us then remember that if God does not receive the full homage of the heart, it matters not what we may achieve with our hands in the way of outward service, or with our intellects in the way of learning doctrine, our foundation is unsound, and the whole fabric will speedily tumble upon us, and bury us in its ruins ; and moreover the greater the height, or the more showy the architecture of the superstructure, the greater will be the crash, the more melancholy will be the desolation. I feel that these things are worthy the attention of professing Christians in an age like this, of so much outward show, but so very little inward vital power of divine life in the soul—so much preaching and writing—so little consistent living—so much of head and hands, but so little of heart and affections—so much for the eye of man—but so little for God. Our unceasing cry to God should be for power—for spiritual power. Without this all is thorough vanity. C. H. M.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 4th inst.

Great Britain.—The bill for enforcing the laws in Ireland, having passed the House of Commons, afterward passed the House of Lords with several amendments, of which the House of Commons concurred in all but one, and in this form the bill was finally adopted by both Houses. The Irish land bill was still under discussion in committee in the House of Commons. Motions to continue the Ulster custom for compensating the outgoing tenant, to extend it throughout the kingdom, and to legalize it in Ulster itself, were successively rejected. A bill abolishing the forfeiture of the property of felons was passed to second reading in the Commons. A motion for an inquiry into the number and character of the conventual and monastic institutions in the United Kingdom, and the manner in which taxes are assessed and collected from them, was agreed to by a majority of two. Gladstone has announced that a reduction will be made in the rates of inland postage.

The flow of specie to the Bank of England for the week ending with the 31st ult., was unusually

*The Hawaiian word for love.

heavy, the amount on hand being £552,000 greater than a week previously.

A cargo of horses, cattle and sheep, imported from the Argentine Republic by way of experiment, was recently sold at Falmouth, but brought unsatisfactory prices. The animals were sound, but in poor condition on account of long confinement.

The Atlantic Cable Company, after considering the proposition for the consolidation of the Anglo-American with the French Transatlantic Telegraph Company, has approved it.

Ireland.—Popular discontent is said to be increasing, and a number of outrages have recently been committed. A Dublin correspondent of a London journal lately stated that emigration from Ireland to the United States had increased remarkably within a few days, owing, it was thought, to the prospect of the passage of the bill for enforcing the laws in Ireland.

France.—The amount of specie in the vaults of the Bank of France had increased 2,000,000 francs in the week ending with the 31st ult.

It is announced that the Emperor has requested Prince Pierre Bonaparte to leave the country.

Orders had been issued for the arrest of twenty other persons on a charge of complicity in the alleged conspiracy against the Emperor, including Mazzini, Louis Blanc, and others not now in the country.

The iron operatives at La Creuzot were again on a strike, and some serious disorders had occurred.

Our government has received official information that the French government has arranged with the French Atlantic Telegraph Company, to cancel its exclusive concession for landing cables from the United States on French soil. The United States government or any citizen of our country can, therefore, now land such cables, in reciprocation of the privilege to the French to land cables on the United States.

Spain.—In the Cortes on the 29th ult., one of the Ministry read a draft of a law for raising a levy of 40,000 fresh troops. The introduction of this measure caused some excitement, both in the Cortes and among the public. A motion to postpone the consideration of the new constitution for Porto Rico was defeated in the Cortes on the 3rd by a vote of 103 to 73.

The Count of Jaru, who fled from Spain a year ago, after having killed a person in a duel, has received indulgence from the penalties incurred, and is expected to return. This is supposed to be intended to pave the way for an indulgence in the case of the Duke of Montpensier.

Holland.—Animated debates have occurred in the Chamber on the subject of the Ministerial concessions of special privileges to one of the two rival telegraph cables to America. The Ministers at length were instructed to equalize the terms.

Italy.—Advices from Rome report that at a recent sitting of the Council, Cardinal Schwartzenburg and Bishop Strossmayer endeavored to urge a policy of conciliation, and while speaking in favorable terms of Protestants, and objecting to the anathemas directed against them, as arrogant and profane, they were silenced by the angry uproar of the assembly.

The Armenians, having been formally invited by the Pope to be so, are represented in the Council, and the Patriarch so far yielded to the authority of the Pope as to appoint two Bishops selected by the latter. A considerable portion of the members of that communion, however, while acknowledging the Pope as the spiritual "head of the church," have refused his jurisdiction in matters of discipline, and repudiated the authority of the Patriarch. The movement commenced with a meeting at Constantinople in the Second month, and now amounts to a complete schism, the dissidents having assumed the title of "Oriental Armenian Catholics." The Pope has threatened them with excommunication unless they return to obedience, while the Turkish government has shown them favor, and appears to have endeavored, without success, to bring about a reconciliation.

West Indies.—A proposition for annexation to the United States has, by order of President Baez, been recently submitted to a vote of the people of the Dominican republic, which comprises the eastern part of the island of Hayti, and the latest reports are that an overwhelming majority was given in its favor. A considerable party, however, is opposed to it, and an attempt has been made to overthrow President Baez by force, but has not succeeded.

Domestic.—The Secretary of State, on the 30th ult., issued the proclamation required by law, announcing the ratification by 29 States of the amendment to the Constitution of the United States constituting Article 15, which thus has become valid as a part of that instrument. The President, by message, notified Congress of the promulgation. The first voting by colored men under the provisions of this amendment took place at Perth Amboy, N. J., in an election on the adoption of a new charter, on the day of the proclamation. At Wilmington, Del., a school election was held on the 2nd inst., at which colored men voted for the first time in that State. The registration of colored voters in Maryland was begun on the 1st, at Towsontown, Baltimore Co. One House of the Legislature of that State has already passed a bill complying with the requirements of the amendment.

The statement of the public debt for the 1st inst., showed a total of $2,650,677,910.33, and an amount in the Treasury of $218,116,782.59, leaving an excess of debt of $2,432,562,127.84; a decrease within the past month of $5,766,340.43.

The Supreme Court of the United States, after hearing arguments on the subject, has granted a motion to re open the question of the constitutionality of the legal tender act, by hearing certain cases which involve that question, on the 11th inst. As two new Judges have been added to the bench since the previous decision, from which a portion of those then sitting dissented, it is thought possible that a different opinion may be the result of the new argument.

Congress.—The House having concurred in the Senate's amendment to the Texas bill, and the President having signed it, the members elect in both Houses were admitted to their places with the usual formality. The Senate, reversing the report of the Judiciary Committee on the case of Gen. Ames, adopted a resolution declaring him entitled to a seat as Senator from Mississippi, and he was sworn in. The Georgia bill was further discussed, but not disposed of, up to the 5th inst. The House passed a bill allowing a bridge to be built over the Delaware river at Philadelphia; one fixing the time for the election of Representatives and Delegates in Congress, in all the States and Territories, on the Third-day following the first Second-day in 11th month, 1872, and every second year thereafter; and one in reference to the Bureau of Education, and for discontinuing the Freedmen's Bureau; also a resolution approving the Government policy of aiding the improvement of rivers, harbors, &c., but declaring that in the present financial condition of the country, it would be inexpedient to make further appropriations for such purposes unless absolutely necessary.

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For Friends' Review.

PRAYER.

Christ leaves with *us* the *limit* of receiving,
When thus he saith—"Ask" of Me what ye will,
"Whate'er ye ask" in simple faith—"believing"—
Ye who "abide" in Him, find answer still.

"Ye ask and have not"—is the word to others,—
"Why is it, Lord?"—they cry with sad unrest.
'Twas for *thy* will, or for thy erring brother's,
And so He did not grant thy poor request.

Go, as a little child, unto thy Father,
And ask it for the sake of His dear Son,—
And tell Him, if it be not right, thou rather
Would'st have His will, than e'en thine own, be done.

Knowest thou that will?—that not the *least* should perish;—
Thou surely then canst pray in faith for *all!*
If God has given thee *one* poor soul to cherish,
He will be "gracious" at thy faintest call.

If thou art troubled at thy steps so erring,
And cravest a holy walk at Jesus' side,
For *this* thy loving Father, too, is caring,—
And 'tis God's *will* that thou be sanctified.

Child thus beloved! why should'st thou ever doubt Him?
Why should'st thou ever fear to seek His face?—
Seest thou alone the chariot-cloud about Him,
And hearest not His messages of grace?
Why hide thy dim eyes from His dazzling glory,
When He can give them strength to look in faith?
Read thou where Mark doth tell the blind man's story—
That *second touch* was needed there, he saith.

Lift thou thine eyes, stretch forth thy hands in pleading,
Let thy poor lips be filled with songs of praise,—
And thou wilt find, while Christ each step is leading,—
He will make glad, e'en through life's darkest days.

And if thy Father *every* "hair" can "number,"
Can note the tiny sparrow in its fall,
If Israel's shepherd day nor night doth slumber,
Is aught of earth, to claim His aid, "*too small?*"

Do not life's "little things" the most unfit thee
For service which thy Father here doth give?
Thou *knowest* through these the keenest arrows hit thee,
Which Satan aims, when thou for Christ would'st live.

He fain would blind thee, bid thee not to mind them,
Count them too small, to need thy Master's hand,
And so, across thy path thou still shalt find them,
Unless thou hearest thy dear Lord's command.

Commit thy burden into His good keeping,
Cast *all* thy care, in great things and in small,
There is no time when thou canst find Him sleeping,
In thy poor heart, oh make Him "Lord of *all.*"

Thy Christian stature may seem small when near Him,
And thou may'st come to Him with drooping head,
But oh "look up!"—why should'st thou ever fear Him?—
Press to His feet—thou *shalt* be comforted.

A. B. T.

MORALITY AND RELIGION.

Religion is a studious conformity of our actions to the relations in which we stand to each other in civil society. *Morality* comprehends only a part of religion: but *Religion* comprehends the whole of morality. Morality finds all her motives here below; Religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of men; the first principle in religion is the love of God.—*Theological Dictionary.*

For Friends' Review.

THE FIRST CHAPTER OF ACTS.

I have thought that, by many readers, enough attention has not been given to the significance of some parts of the language of this chapter, in connection with the closing scenes of the life of our Lord Jesus in the body, as narrated in the last chapters of the Gospels. Luke is the only one of the evangelists who expressly *asserts*, at the beginning of his gospel, that "perfect understanding" which he was enabled to possess, of "all that Jesus began both to do and to teach." When, therefore, there arises a question in regard to the *intention* of any of the words of Christ, we may safely consider Luke's testimony to be, if comparison be admitted, the most decisive of all. There can be, perhaps, no occasion thought of, in connection with which it is more desirable to know the exact meaning and design of the words spoken by our Lord, than that of his parting from his chosen disciples at the time of his ascension. And, in reference to some of those words, their exact and full meaning is a matter of difference, especially between those who hold the views of Friends and those of almost or quite all other denominations.

Let us, then, first notice in what manner Luke himself concludes his "gospel" narrative, and how he resumes the account of the events which followed, in the "Acts." In his last chapter (Luke xxiv. 36) we read that, the eleven being gathered together, and some others with them, "Jesus himself stood in the midst of them;" and that he discoursed, and did eat before them. After that, the last verses are these: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and he lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple praising and blessing God. Amen."

Next, let us see what is the manner of Luke's connecting these parting words with the narration of what followed in Acts. He says (Acts i. 4, *et seq.*), that Jesus "being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*" This is here italicized for a reason that will appear presently. Again it is said (verse 8) "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight."

As to "the promise of the Father," here referred to, it seems to be most fully conveyed in the Gospel of John, chaps. xiv., xv., xvi.; especially in John xiv. 16, 17: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." Also, John xv. 26; xvi. 13—15; and xx. 21, 22. In connection with one of these last passages, it is said, "And ye also shall bear witness, because ye have been with me from the beginning."

Now let us turn to the concluding part of the account given by the other evangelists of our Lord's last words before His ascension. John's gospel closes after the narration of the remarkable dialogue between Christ and Simon Peter, in which the latter alone is addressed, and only "that other disciple" besides referred to. His last verse (John xxi. 25) is this: "And there are also many other things which Jesus did, the which if they should be written, I suppose that even the world itself could not contain the books that should be written."

The oldest extant manuscripts of the Gospels (Sinaitic and Vatican) make the Gospel of Mark to end with the 8th verse of its last chapter (chap. xvi).; and Eusebius and Jerome* state that in nearly all the trustworthy copies of their time, that Gospel ended with the 8th verse. Alford mentions* that in the Vatican MS. the writer left a space for the passage at the end of Mark's Gospel, as he did not with either of the others; but, "having left the space, he determined not to fill it up." Since these concluding verses are found in more than 500 later Greek manuscripts, and in the Syriac and Coptic, it is reasonably probable that they were added very early by some other author than Mark. Our reason for dwelling upon these verses just

*See Introduction to Tauchnitz ed. of Tischendorf's New Testament, p. xiii.

† How to study the New Testament; Gospels and Acts, p. 47.

now is, that they repeat, very nearly, (Mark xvi. 15, 16) some of the words at the conclusion of Matthew's Gospel. These words are the ones upon whose precise intention, as before observed, all are not now agreed. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. xxviii. 19, 20). Alford says that, in the 19th verse, above, the word translated "teach" would be more properly rendered "*make disciples of* all nations." George Fox, in one of his epistles, caught the same meaning in a paraphrastic citation of the passage: "Go ye and teach all nations, *discipling* them, &c.;" the latter word being thus put for "baptizing them" of the text. Before considering further this apprehension of the meaning of the words, it may be remembered that, as Alford remarks,* "the ancients say that he originally drew it up in the Hebrew language." That it was especially intended for the Jews, as most fully of all the Gospels proclaiming the *Messiahship* of Christ, seems evident.

The translation of Matthew's original words into another language (unless done by himself, as some have supposed, as a mere conjecture, not improbable,) just removes them *so* much farther from us, little as that may seem to be, that any one might, in an entirely unprejudiced inquiry, wish to find aid in comparing them with another parallel record of equivalent authority. This is found in Luke, as already quoted, at the close of his Gospel, and in the opening chapter of Acts. Critics observe with interest that, in the first verse of the latter, the Greek construction puts an emphasis upon the word *began*, "Jesus *began* both to do and to teach," as referring to Luke's *Gospel* narrative; implying that the account given afterward, called "Acts" of the Apostles, relates to what he, as Head of the Church, through the Holy Spirit *continued* to do and to teach.

But, in reference to the striking passage (Acts i. 4, 5), "wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." As Alford remarks, "This baptism by the Holy Ghost was to be the fulfilment of that which the baptism of John only foreshadowed."

Now, in view of this interpretation, so clear to the dispassionate reading of a learned dean of the established "Church of England," why should any one insist that it must have been the design of our Lord to make the baptism by water, "John's baptism," an essential and permanent rite or ordinance in his Church? This can only be done by *literalizing* the words which occur in the last chapters of the Gospels of Matthew and Mark, already cited or referred to. It would seem as though Luke, who most probably wrote (at least the book of Acts) later than Mark and Matthew, might have anticipated such a misapprehension, and recorded carefully those words of our Lord which would correct it.

Certainly there are no other words of Christ which can be appealed to with similar positiveness on the same subject. Such difficulty as some may meet with in John iii. 5, in the expression "born of water and of the Spirit," may be removed by giving weight to the fact that *both* the terms in this passage are, in a sense, figurative, and with a like intention; as is shown by the very same word being used in the Greek, in the 8th verse, just following, for *wind*, that "bloweth where it listeth" and for *Spirit*. Moreover, literalization of this passage would prove altogether too much; excluding, for instance, by necessity, the thief on the cross, and many others, who could not be baptized with water. Were it the design of the present writing to go fully into the general subject, notice ought of course to be taken of the familiar and important facts, that "Jesus baptized not, but his disciples (John iv. 2)," and that Paul "thanked God that he was not sent to baptize (with water) but to preach the Gospel," (1 Cor. 1. 17.) This last shows that Paul, at least, did not understand that the command of Christ given at the time of His ascension was a "universal and perpetual ordination of a water baptism;" else he, an apostle "not a whit behind the other apostles," would certainly have felt it binding upon him. In his words "one Lord, one faith, one baptism," (Ephes. iv. 5,) he must have meant the baptism, not of John, by water, but of Christ, by the Holy Spirit.

It is, then, a most reasonable view that George Fox's apprehension of the true intention of the word rendered "baptizing" in Matthew's and Mark's closing verses was just,—viz., "discipling,"—making disciples of,—all nations, by the promised and afterwards bestowed power of the Holy Ghost, accompanying their teaching. These two meanings are entirely in harmony with each other; because water-baptism was the usual rite or sign by which proselytes were introduced into the communion of the Jewish faith; and thus it was the familiar and natural sign or symbol (but not at all a necessary means or part of) newly accepted discipleship, then and there. To make it an essential and permanent ordinance, throughout time, and everywhere, in the dispensation of Christ, which

*How to Study, &c., p. 32.

was to be preëminently *spiritual* (the "handwriting of ordinances" having been fulfilled and now superseded thereby), is a clear misconstruction of the New Testament; however numerous the individuals, and important the bodies by whom it has been done. Often has this been shown in the writings and teachings of Fox, Penn, Barclay and their associates and successors. Perhaps it may seem superfluous to attempt to add anything whatever, now, to their sufficient expositions. But it has appeared to me that, as the inquiry will recur again and again to the minds especially of young members of the Society of Friends, an occasional reference to it, even in a very imperfect manner, may not be unsuitable.

H. HARTSHORNE.

THE TWO ASPECTS OF TRUTH.

BY C. J. VAUGHAN.

Theology, gendered of controversy, is cautious and balancing: Revelation, flashing from heaven, is bold and free.

The Bible speaks here, speaks there, as God prompts, as man wants it. It stays not to guard against right-hand mistake or left-hand abuse: it flings forth its broad free saying, and waits not to fence itself against each possible misconstruction. Sometimes, therefore, to the careless ear it seems ambiguous or double-tongued—seems even to contradict itself—seems even to say here what it denies there, or to unsay in this place what it had emphasized in that.

Examples will occur to every one. "He that is not with Me is against Me," Christ says in Matthew. "He that is not against us is for us," Christ says in Luke. The one is the maxim of decision, the other is the maxim of charity.

"Justified by faith," Paul says, "we have peace with God." "Not of works, lest any man should boast." "By *works* a man is justified," James rejoins, "and not by faith only." The one thinks of a *living* faith—living, and therefore (for so life *proves* itself) *working:* the other has in his view that spurious, degenerate thing, which devils call faith, and God (because it lies lazy) calls infidelity.

In some places the two opposite utterances are brought together into one, tied to each other by what might appear a most incongruous "for;" as where Paul bids the Philippians to "work out their own salvation with fear and trembling," and adds this unexpected reason, "for it is God which worketh in you."

The explanation of all this is, that *truth has ever at least two aspects.* To see but one of these at once, is error: to allow for both is a necessary condition of sound doctrine. Yet to *state* both sides in one breath is seldom possible. To stay to reconcile, is to miss the force of both. Let *either* have its rush, its swing, its stroke; the *via media*, theologically safe, is practically feeble: God speaks the free word on this side, and the free word on that;—the result is conviction, is wisdom, is strength.—*Good Words.*

[*To the Editor of Friends' Review:* This extract from Dr. Vaughan may solve the difficulties of some honest inquirers, and it teaches a lesson of charity which it may be worth our while to consider at the present moment. It is, perhaps, wisely ordered, in condescension to our finiteness and infirmity, that in every church there are at least two wings or parties, each upholding one phase of that comprehensive truth, the whole of which can seldom be stated "in one breath." Certainly, we should all endeavor to avoid everything like one-sidedness in doctrine. We should all take pains to appreciate the full force of the truths taught in those texts of Scripture which persons who seem to us extreme and partial are most fond of quoting, and which we find ourselves inclined to pass by; and we should strive to embrace in our creed *the whole* of Christian truth, a rounded globe, and not a hemisphere or perhaps still smaller segment. But let us be careful how we charge with unsoundness those who may be called to uphold a particular truth, a particular doctrine. If we are ourselves as faithful as they, in advocating the truth revealed to us, the church will be edified, and the health, strength, and unity of the whole body promoted.

I cannot close without expressing my satisfaction with the excellent article by J. B., on "The Cross," in the *Review* of Fourth mo. 2d. T. C.]

HOW TO JUDGE BOOKS.

Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may, after all, be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others, and disposed you to relax in that *self-government*, without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish your respect for pure, spiritual religion, and your love for your fellow-men? Has it addressed itself to your pride, your vanity, your selfishness, or any of your evil propensities? Has it defiled the imagination with what is loathsome, or shocked the heart with what is monstrous? Has it disturbed your sense of right

and wrong? If so—or if you have felt that such were the effects it was intended to produce, throw the book into the fire—away with the whole set—whatever name it may bear on the title-page.—*Southey.*

EXTRACTS FROM LETTERS OF STEPHEN GRELLET TO J. J. GURNEY.

(Concluued from page 515)

Fourth mo. 28th, 1846.—My heart tells me that our close feelings of love and fellowship with one another remain firm. This fellowship at the present remains to be more particularly felt in sufferings. These do indeed abound; but the hope in the blessed gospel of our dear Redeemer leads the often tossed and afflicted mind beyond this sea of perplexity, and even enables to rejoice in suffering. This thou knowest experimentally, beloved brother: for, as thy tribulations for Christ's sake have abounded, thy consolations through Him have, and I trust will continue to abound much more.

Our Yearly Meeting in Philadelphia concluded last Sixth-day. It was a time of heavy trial. Very many made it fully manifest that it is not the meek, gentle and peaceable Spirit of Christ that actuates them. Awfully affecting it has been to see such outbreaks in a Society that makes the profession we do, yet in one sitting, when the floods appeared lifted up very high, the Lord lifted up a standard, and some of the counsels of wise Ahithophel were defeated. . . .

I had strength of body given me to attend every sitting. My dear Master guided also my inner man, enabling me to bear under the sore conflict of spirit attending; and praised be His name, I have returned home with my faith in Him a little confirmed. I do not doubt of His all-powerful sufficiency to cause all things, even our trials most severe, to work finally for our great good. Here is, therefore, encouragement for us to be patient, yea, even to be patient in tribulation. . .

Sixth mo. 26th, 1846.—Thy letter written at the close of your Yearly Meeting is truly acceptable. My fervent prayers for my beloved Friends and the Church have been answered. What shall we render unto the Lord for His great benefits and tender mercies. Gratitude and praise, I am persuaded, have ascended very harmoniously from many of your hearts, and my spirit joins yours in the song, ascribing glory, honor and praises unto our blessed Redeemer, who still careth for His Church, though it be composed of a people afflicted and poor, but who bear also that further character—"trusting in the Lord," and who now have further evidence that those that trust in Him are not confounded. This is a testimony, my beloved brother, that thou hast from heartfelt experience to bear; for on how many occasions thou knowest the Lord has been thy help and thy shield. Sharp are the arrows that the adversary has shot at thee, but the Lord's truth, as it continues to be precious unto thee, will be thy shield and buckler. How sweet are the 14th and 15th verses of Ps. xci.: "Because He hath set His love upon me, therefore will I deliver him. I will set him on high because he hath known my name. He shall call upon me and I will answer him." . . . . .

Tenth mo. 25th, 1846.—I have from time to time taken a very deep interest in hearing of *your* devotedness to the cause of the dear Redeemer, whereby a sure evidence is given that love to Him and to your fellow man has a free course in your hearts. Yet I am not insensible to the often tribulation and sadness of thy spirit; because, especially, of what continues to transpire in parts of those Yearly Meetings where it would seem that thou art the most (but not the only) conspicuous mark to shoot their arrows at. But along with this view, I have revived to my mind as also applicable to thee, a very gracious and precious word and promise, spoken in in my soul, the end of the year 1795 or beginning of 1796. I was sitting in meeting in Pine St., Philadelphia, (Southern District,) under great pressure of exercise, fear and distress. My dear parents in France were then shut up in prison by the revolutionary party. Day by day I expected to hear of their untimely death. All our property was taken by the Government. I was a stranger in a strange land, whose language I understood not. The Lord's visitations to my soul, bringing me to the very dust, were upon me, and also the strong conviction that I must bear a testimony what great things my blessed Redeemer was doing for my soul:—when, even then, I had hardly read any part of the Scriptures and could not speak English. But the Lord silenced all my fears by the promise that, if I stood obedient to His divine requirings, He would care and provide for me in every respect, spiritually and outwardly. His word entered my soul in such a manner, that for a length of time not even a shadow of anxiety on any of these accounts attended me.

My beloved parents, by the death of Robespierre, had the prison doors opened to them the very morning that they were to have been put to death. The Lord provided for me temporally and spiritually. To this day His promise continues to be verified, notwithstanding my often deficiency in performing my part of the covenant with the faithfulness I ought; so that His goodness and tender mercy abound indeed towards His poor servant. To thee, my beloved friend, the same has been *and will, I reverently believe, continue to be* extended. Only continue in faith-

fulness and love to follow thy dear Lord, and no saving help and strength will be withheld from thee,—no weapon formed against thee shall prosper—and every tongue that shall rise against thee in judgment thou shalt condemn. This is indeed a very blessed portion of the Lord, bestowed upon a poor unworthy servant.

I need not tell thee what have been the devices of their last Yearly Meeting in Ohio, and what the Meeting for Sufferings in Philadelphia are now premeditating. But, my dear friend, all this, I trust, prompts thee to keep under the Shadow of the Almighty.

MARY TANNER.

(Concluded from page 519.)

Sixth month 8th, 1850. "Thirty-six years have passed swiftly by, since I left the parental roof, and entered upon new duties and responsibilities, which a retrospect shows me have been so imperfectly performed, that confusion of face is truly my humiliating portion. But there is also given me, such a sense of the long-suffering mercy of a gracious God, and of the pardoning love of a compassionate, tender Shepherd, that, notwithstanding all the faltering steps I have made, and the inconsistencies which may have been a blot on my conduct, I have a renewed confiding trust that the Friend of sinners will be friend me, and give me to know of a truth that His blood cleanses from all sin."

The remarks we next quote, display a discriminating perception of the tendencies of the human heart, and of the influences by which our religious feelings may be unconsciously modified. Seventh month, 1850:—"I believe we are very liable to err in our judgment, respecting the actions and motives of our fellow-travellers, and perhaps not less so in reference to ourselves. Partiality throws such a thick veil over self, when we take a look at it, and shows out the failings of others in such a strong light, that we are continually in danger of making mistakes, when we listen to the natural suggestions of our deceitful hearts, about the one or the other. And the incomprehensible action of body and mind on each other, may lead us into a very incorrect estimate of our own condition. Where the complicated machinery of the earthly tenement works on smoothly and uninterruptedly, the buoyancy of the animal spirits arising from it may be mistaken for aspirations of a divine character, while the heart may not be right in the sight of our Father in Heaven. And on the other hand, a worn, diseased, suffering state of body may cause a depression of mind, whence may arise the language, 'My way is hid from the Lord;' when, in reality, the contrite penitent spirit may be especially the object of the favor and protecting care of the High and Holy One who inhabits eternity, and who condescends to dwell with the contrite ones, while He regards the proud afar off. We have need to watch the changing seasons, and not be discouraged at the varying dispensations that may be allotted to us. There may be at times an experience comparable to working under the scorching sun; but the rest after this is sweet, and there is something of the sense of the joy of harvest, when we are permitted to retire for a season from labor, bringing our sheaves with us."

In the First month, 1853, she writes:—"I have had much enjoyment this week, in visiting some of the lowly ones in their lonely cottages, and in hearing simple acknowledgments made by them, of the consolations with which they are sometimes favored, in the sense of the flowing of their Heavenly Father's love into their hearts, when outward comforts and human help are very scantily supplied to them. Surely our lot is more equally dispensed to us than we are apt to imagine, when looking only at the outward appearance. The precious gift of salvation is within the reach of all, as are the riches to which no sorrow is added; and the possessors of these treasures have a peace which the world knows not of, a joy with which the stranger cannot intermeddle, however poor, and suffering, and secluded their station may be."

For many years Mary Tanner took a lively interest in the temperance cause. Among other memoranda relating to this subject, we find the following, under date Fourth month, 1853:—"When I think of the misery which springs from the dreadful sin of drunkenness, the sufferings heaped upon numberless wives and innocent children by this degrading habit, and the eternal destruction of thousands upon thousands of immortal souls, created for everlasting happiness, but blinded by this demon to the value of the joys of God's salvation,—my mind writhes under the torture it endures. So that whenever I meet with an instance of a drunkard who has become a total abstainer from intoxicating beverages, and has been led, in sober moments and a sound state of brain, to lay hold of the hope set before us in the Gospel, realizing the truth that the blood of Jesus Christ cleanseth from all sin, and giving evidence that he follows the Saviour, bearing His cross,—words would fail to give full expression to my joy and thankfulness; and I am almost ready to *envy* some, who have been extensively instrumental in rescuing the drunkard from the pit of destruction."

The next quotation offers a word of cheer for those who at times feel burdened under the pressure of necessary cares and outward duties. It is dated, Sixth month, 1858:—

"A rather more than common crowd of engagements have pressed on us the last few days; but I do not think that being careful and cumbered about many things, necessarily prevents those who love their Lord from performing their services with an eye to His glory. Nay, I sometimes feel, the greater the perplexity with which the mind is borne down, the greater is the sense of the need we have of help above that which we find in our own resources; and the more availingly we are led to plead for a supply of strength proportioned to the day and its requirings."

On the death of her beloved husband, which took place in the autumn of 1858, Mary Tanner writes:—22d of Ninth month, 1858. —"A day of unutterable anguish of spirit, yet softened and mitigated at times by a sense of the sustaining, consoling love and goodness of a compassionate Father; who has seen meet to appoint to me a bitter portion, but who, day by day, gives me to feel that though He has cast down, yet He has not forsaken me and mine. The remains of my precious partner in life have been consigned to their silent resting place; his faithful companionship of more than forty-four years, is no longer permitted to me; and I am left alone to the end of my journey, as regards conjugal love and help. But I am not alone,—my beloved family render me unspeakable help and comfort. I am not alone, for the Comforter is often with me, speaking peace to my troubled soul, and clothing my spirit with thankfulness for His matchless love still extended to me; wherein I am permitted to cherish an humble trust, that the departed spirit of my beloved companion has, through redeeming grace, been admitted to endless, perfect rest and peace." And a few weeks later, she adds, "I believe that it is allowable to grieve over the withered gourd, under the shelter whereof we have long dwelt; but I think that I have been preserved from murmuring at my great loss and my changed position. Oh, for a closer walk with God!"

In the following year (the sixty-eighth of her life) she performed an extensive journey in Ireland, in company with her beloved son, Wm. Tanner, who had been her faithful companion and helper in many of her previous journeys and labors in the Gospel. On her return from this journey,—the last she ever performed,—she writes: "After an absence of more than two months,—in the course of which I have travelled some hundred miles with my dear William, visiting most of the larger meetings of Friends in Ireland, having many large gatherings of people not professing with us, amongst whom there is a remarkable religious awakening, and meeting social companies of young Friends, in some instances as many as one hundred together, in the houses of hospitable open-hearted Friends,—I am favored to be once again in the shelter of my own home, from which indeed I feel that the crown of my earthly rejoicing is taken away; but there is a calm spread over my mind, as I believe, by the breathing of Divine love, which I accept as a token of unmerited loving kindness, extended to me by the Father of Mercies and the God of all Consolation."

Mary Tanner was a very diligent attender of our meetings both for worship and discipline. From the time of her marriage till the death of her beloved husband, two years seldom passed without their being present at the Yearly Meeting in London. And when no longer uniting with her friends in person, their deliberations were deeply interesting to her. She writes, 31st of Fifth month, 1860: —"My anticipations of this Yearly Meeting were attended with more than common solicitude, in connection with various alterations to be proposed in the Queries, and other matters; and my spirit has been clothed with gratitude, in hearing from time to time of the forbearance and condescension which have been exercised by one towards another, where opposite views have been taken. My place is clearly in the quiet of home; but my mind is often with those who are doing the work, and bearing the burden and heat of the day, with sincere desires that the Divine blessing may rest upon their labors. It may be that, as a Society, we have been looking too much at the exterior, anxious to keep its proportions fair and its appearance comely; without sufficiently impressing on each other that need of an individual change of heart, and dedication to the service of the Saviour, whereby alone the inside of the house can be kept free from dust, and the lamps, by being often trimmed, be found bright and burning, and casting around a steady light, which may invite wanderers to come under its influence."

Sixth month, 1866.—"I feel gradually yielding to the destructive hand of time; but it is sweet to trust that when the worn out earthly clothing is laid aside, a preparation will be known through redeeming mercy, fully to understand the beautiful and touching stanza:—

'A little while the earthen pitcher taking
To wayside brooks from far-off fountains fed;
Then—the cool lip its thirst forever slaking
Beside the fulness of the Fountain-head.'"

During the early part of the Eleventh month, 1866, she watched the closing days of her beloved son William Tanner, and on Fifth-day, the 15th, she writes of "following to their earthly resting-place the remains of one, who from childhood loved the Good Shepherd and was loved by Him,—and of the sensible presence and sustaining and consoling love

and mercy of the Saviour, who had throughout so graciously fulfilled His precious promise, 'I will not leave you comfortless.'"

The following few months she spent almost entirely at Ashley Farm, Bristol, with her beloved daughter-in-law Sarah Tanner, whose death in the Third month of the following year she thus records:—"This second severing stroke causes a sense of desolation here, which words cannot describe. Heavenly Father, all, all is known to Thee, and to Thee would we come in our helplessness with the simple earnest plea, 'Oh Lord, I am oppressed, undertake for me.'" But soon after she was enabled to add, "Great is the consolation which accompanies the remembrance of our beloved ones, in the assurance that the change to them is inconceivably glorious. And very soothing and animating it is to me, to cherish the humble trust that, through the fathomless love of God in Christ Jesus, all my loved group may, with me, be in the end numbered with those who shall be owned by the Lord as His, when He makes up His jewels."

Mary Tanner had been for some months in a very feeble, and often suffering condition, and in the early part of Fourth month, 1868, she had a slight attack of paralysis, which she speaks of as "another shaking of the old tottering house," adding, "but so gently was this stroke of a loving Father's hand laid on me, that I could only view it as a renewed call to take a fresh survey of the spiritual house, to see that it was set in order, and to seek for fresh supplies of oil in the vessel, wherewith to trim the lamp, in readiness for the midnight call of the Bridegroom, whenever it might come."

The memoranda from which we have largely quoted, conclude with the following words: "May my frequent petition be heard and answered, 'Hold Thou me up, and I shall be safe.'" The illness which closed her valuable life was very short, lasting only one week; and during the greater part of it no danger was apprehended, although at its commencement she had felt as though it might be "the beginning of the end;" and she said sometimes it was "one downward step after another, but a very easy one." She was mercifully spared much suffering, and all fear of death was entirely taken away. No shadows were permitted to darken her sky, but she appeared to enjoy unbroken trust and peace, desiring to "lie passive in His hands, and know no will but His." Almost her last words were, "Let us commit and commend one another to the care and keeping of the Good Shepherd, for time and for eternity."

"LAY ASIDE EVERY WEIGHT."

Christians should remove all which would obstruct progress in the Christian course. In one it may be pride; in another vanity; in another worldliness; in another an ungovernable temper; in another a heavy, insensible heart; in another some unholy attachment. Some persons would make more progress if they would disencumber themselves of the weight of gold they are endeavoring to carry. A feather or a ring may become such a weight that they will never make much progress towards the prize.—*Barnes.*

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 16, 1870.

Fulfilled and Superseded.—We welcome to our columns the essay by Dr. Hartshorne bearing upon the subject of Baptism. Whilst in those minds whose tendency is to extreme ritualism, there seems to be an increased dependence upon rites and externals, there is, it is trusted, a widening and deepening belief that Christianity is a spiritual religion, and that the whole ceremonial system has been fulfilled and superseded. When Luther sought in penances and externals reprieve from the law of sin and death, how like a message from Heaven came the whisper of a Christian brother: "*Brother Martin, the blood of Jesus Christ cleanseth from all sin.*" And surely, since our adorable Redeemer has fulfilled, and in fulfilling ended the olden requirements of gifts and sacrifices, meats and drinks, divers washings and carnal ordinances, "that could not make Him that did the service perfect as pertaining to the conscience," his blood and his Spirit have superseded all typical cleansing. When He spake the words: "I will—be thou clean"—the baptism of the Spirit, His own baptism, accompanied the utterance. With water He baptized not—yet it was and it is His province and prerogative to baptize with the Holy Ghost. Any baptism but His must be regarded as a nullity if we accept the word of the Apostle Paul, who declares, in one and the same sentence, that there is but one baptism, and that there is but one God; solemnly placing the two verities on a parallel. The Old Testament abounds in types and emblems, whose merit resided in that which they prefigured. The animals slain in sacrifice, typified the one great and forever sufficient sacrifice upon Calvary:—the glorious Temple which was

"forty and six years in building," was but a type of that actual and perfect Temple of Christ's body, the dwelling place of the Shekinah, which, when destroyed, He raised up according to His promise, in three days:—the symbolic washings or baptisms, had no inherent merit, their only value was in the obedience of faith—they prefigured the "*one* baptism"—that of the Holy Spirit—that "which now saveth." By that blood-shedding so long and so often prefigured, by the up-raising of that perfect and true Temple, by that "one baptism" without which we could have no part in Christ, all men have been placed within the reach of salvation, and the Father, drawing souls unto Himself for the sake of Him who was lifted up, hath perfected forever all them who are sanctified, whether water has been poured by man upon them or not.

Our convictions are the result of much thought, examination and feeling; and an admission of the importance of ritual baptism would involve a rejection of all the holy men who have composed the Society of Friends, and even imply some conflicting in those Scriptures all of which we know to be true. From them we learn that there is but "one Lord, one faith, and one baptism"—from them we find what does and what does not constitute that baptism. Any dependence upon any thing that a mortal man can do for us, must seem to be so much reliance withdrawn from Him in whom is all our hope.

PEACE BE WITHIN THY WALLS.—The peaceful breathings upon another page, in reference to the approaching Yearly Meeting, come, we feel assured, not from the pen or lips merely, but from the heart of an esteemed correspondent, who prays for the peace of Jerusalem. The Church has need of trusting, believing, loving, praying members, who, dwelling in the deep quiet of a sanctified Spirit, will be built into the temple as lively stones, and qualified to impart a still strength. Such will be clearly instructed whether the nature of their service is to be active or passive. It was to be the latter when Moses told the people: "Stand still and see the salvation of the Lord,"—and also when Jahaziel proclaimed by the Spirit: "Ye shall not need to fight in this battle—set yourselves—stand ye still and see the salvation of the Lord with you; oh Judah and Jerusalem, fear not nor be dismayed," In vain shall the counsellors sit in judgment, and vainly shall any "turn the battle to the gate," unless He be their strength. Let the prayer arise from every heart: "Spare thy people!"—"Do good unto Israel!"

ARREARAGES.—Our Publisher wishing to make a satisfactory settlement of accounts which have been too long standing, has sent out bills for subscriptions up to the current volume. Prompt attention of subscribers and agents is called to this subject, which is one of vital importance to the interest of the *Review.*

GERMANTOWN.—We learn with pleasure that a public meeting was held at Friends' Meeting-house at this place on the afternoon of the 10th inst. for factory operatives and other laborers and persons not in the habit of attending any place of worship; and that a full free gospel was forcibly preached to a considerable audience.

THE MANUFACTURER AND BUILDER,—an illustrated monthly of 32 large quarto pages. WESTERN & Co., Publishers, New York. One vol., $2 50.

THE TECHNOLOGIST,—a large 4to Monthly, *illustrated*, 176 Broadway, New York. Devoted to Engineering, Manufacturing and Architecture. 36 pages. Price per vol., $2.00. Single numbers, 20cts.

Both of these industrial journals are furnished at very low rates, considering the great value of their contents and the costliness of the embelishments—their cheapness being due to a large circulation.

RECEIPTS BY EDITOR FOR HUNGRY FREED-PEOPLE.—Rochester, $2. Chester, Ind., 50 cts. Warren, R. I., $9. Richmond, Ind., $1. Pickering, (Ontario,) $2. Hesper, Iowa, $2, (and $3 for Syria; also from Northbridge, Mass., $1, both of which the Editor has mailed to Eli Jones, Dirigo, Maine.)

MEETINGS.—FREEDMEN AND INDIANS.—On Second-day evening next, 18th inst., at 7½ o'clock P.M., will be held at Arch St. Meeting-house, the Annual Meeting of "*Friends' Association of Philadelphia and its vicinity for the Relief of the Colored Freedmen:*" and at the same place and hour, on Fifth-day the 21st inst., the First Annual Meeting of the "*Indian Aid Association of Friends of Philadelphia Yearly Meeting.*" It is hoped that our Friends Thomas

Wistar and James E. Rhoads will have returned from their tour in behalf of the Indians.

The laborers in these two important departments of Christian work, have, it is believed, the sympathy and unity of all Friends,—and they are entitled to such evidence thereof as will be furnished by a general attendance to hear their reports.

MARRIED.

On the 25th of Eighth month, 1869, at Green Plain meeting of Friends, Ohio, WALTER EDGERTON, of Spiceland, Indiana, to ELIZA A. NEGUS, of the former place.

DIED.

NEGUS.—Of paralysis, on the 2d of Second mo., 1870, Mary Negus, a beloved member and elder of New Garden Monthly Meeting, Ohio, in the 74th year of her age.

GUMMERE.—At Burlington, N. J., on the 18th of First month, 1870, Martha M., wife of William Gummere, and daughter of the late William H. Morris, in the 44th year of her age; a member of Burlington Monthly Meeting.

WHINERY.—On the 4th of Third month, 1870, Thomas Whinery, in the 58th year of his age; a member of New Garden Monthly Meeting, Ohio. Possessed of a meek and quiet spirit, he bore much suffering patiently and without a murmur. Although he had many ties to bind him to earth he cheerfully resigned them all, saying: "The Master's will be done." Speaking of his departure, he said he had not neglected to put his house in order, and was prepared for the final change, adding—"But I must wait the Lord's time."

RUSHMORE. — Of paralysis, at his residence, Wheatley, Long Island, on the 2d of Third month, 1870, Townsend Rushmore, in the 78th year of his age; a member and elder of Westbury Monthly Meeting.

OSBORN.—At East Vassalboro', on the 12th of Third month, 1870, Moses Osborn, in the 74th year of his age; a member of Vassalboro' Mo. Meeting.

WARNER.—On the 16th of Third month, 1870, at Pennsville, Lycoming Co., Pa., Samuel Warner, in the 76th year of his age; a member of Muncy Monthly Meeting.

MOORE.—In Rush Co., Ind., on the 16th of Eleventh month, 1869, Samuel Moore, in the 76th year of his age; an esteemed member of Walnut Ridge Monthly Meeting.

HAWKINS.—Of consumption, on the 6th of Second month, 1870, at his residence in Oskaloosa, Iowa, Isaac Hawkins, in the 52d year of his age, a member of Spring Creek Monthly Meeting. He was an earnest philanthropist; and, as his final close drew near, his heart enlarged in love to all the human race, and at different times he remarked to his family that he felt peace of mind—that he had given up all and put his entire trust and confidence in his allmerciful and loving Saviour. Thus he came to his end in full faith and hope.

SANGSTER.—On the 22d of Second month, 1870, at Falmouth, Nova Scotia, Benjamin Sangster, in his 62d year; a member of China Monthly Meeting, Maine. His end was peace.

BARRETT.—On the 14th of Ninth month, 1869, Anna, widow of Ellis Barrett, in the 71st year of her age; a member of Fairfield Monthly Meeting, Ohio. Through a lingering and painful illness, her Christian patience was exemplary. She repeatedly said that she could not see anything in her way, and that she was only waiting with patience the final call. It is believed that through redeeming mercy she died at peace with her God.

PAINTER.—Near Monrovia, Ind., on the 27th of Second month, 1870, aged near 37 years, of typhoid pneumonia, Charlotte T., wife of Thos. Painter; a beloved and useful member of West Union Monthly Meeting. Mysterious is the ways of Providence may seem to us, we feel that our Heavenly Father does not, without a loving purpose, afflict His children. In this bereavement, not only her husband and children, but a large circle of relatives and friends, the meeting, and the Scripture schools, feel their loss to be great. She was an efficient teacher in the infant class: a faithful wife and loving mother, concerned to train her children in the nurture and admonition of the Lord. She was a regular attender of meetings, and was not ashamed to own her Saviour in the assemblies of the people. Not unfrequently was her voice heard in praise and prayer. We feel comforted in believing that her work was finished in righteousness, and her purified spirit gathered among the ransomed and redeemed.

UNTHANK.—On the 22d of Eleventh mo., 1869, Amanda F., daughter of Mordecai and Eliza Jane Unthank, in the 21st year of her age.

2. On the 2d of Twelfth mo., 1869, Clayton, son of M. H. and E. J. Unthank, in the 2d year of his age.

3. On the 25th of First month, 1870, Eliza Jane, wife of M. H. Unthank, in the 43d year of her age.

4. On the 13th of Second month, 1870, Francis F., son of M. H. and E. J. Unthank, in the 14th year of his age; all members of Lynn Grove Monthly Meeting, Iowa.

Amanda F., the eldest daughter of the family, was a young woman with bright promise of usefulness. During a severe illness she expressed much Christian resignation. Words of counsel and comfort fell from her lips. The mother of this large family, after an illness of five weeks, was gathered to the glorious harvest of the just. She was beloved for her gentle and exemplary character, and the Christian charity which animated her daily life. During her illness her expressions were replete with faith in her Saviour. The little son, a cripple from infancy, also left an evidence of preparation for a happy eternity.

SCHOOL ON MT. LEBANON.

M. A. Longstreth gratefully acknowledges the receipt of the following sums sent anonymously for the Girls' Boarding School on Mt. Lebanon in Syria, viz.: $10 from Norristown, $5 per carrier in Phila., $1 from Baltimore, $2 from Carthage, Ind. The other donations she has had the pleasure of acknowledging personally or by writing, and she feels much encouraged by the interest manifested in the cause. One Friend, who sends a generous donation, says: "Having travelled for several weeks in that country in 1867, I can appreciate the importance of this attempt to civilize the Syrian women, and through them the male population of that darkened land."

CORRESPONDENCE.

GANSEVOORT, SARATOGA Co., N.Y., 4th mo. 2, 1870.

My dear friend Wm. J. Allinson,—I am much pleased with the spirit of the remark in the *Review*, p. 411: "If my dear friends can bear with me, I shall not find it difficult to bear with them." I would refer to my friend V.'s criticisms on my letter in the *Review* of First month 1st. I admire their freedom and frankness, remembering it is the office of a true friend to show us our errors.

My friend will bear with me, while I express surprise and regret at such a version of my article. These feelings, however, are fully equalled by thankfulness that thou so kindly and truly came to my rescue. Further explanation may be superfluous, yet silence might be interpreted as admitting the construction. I reply, not in controversy, but in Christian freedom, to disclaim any wish to remove the "ancient landmarks," or to awaken any such "regrets," but rather to note the evidences that the Lord is reviving His work among us. It was no lack of love or esteem for the *faithful* of the past or present that awakened the feeling of gratitude at the evidences that the dust of cold formalism is shaken off by many, on whom it had fallen through unfaithfulness. It was the feeling of thankfulness for the evidences that we as a people are becoming awakened to a *greater* sense of responsibility resting upon us, as those who enter into the labors of those who have gone before, that sought to find expression in the article referred to, hoping to encourage all to stand for the law and the testimonies once delivered to the saints, and transmitted to our worthy predecessors in the truth and to us. It was a desire to encourage the young to respect the kind care and heed the loving counsel of their elders, who labor among them, and to exhort the elder Friends to extend that kind care which they so much need towards them. "It is thought by Friends here" (and I trust everywhere) that if the young and the old are under the influence of that Divine love and grace which can alone qualify for usefulness, there will be a harmonious labor in the work of the Lord, and this work will continue to prosper in their hands, even though in the exercise of different gifts and callings.

To be wanting in respect or regard for those who so faithfully upheld before the world those precious principles and testimonies to the truth in all its purity, were to be wanting in an important element of a *Friend*, and to be so understood would be humiliating in the extreme. The world is already the better for them. The world of believers have made important advances towards these testimonies in many particulars. But our mission is not ended; the object for which the Society was raised up is not accomplished. The standard of Truth is still to be maintained, and if we prove recreant to our trust, others will be raised up in our stead; for "His word will not return to Him void, until it accomplish the thing whereunto it is sent."

I aspire to no higher attainment in this life than to be a true and a thorough Friend, believing that in this true Christianity or the religion of Jesus finds expression. With these feelings, is it strange that I shrink from the criticisms of my friend? Still, with all this love and veneration for the faithful of the past and present, is it not true that there has been a falling away,—that various influences have combined to render the inquiry applicable, "Watchman, what of the night?" We have not escaped the fate of our fellow believers of other denominations. The danger of substituting the form for the power has but too many evidences among us. Worldliness, lukewarmness and traditional prejudices have had their influence upon us, and still have, we fear. But it is cheering to witness evidences of religious revival throughout our Society—evidences that the "morning cometh" and is dawning upon us. A greater degree of life, of interest in the cause of the Redeemer, more earnestness, more *enthusiasm* of that nature which characterized the labors of those whose memory we revere, and whose lives and example many would gladly emulate. It is encouraging to see the hopefulness with which many of our dear honored elder Friends are setting their seals to the signs of revival, and the consequent sacrifice perhaps of some things to which they had clung as a part almost of the truth itself. Should we not rejoice, even though it be with trembling, in the liberty wherewith Christ has made us free, not only as individuals, (if free we are,) from the law of sin and death, but also in the transfer of Truth's testimonies from church authority to individual responsibility in the recognition of the different gifts and callings, and in their development and exercise. And this is not to the weakening of church authority, but to the strengthening thereof, by the laboring for the gathering in of souls, and "building one another up in the most holy faith."

Let us recognize and extend a helping hand and a word of encouragement to all in the exercise of their various gifts. Of these the Apostle includes a long list, as the fruit of the Spirit,—a variety of administrations, but one Lord. If in the flow of that love, that has its origin in Christ our Head, the gushings of the waters of eternal life, the streams whereof make glad the heritage of God, spiritual revival is manifest, though it overflow some banks, or even cut through some new channels, let it flow; "for who shall stay the hand of the Lord?"

May no dear friend be startled at the term *revival*, as if indicating some innovation or departure from the truth. The term signifies a renewing of that love and zeal of the past, and returning to first principles, or rather to those practices, that devotion and faithfulness which so characterized the labors of those we so much admire. Does it not become us to mark with gratitude every attempt and desire evinced to return to or exemplify our

first principles? These are simple Christianity, and if carried out practically, will show forth, as nothing else will, the blessedness of the gospel of life and peace. Have we not been too content to admire these truths, and flatter ourselves on their purity, on their scriptural authority and soundness, and too much forgetful that the purest principles and the soundest doctrines are to us but a lifeless form, if unaccompanied with faith,—if unattended with works? It was not the *mere principles* that worked such wonders in the early days of our Society, and resulted in the gathering to the church in such numbers as marked the early history of our department of the church. It was the labor, the earnestness, the zeal, the self denying devotion to the cause of Christ, which being blessed by Him who called and qualified, they did bear much fruit, and their fruit has remained. The seed sown has fallen and is falling on good ground, and (with reverence be it spoken) it is bringing forth fruit to the praise of the Husbandman. May all Friends unite in watchfulness unto prayer, that the work of the Lord may go on, that the fruits of the Spirit may more abound among us—love, joy and peace in the Holy Ghost. J. De Voll.

For Friends' Review.

PHILADELPHIA YEARLY MEETING.

In anticipation of this assembly, many hearts are fervently desiring that we may experience the outpouring of the Divine Spirit, drawing us to the blessed Saviour; and that seeking forgiveness from Him for all past sins, we may submit ourselves wholly to Him to be fashioned according to His good plea sure. May we all come to the feet of the Lord Jesus, begging for the salvation of our own souls and for the enlargement of His kingdom in the earth, and praying that through the powerful influence of the love of God all hearts may be brought under the control of the Prince of Peace, and thus in lowliness of mind become united in His service.

Let those who have long had to bear in submission things which are adverse to their honest convictions, and who have felt the pain of hope deferred while longing for greater freedom of fellowship in the gospel with the members of our Society throughout the world, remember the assurance, "In your patience possess your souls:" let them cast their burden upon the Lord, and they shall be sustained.

We see how it was with the Israelites in times of great distress, even when they seemed likely to be utterly destroyed; as soon as they gave up all confidence in the flesh and cried mightily unto the Lord, He arose for their deliverance; and the commandment to them was, "Stand ye still, and see the salvation of the Lord with you." "Fear not, nor be dismayed."

In our own day, also, we have witnessed wonderful interpositions of Divine Providence in behalf of those, who, powerless to help themselves, and remaining passive in their bitter bondage, saw their chains broken and swept clean away even through the fury of the oppressor. How firm, then, should be our faith in the Holy Head of the Church, that in His own time He will answer the prayers of His people? How steady ought to be our trust in His omnipotence to compose the discordant elements in the church militant, and how cheering may be our hope in His loving kindness that He will yet "bless us and cause His face to shine upon us."

Damascoville, Ohio, 3d mo. 28, 1870.

Dear friend W. J. Allinson,—I wish to call thy attention to the following paragraphs, copied from the [Philadelphia] *Friend* of Sixth month 22d, 1844, and which, if they meet thy approval, I would like to see in the *Review.*

Thy friend and brother in Christ,

Joseph Stanley.

MINISTRY OF THE SPIRIT.

Tradition informs us that at one of the great meetings in London, George Whitehead, William Penn, and many other eminent ministers being present, George Fox apprehending that some young preachers were withholding more than was meet, either from fear, or respect toward their more experienced brethren and fathers in the Truth, rose and called out, *Preach, lads, preach, for if Christ does not preach, anti christ will.* He was very tender of those who were rightly engaged in this solemn work, while he was equally concerned, that what they did minister, should come from the only spring and source of true Gospel ministry. So far was George Fox from discouraging his brethren or sisters who were set apart for the Lord's work, that he was often engaged to strengthen their hands, and exhort them to diligence, in the exercise of the gifts which Christ had bestowed upon them.

In an epistle which he gave forth to stir up Friends to be bold and valiant for the Truth, and encourage them in their sufferings for it, he says, "Friends, quench not the Spirit, nor despise prophesyings where it moves; neither hinder babes and sucklings from crying Hosanna; for out of their mouths will God ordain strsngth. There were some in Christ's day who were against such, whom he reproved. And there were some in Moses's day who would have stopped the prophets in the camp, whom Moses reproved, and said, by

way of encouragement to them, 'would God that all the Lord's people were prophets.' *So say I now to you.* Therefore, *ye that stop it in yourselves,* do not quench it in others, neither in babe nor suckling. For the *Lord hears the cries of the needy,* and the sighs and groans of the poor. Let not the sons and daughters, nor the handmaids, be stopped in their prophesyings, nor the young men in their visions, but let the Lord be glorified in and through all, who is over all, God blessed forever. Friends, be careful *how you set your feet* among the tender plants that are springing up out of God's earth, lest you tread upon them, hurt them, bruise them, or *crush them* in God's vineyard."

A gift in the ministry is a trust committed by the Lord to him who receives it, and to the church to watch over and cherish. It is not to be quenched or despised by either. No one has the right to withhold what the Lord gives for the people, nor should any one place an obstacle in the way of the occupancy of the gift as the Lord puts forth his servants. The same unction to prepare the preacher to exercise his gift, is indispensable to qualify the church and the officers in it, to judge of the ministry, and to apply counsel or reproof. Fault-finding is very easily done, but always does mischief in unfeeling and unskilful hands.

THE MASSACRE OF INDIANS IN ALASKA.

The following letter from Vincent Colyer, Secretary to the Board of Indian Commissioners, to the President, in regard to the bombardment of Wrangel, an Indian town in Alaska, by the United States troops, was communicated to the Senate last week:

DEPARTMENT OF THE INTERIOR,
BUREAU OF INDIAN COMMISSIONERS,
March 18, 1870.

SIR: I am directed by the Board of Indian Commissioners to call your attention to the recent bombardment of the Indian village at Wrangel, Alaska, by the United States troops stationed at that post.

By referring to the two official reports herewith accompanying from the War and Interior Departments, called for by the resolution of the United States Senate, March 14, 1870, you will see that the village was made up of well-constructed habitations, costing the inhabitants years of hard labor to build with their primitive tools; ornamented with carving in wood of most singular and elaborate workmanship; painted with curious imagery, and provided outside and in with many of the conveniences of civilized life.

The testimony of Leon Smith, the post trader, who was killed, William Ward and others, shows that these Indians were perfectly peaceable and "well-disposed towards the whites," honest, industrious, always anxious to get employment, and "susceptible of a high standard of cultivation." I visited their cabins, and can indorse the above statements of the white residents of the village.

They entertained with great delight my proposition to establish an industrial school among them, arranged enthusiastically for its location, and engaged to aid in the erection of the school building.

This village, containing a population of five hundred and eight souls, of whom three hundred and forty were women and children, was cannonaded with both solid shot and shell continuously from 2 o'clock till dark of one afternoon, and resumed the next morning at daybreak—continuing we know not how long—until these helpless people begged for mercy.

The military reports show that this bombardment was the result of a wanton and unjustifiable killing of an Indian named Si-wau by Lieutenant Loucks, the second officer in command of the post.

This Indian, who was intoxicated, had severely bitten a woman's finger. The arrest of such a man as this is any day effected by two or three ordinary policemen in our cities with perfect ease and quietness. Instead of this, Lieutenant Loucks, with twenty armed soldiers, went to his house at midnight, placed eight men outside of the door, took twelve in with him, and, though he found only two drunken Indians with their wives in the cabin, (he says "*perhaps* there may have been some others," he only guessed at that,) he deliberately arranges his twelve soldiers in single file, gives them orders to fire when he shall raise his hand, and then, after some unimportant demonstrations, he says:

"Still wishing to avoid loss of life if possible, I tried to give him two or three sabre cuts over the head without killing him. In doing this I had given the preconcerted signal (by raising my hand) to fire. I should judge about six or eight shots were fired during the melee, and only ceasing by the Indian Si-wau falling at the feet of the detachment dead."

The effect of this firing by the soldiers was to arouse the whole Indian village, and, in about an hour after it occurred, a white man named Leon Smith was shot by a cousin of Si-wau in retaliation for the killing of his relative, and it was for the death of this Mr. Leon Smith, though caused, as we have seen, by an officer's own cruelty, that the post commandant, Lieutenant Borrows, ordered the bombardment of the entire Indian village, with its three hundred and forty women and children, in the middle of winter.

The report of the Secretary of the Interior, on page 7, show abuses practiced on these

Indians which, being allowed to go unpunished, would naturally lead to disastrous results, and on page 10 the Reverend William Duncan, the most successful missionary among the Indians in British Columbia, near Wrangel, says:

"Military rule among the Indians, while heathen, is, I feel sure, a fatal mistake. It will only breed the troubles it was intended to check; (the blood of poor Captain Smith lately shot at Fort Wrangel, lies, I am sorry to say, at the door of military authority there;) while both Indian and soldier are reciprocating their vices, and both being plunged into utter ruin. The accounts I have received from time to time of the conduct of the soldiers in the Indian camps of the coast of Alaska are truly shocking. If the United States Government did but know half, I am sure they would shrink from being identified with such abominations, and the cause of so much misery."

Very respectfully, your obedient servant,

VINCENT COLYER, Secretary.

TO THE PRESIDENT.

ALEXANDRIA.

Apollos was a citizen of Alexandria; and the day was when some people thought he was a better preacher than Paul. The ecclesiastical historian Origen began his commentaries in these once scholastic precincts. Here the motto was earliest raised, "Athanasius against the world"—for here, during forty-six fierce years of conflict, did the brave old schoolman defend "the faith once delivered to the saints." Here, too, was laid the scene of sorrowful persecution, when the pen of eternal record had to write the tales of horror concerning the Jews. In fearful tragedies of blood was fulfilled the ancient prophecy, which declared that God's chosen people should, one day, "tremble as a bird out of Egypt."

Long and intricate is the story of Alexandria's glory and shame. Only the remnants of its grandeur are left to prove its present desolation. Alas, who can conceive, as he passes the wretched hovels in which camel, dog and donkey dwell on equal terms with human beings, such as we saw a hundred times to-day, that here, at the time when a lighthouse, reckoned one of the seven wonders of the world, was shining at the entrance of the harbor, a library of seven hundred thousand volumes was offering the beams of its intelligence to a race bewildered, each book in that typeless age worth more than its weight in gold! All these were burnt by the Saracens in a single sweep of the torch.

For a while in history Alexandria was really the chief of all commercial centres. Nineveh had been destroyed, and Babylon was fallen. Then it bore the lofty name of the "City of Cities," and was called the "Queen of the East." Now a confused huddle of houses, and a ruined multitude of refuse people of all nations, alone mark the desolate spot. Probably sixty or seventy thousand inhabitants eke out a miserable existence in the neighborhood, finding occupation for the most part in conveying travellers by "the overland route" through the country.

Three names will always be linked with memories of Alexandria. One has been mentioned—Apollos, the early preacher of the faith. Then there was a bright young man called Mark, whom God inspired in after years to write one of the Gospels. The history of all those times is confused, and there is no knowing precisely how much of what is called this evangelist's biography may be believed. It has been asserted that he was horribly martyred in these precincts; that he was seized during divine service, bound, beaten, then dragged with cords through the roadways and over the most craggy places of the cliff by the sea; that he was remanded to prison, whence an angel appeared in a midnight vision strengthening him; the next day after, he was dragged again until the flesh was torn from his bones, and his suffering spirit took its flight; then the excited populace buried his body, leaving only a few charred fragments, which his Christian fellow-workers cautiously gathered up for decent interment. All this staggers one's belief, when the evidence is so slight, and the mind of the student so unwilling.

There was yet a third young man, the fortunes of whose life culminated at Alexandria. That imperial soldier, who gave his own name to the city he builded as if by magic, ended his remarkable career here. At thirty years of age Alexander had subdued all the nations, and was weeping that he had no more worlds to conquer. And not far from the same time of life, John Mark was recording the question—"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Alexander was "great" in human exploits; Apollos was "mighty in the Scriptures." The one turned many to righteousness; the other is remembered only "to point a moral and adorn a tale."

We stood thoughtfully by the spot, where they say (without much accuracy) Alexander was buried. He was laid in the grave in a coffin of gold; that was put in an encasement of glass; and that was surrounded with a sarcophagus of stone. But the stone has been crushed, the glass shattered, the gold rifled, the body lost, and the exact grave forgotten. So it seems it does not matter much how one is interred. And on the whole the reflection is most salutary, when we remember that not

the burial but the character settles the future. One of the oldest questions in the oldest book of the Bible is worth pondering—"Man dieth and wasteth away, and *where is he?*"—*Dr. Robinson.*

WINTER STATISTICS OF EUROPE.

During the winter of 859 cold was so intense that the Adriatic Sea froze so hard and completely as to allow crossing on foot from *la terra firma* to Venice.

In 874–875 snow fell in Austria and Italy almost uninterruptedly from September to the end of March, so that a great many two-story houses were buried under the snow and the forests were inaccessible.

In 1133 the River Pó froze from Cremona to the sea, and the frost burst a great many huge trees.

In 1234, on the Adriatic again, very heavily laden wagons could cross on the ice to Venice.

In 1434 hard frost begun in Paris; on the 30th of September the cold reached 17° below 0° (Reaumur,) and kept on that way, varying from 17° to 19° for 114 days. The snow joined and fell night and day for six consecutive weeks.

In 1658 the winter was exceedingly severe in Europe, so much so that the great Belt, Northern Sea, froze hard enough to allow the King of Sweden to cross into Denmark at the head of an army of 20,000 men strong.

In 1709 cold for six consecutive days was so intense that, it being found impossible to keep wine and water from freezing, the celebration of the Holy Mass was interrupted in all the churches.

It was a terrible winter, that of 1709. All which the earth produced for man's alimentation was entirely destroyed by frost, so much so that Louis XIV. sold his table gold ware and gave the money to the poor. The scarcity of wheat was such that the best bread to be had was then made of oat meal and bran.

In 1740 the winter was so severe in Russia that a palace was built of ice, and six guns made of ice and loaded were fired and did not burst.

During the same winter the Thames, at London, froze very hard, and an ox was roasted on the ice and distributed to a large assemblage of people.

In 1786 mercury froze in the open air at a temperature of nearly 30° below 0° (R.)

In 1812 the winter was very rigorous in Russia, and caused the total destruction of the French army during its celebrated and disastrous retreat from Russia.

Since 1820 the cold has never been more than 14° below 0° (R.) in Paris.

This winter, 1869–70, the cold has been severe in Europe;—in Paris 13° below 0° (R.)

—*Scientific Journal.*

SORROWING—REJOICING.

"Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee." Gen. xiii. 17.

"All things are yours . . . things present." 1 Cor. iii. 21, 22.

While toil and warfare urge us on our way,
And heart is answering heart in sighs of pain,
Have we no words of strengthening joy to say,
No songs for those who suffer but to reign?

Oh! for the faithful mind, the steadfast eye,
To keep our Leader's glory full in sight,
And make our converse, even while we die,
An interchange of triumph and delight.

Behold the paths of life are ours—we see
Our blessed inheritance where'er we tread;
Sorrow and danger our security,
And disappointment lifting up our head.

Kings unto God, we may not doubt our power,
We may not languish when He says, "Be strong,"
We must move on through every adverse hour,
And take possession as we pass along.

Yes, all is for us, nothing shall withstand
Our faithful, valiant, persevering claim;
The rod of God's anointed in our hand,
And our assurance His unchanging name.

We need no haste, where He has said, "Be still"—
No peace, where He has charged us to contend;
Only the fearless *love* to do His will,
And to show forth His honor to the end.

O ye that faint and die, arise and live!
Sing ye that all things have a charge to bless;
If He is faithful who hath sworn to give,
Then be ye also faithful and possess.

Take thy whole portion with thy Master's mind—
Toil, hindrance, hardness, with His virtue take,
And think how short a time thy heart may find,
To labor or to suffer for His sake.

Count all the pains that speed thee to thy rest,
Among the riches of thy purchased right:
Yea, bind them in His name upon thy breast,
As jewels for the Bride, the Lamb's delight.

—*Selected.*

THE INFLUENCE OF RAILROADS UPON THE WEATHER.

The opinion seems to be gaining strength that the Pacific Railroad is working a great change in the climate of the Plains. Instead of continuous droughts all along the railroad, rain now falls in refreshing abundance. This result has been remarked upon in other sections of the West. In Central Ohio, for example, it is said the climate has been completely revolutionized since iron rails have formed a network all over that region. Instead of the destructive droughts formerly suffered there, for some four or five years there has been rain in abundance, even more than enough to satisfy all the wants of the farmers. This change is thought to be the result of an equilibrium produced in the electrical currents, which has brought about a more uniform dispensation of the rain. It is a fact within the observation of all who remember ante-railroad times that we have now few or no such thunderstorms as we formerly had in New England. The iron rails which

touch and cross each other in every direction serve as conductors and equalizers of the electric currents, and so prevent the terrible explosions which used to terrify us in former years. The telegraphic wires which accompany the iron rails everywhere also act an important part in diffusing electricity equally through the atmosphere, thus preventing the occurrence of severe storms.—*Boston Traveller.*

LECTURES FOR THE BENEFIT OF THE SWARTHMORE MISSION FIRST-DAY SCHOOL, at the Hall of the College of Pharmacy, No. 145 N. Tenth St. On the 15th of Fourth month, by THOS. CHASE, A.M.—Subject, "The Mission of Letters." Fourth mo. 22d, PROF. HENRY HARTSHORNE, M. D.—Subject, "The Earth and Man." Fourth mo. 29th, PROF. JOHN H. DILLINGHAM, A.M.—"The Transmission of the Gospels." Lectures commence at 8 o'clock P.M. Tickets for the Course $1.00. Single ticket 50 cts. To be had at this office, or from any teacher in the F. M. F. D. S.

The Annual Meeting of the "*First-day School Association of Friends of Philadelphia and its vicinity*" will be held at No. 918 Locust St., on Third and Fourth days, the 19th and 20th insts., at 7¾ P·M. Friends generally are invited to attend.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 10th inst.

GREAT BRITAIN.—The discussion on the Irish land bill continued in the House of Commons. All such of the amendments offered as were opposed by the government, were either defeated or withdrawn, and one offered by Gladstone, giving the tenant compensation for loss of holding, the amount of damages to be assessed by the courts, was adopted. On the 5th, a member asked leave to introduce a bill providing for the payment of members of Parliament. (At present their services are without compensation.) Gladstone expressed regret for the inability of poor men to serve in the House of Commons, and an ardent wish to see representatives of the working classes present; but he thought the constituencies, as being better judges, should do the paying when necessary, as in former times. Gratuitous services, he said, are the rule in England. The mover declined to withdraw his motion, but leave to bring in a bill was refused by a majority of 187.

The Royal assent to the bill for enforcing the laws in Ireland was announced to Parliament on the 4th. The first instance of its enforcement occurred on the 7th at Dundalk, when a magistrate ordered a printer to suppress an edition of the *Farmers' Almanac*, as containing seditious language.

FRANCE.—The question of submitting to a popular vote the propositions contained in the *Senatus Consultum* recently prepared by the Ministry, has excited much discussion in the Legislative body, one party strongly opposing the submission of any project to the people without its previous discussion by the Legislature. Minister Ollivier has formally announced in the Legislative Body that a *plebiscitum* will be submitted to the people. The *Constitutionnel* states that it will bear on two points not contained in the constitution of 1852, ministerial responsibility and the division of legislative power between the two Chambers. On the 4th, "an order of the day" declaring confidence in the Ministry, was adopted in the Legislative Body by a vote of 227 to 43. Buffet, Minister of Finance, has resigned, and other changes are anticipated, on account of a difference of views respecting the plebiscitum.

The strike at La Creuzot continued at the latest accounts, but no further disturbances had occurred. One of the largest proprietors, Schneider, President of the Legislative Body, had petitioned the government to withdraw the troops which had been sent thither, as their presence tended to keep up discontent among the workmen. A serious riot has occurred among the operatives in the iron furnaces and forges at Fourchambault near Nevers.

SPAIN.—The enforcement of the conscription law commenced on the 4th inst. throughout Spain. Generally, the proceedings were quiet, though the popular feeling was strongly opposed to the act, but in some places serious disturbances occurred. At Barcelona, barricades were thrown up, and there was considerable fighting between the rioters and the troops, attended with some loss of life. The whole province was declared in a state of siege. After being partially suppressed, the disorders broke out again, the rioters collecting outside of the city, and defending their position with barricades, but the latest accounts represented that they had been subdued, though the province was still disturbed. It was announced in the Cortes on the 8th that the conscription had been completed in the whole country.

AUSTRIA.—The Upper Chamber has adopted a resolution favoring the appointment of a liberal ministry, and opposing strong central powers; and the Lower Chamber adopted an address to the Emperor protesting against experimental changes in the constitution.

PRUSSIA.—The Chinese Embassy was at Berlin on the 8th, preparing to go to Brussels, to open negotiations with the Belgian government. It is expected then to proceed to Paris, Madrid, Lisbon and Florence, and to return to China next summer. The Prussian government has appointed a special envoy to Pekin, to reciprocate the dipolomatic courtesies extended by the Burlingame embassy. He will also visit Yeddo, part of his mission being to regulate the political and commercial relations of the North German Confederation with China and Japan.

DOMESTIC.—The hearing in the U. S. Supreme Court of cases involving the constitutionality of the legal tender act, was postponed on the 11th inst. to the 18th.

A sharp earthquake shock was experienced in San Francisco on the 2d inst., but no serious damage was done.

Colored persons were allowed to vote for the first time in California, at the municipal election at San José, on the 11th inst. The first bar of tin made in the United States has been presented to the Secretary of the Association of California Pioneers, at San Francisco. [It is eight inches long, four inches wide and two inches thick.]

CONGRESS.—The Senate passed the Deficiency Appropriation bill with amendments on which a committee of conference was afterward appointed by both Houses; and a joint resolution declaring that certain sections of the internal revenue laws shall be construed to impose the taxes therein mentioned, on salaries, dividends and interest payable by corporations, during the present year. The House has been occupied with discussing in Committee of the Whole the details of the tariff bill, and has made considerable progress.

FRIENDS' REVIEW.

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THE CHRISTIANITY OF THE PRESENT AND OF THE FUTURE.

BY HENRY ALFORD.

In introducing this subject, some explanation of terms may be necessary. It may be asked, Is not Christianity always the same? In the sense which I assign to the word, certainly not. Christianity is one thing—the Gospel, or the Christian revelation, is another. The Gospel, or Christian revelation, is, as to its great truths, always the same. It has been given us once for all in the life and sayings of our Divine Master, and of those whom He specially authorized. It is the foundation. It is, in one word which includes all, Jesus Christ Himself: other foundation than Whom none can lay. But *Christianity* is the building raised upon that foundation: and this may, and indeed must be, very variously constructed. Not only will it vary in worth of material and in power of endurance, according to St. Paul's well-known illustration; but it also will and must vary according to difference of times, climates, national temperaments and habits, classes and stations of men: nor less so according to the prevalence at this or that time of certain currents of thought and inquiry. Christ is one, and true, and unchangeable: but a man's Christianity, a family's Christianity, a nation's Christianity, nay, the whole world's Christianity at any time, may be inconsistent, and untrue, and liable to and needing change. By Christianity then I understand man's fashion of following Christ. And as each age and country has its own fashion, I shall presume to inquire whether our present fashion in this land is right; whether it is calculated to meet the demands which our age and our habits of thought are making upon us: and in so far as we may think we find that it fails in these points, what change it needs in order to correct that failure, and enable it to hold its place as the Christianity of the future.

Now unquestionably there are some essentials of all true and honest Christianity: and it will be for us first to consider whether we at present are fulfilling these essentials. With regard to these, it is no question of prudence or of adaptation to temporary requirements, but it is, as we say, a question of life or death. At whatever hazard, these essentials must be secured. And if a man were required to name the very first essential of all Christianity, there is but one thing I conceive which can occur to his mind. He would naturally and rightly say, *the following of Christ.* By which I understand, that the Person of the Lord Jesus Christ is the centre of the whole system; that Christian belief rests in that one Person; that reverent affection recognizes Him as its object, and humble obedience follows Him as its Master. Now, of course, it is a very different thing for all this to be professed, and for it really to be so. I suppose there is no body of Christians among us, who would not claim to fulfil this requisite —who could not point to their formularies, and their official practice, to show that they do so. And yet I do not hesitate to say, that neglect of this essential matter is one of the chief faults of the Christianity of the present.

The great object of an ordinary Englishman's faith in our day is not so much the glorified Lord in heaven, as it is his own Christianity: that is, the validity of the historical and outward framework by which his faith in Christ is expressed. I speak for the Christian body to which I myself belong, when I say that I much fear our faith in our Church system, in our creeds, and formularies, and sacraments, yea, and in the written word, is a more real and a stronger thing than our faith in the living, present Person of our Divine Lord.

Now I have the greatest wish not to be misunderstood. Everything that I may say now or at any other time on the subject of the Holy Scriptures is said with a view to enhance their authority, and to further that influence among men which our Divine Giver destined for them. But this cannot be done by resting in them and falling short of Him whom they reveal to us. Let them stand in the very first rank among the means of grace and the ordinances of God: but in that rank let us keep them. They are the guide and rule of faith, but they are not its object. We believe our Bibles: but we believe *in* that Person whom our Bibles reveal. We hold them in our hands and see them: but faith necessarily looks beyond that which is held and seen. They are not the end of faith, but a means to that end. Just as Christ was the end of the law for righteousness, so Christ is the end of the Gospel for faith, *i. e.*, for righteousness also.

We have more to say on this by-and-by, so I pass on.

We were observing that the belief of us English Christians, each in his own Christianity, is very strong; stronger, we fear, than the common belief of us all in Him who is the Head of all; and I think this is seen also in the way in which we regard each our own special doctrinal confession, as compared with the value we set on the love of Christ, and uniformity of His example. Now let me say, that we can hardly value our doctrinal confession too highly. It is in that track in which our Christian thoughts move—that channel down which comes to us grace and strength. We receive it, and have grown up in familiarity with its terms: or we worked it out with the honest search of the Berœan of old, proving for ourselves as we went. But as this is so with any one of us, in like manner is it with our neighbor also; and just in proportion as we set store by our own doctrinal confession, so likewise ought we to remember that he does the same by his, and to honor and reverence it as a thing which is held precious by our brother. As long as any trace remains among us of persecution, or exclusion from sympathy, or depreciation, or alienation, on account of doctrinal persuasion, so long our Christianity is defective in one main point—its standard of the Christian character; so long our churchmanship is loosened from the one bond of unity of all Churches—the personal recognition of our common Lord. Let each Christian body maintain, let each by lawful means propagate, its own doctrines. Let none tell us that doctrine is insignificant in comparison of practice, for there is no Christian practice which does not spring out of the recognition of Christian truth. Doctrine never can be insignificant to him who holds it aright. For my part, I believe, with regard to doctrines that I hold, and can substantiate to myself, that another who holds them not is the loser for that not holding; and he, if he have made his rejection of them sure to himself, believes me to be the loser for holding them. This may be a reason why we should try to persuade one another, but not why we should rail at and dislike one another. Again, let each Christian body not only value and propagate by persuasion its own doctrines, but let it fence about its position so as to keep itself pure according to its own doctrinal views. There is no hardship in this, if once exclusive privileges of one body over another are done away with. Indeed, it were well, so long as it is accomplished by fair means, to remove altogether from among us the spectacle, now it is to be feared so common, of men numbered among the working servants of a Church, and holding doctrines entirely at variance with its formularies. But again, this may be done without that disproportionate estimate which we at present apply to men. Who art thou that judgest thy neighbor? There is, say, some point of Christian doctrine which I regard as essential: as lying at the very root of my Christianity. I have well considered this: I cannot modify my conviction: I cannot see that I can be a Christian at all, without holding this truth. My fellow-religionists are of the same mind. Our creeds, formularies, services, are constructed to express and to conserve this point of doctrine. But by me dwells a neighbor whose thoughts are altogether different. We have had many arguments, but nothing will convince him. He thinks that my cherished tenet destroys Christianity altogether. He has always thought that, and has his reasons to give for his belief. Now I could not be as he is: to me it would be death to faith and hope. And he could not be as I am, for the like reason.

What then is my inference from this? Is it that there is no such thing as authoritative truth? that my doctrine is true for me and his for him? that every man is to himself the measure of truth, and that truth has no independent existence? To all such views

I say, God forbid. Truth exists: truth is discoverable: wherever truth is found, it is obligatory and authoritative. When I hold that which I firmly believe to be true, I hold that my friend is bound to hold it likewise. But it is what follows after this that I find fault with. In the prevalent Christianity of the present day, these two (my neighbor and I) regard one the other with aversion, and use hard words each concerning the other. And this simply and solely on account of the great difference in doctrine. Now what I say is, that in such cases we have absolutely no right to judge our neighbor. Does he believe in Christ? After our fashion, perhaps, no. But does he profess and call himself Christian? Does he call Christ his Lord and Saviour? Then is he within the pale of our common Christianity, and ought to be treated as a Christian brother. It is quite impossible for us to measure his responsibility, or see into his heart. If we could, very likely our uncharitable estimate of him might be at once reversed. The only allowable judgment of others regards not doctrinal confession, but Christian life. "By their fruits ye shall know them." It was admirably laid down as a leading principle of the Reformation, that "God alone is the Lord of the conscience." The much misapprehended expression of the Apostle St. John, which seems to put this in doubt, in reality only confirms it: when he says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed," the reason he assigns refers to partaking, not of erroneous opinions, but of evil deeds: and the person described is "whosoever transgresseth, and abideth not in the teaching of Christ." And Christian life is obedience. is conformity, to Christ: and its fruits are the fruits of faith in Christ. If His Person held its rightful chief place in the Christianity of our day, these practical matters would be the subjects of our inquiry, rather than those others. Let those be done—but let not the other be left undone. Let us all guard against indifference to doctrine; let each be fully persuaded in his own mind, and cleave to that persuasion, or modify it, as conscience before God may lead him: but let us all remember that above all systems, beyond all inferences and conclusions of subsequent Church belief, there is the blessed Person of our Master and Head. That simple belief in Him which the primitive Christians held, for which martyrs bled, and confessors suffered, ages before councils had formed the propositions which we now receive, that, I say, needs now to be restored to its place and dignity, of which, among our eager strivings for exactness of doctrinal detail, we have well-nigh deprived it. In the most salient examples of bitter zeal and the spirit of persecution and anathema now extant among us, we fail to discern any appreciation whatever of love and obedience to Christ, of service done to Him, of likeness to the pattern which He set us. All this seems to have been put behind and ignored, and its place taken by a rigid inquisitorial censorship, whether a man have ever said a word capable of heterodox interpretation, or ever allied himself with others who have so spoken.

So that I believe one of the most pressing needs of the Christianity of our day to be, the fixing more and more attention on the Life and Person of our Blessed Lord. I say not for one moment, bestowing less attention on the doctrinal beliefs which have sprung up around this centre; beeause I believe that the more we study Him, the clearer, and stronger, and truer, these latter will become; because, in my character of a firm holder and propagator of Church of England doctrine, I am persuaded in my own mind, that, the better He is known, the wider will be the recognition of that doctrine. And therefore I rejoice to see that the Christian Church in Europe is awaking to a sense of this prime need, and that one and another is thinking and writing on the Life and Acts and Sayings of our Lord. It is a wholesome sign, this stir of thought, this arousing of interest about Him whom we love and serve. It must tend to good. Its first results may be very various. As of old, some may build wood, hay, stubble; and some may build precious stones. But after all our complications and strifes, it is at all events a blessing that some are laying bare the Rock beneath the Church, and striving again to unite themselves with it. Such a touching of our Christian mother-earth can but give us strength.

(To be continued.)

COLLECTIONS BY W——.

Achsah's wedding gifts.—Twice in the sacred narrative we find the story of Achsah and the wedding gifts which she obtained from her father,—once in Joshua, and again in the first chapter of Judges. Yet in itself it seems hardly worthy of notice in a national history, much less worthy of a double notice in the revealed record of God's will. Her husband Othniel, at her instigation, obtained from her father the gift of a field, and she at her personal solicitation obtained certain springs of water. These were her wedding gifts. This is a literal fulfilment of the promise made many years before to her father Caleb, when he resisted the other spies and followed the Lord. "My servant Caleb, because he had another spirit with him, and followed the Lord fully, him will I bring into the land whereunto he went, *and his seed shall possess it.*" This promise was all the more re-

markable, if, as is now believed, Caleb was not of the chosen seed, but only a proselyte, or, more probably, the descendant of a proselyte, who had no right therefore to the land of promise, except in virtue of this special charter. Othniel, too, being the nephew of Caleb, would have had no inheritance, nor would his family, but for this special provision. Caleb's seed did possess the land, as this narrative shows, and possessed it in its fulness of productive power; not only its sunny south land, but the springs which gave it value and beauty.

We see, that happy in many ways though Achsah's settlement in life was, one very important thing was lacking in it, as she first entered on it. She had been honorably married and comfortably settled; she had been wedded to a husband who afterwards became the judge or chief magistrate of his nation; and she had obtained as her inheritance "a south land," sheltered, warm and genial—a most desirable lot; but one thing was yet wanting to convert these advantages into real blessings. When she examined the lot assigned to her, it was found to have no springs of water. When she discovered this want, she applied to her father to supply it; and no sooner did she make the application than he gave her a double supply,—the upper springs and the nether springs. Who does not see the higher truths that all this may suggest? In the first place, that in the most comfortable and even honorable earthly lot, there is still a want—a vital want—the want of a blessing—the enriching, fertilizing blessing of the Lord of heaven; in the next place, that whosoever perceives that want, ought at once to lay it before the heavenly Father, who alone is able to supply it; and in the third place, that when this is done, as God appoints it to be done, the supply will be worthy of a Father's bounty,—worthy of Him who "giveth to all men liberally and upbraideth not."

When Achsah went to her father on this errand, there was in her demeanor a very seemly combination of reverence and confidence. In token of reverence she lighted off her ass, recognizing in her father one who was not to be treated as her equal, but revered as her superior. But her confidence was equal to her reverence. She proceeded on the fact of what she had got; she made that a ground for expecting more. "Thou hast given me a south land, give me also springs of water." It cannot have been thy intention to give me the south land as a source of disappointment, but as a source of good. But without the water, it can only bring disappointment. It can yield no crops, or at least it can sustain no flocks or herds; it leaves unsupplied one of the most important wants of man or beast. So plead you with God. Let Him know that without streams of water you cannot live. Approach Him with the reverence due by the creature to the infinite Creator. Approach Him with the confidence due by the child to the parent. Thank Him for what He has given—for comfort, for home, for children, for wife, for husband, for wishes fulfilled, for hopes realized. But appeal to Him concerning the enriching, refreshing, reviving water. How can we live without the Spirit? How can we be blest without His blessing? Arouse yourself to proper earnestness. Look first to yourself. Make sure of the blessing personally. Look to your family—secure the blessing there. Look to all others with whom you have to do. Look to the congregation or the church with which you are connected. God may have given many mercies to that flock. He may have given a gospel of love and mercy, preached from week to week. But something more is needed to secure their true prosperity. You must ask Him for springs of water. You need the Spirit poured upon you from on high. Go then and ask these crowning blessings. "I will pour water on him that is thirsty, and floods on the dry ground; I will pour my Spirit on thy seed, and my blessing on thine offspring. And they shall spring up as among grass, as willows by the water courses."—*Abridged from W. G. Blaikie.*

ARTHUR HENRY WILSON.

[An inmate of Flounders Institute, died at Kendal, Fifth month 3, 1869, aged 19 years. Son of Henry Wilson. Taken from the *Annual Monitor.*]

Perhaps there are few things more affecting than to see life cut short in opening manhood, especially when not only the expanding faculties are fresh and lively, but the heart also is influenced by the love of that which is holy, pure, lovely, and of good report: and such appears in no common degree to have been the case with Arthur Henry Wilson. Cut down at the early age of nineteen, the fond hopes and anticipations of a happy and useful life on earth are snapped as in a moment; and the awe-struck mind can only say with the Psalmist, "I was dumb, I opened not my mouth, O Lord, because Thou didst it."

He was born at Ackworth, on the 19th of Third month, 1850. In very early childhood, it is believed that the grace of God in Christ Jesus rested upon him. His first tendencies did not seem so much to be the result of circumstances, as to have a purpose and an aim; and that aim was blessed. His sense of duty was quick and influential. This was the secret of his success, as a schoolboy and as a student, and in higher aspirations still. Even at five and six years of age, his little pocket books record from the beginning of the year

unto the end, the occurrence of all meetings that came in course; and his surviving father does not know, that through his life of nineteen years, he ever tried to absent himself from a meeting, on any ground whatsoever.

After a happy and useful course at Kendal School, when he found that an opening was sought for his entering into commercial business, he distinctly avowed that, after much thought, he had chosen for himself the avocation of a teacher, and believed it was his calling; that he wished to follow that in which he could be of most use to his fellow-men; and if duty required it, he would be right glad to go to America, and teach and help the Freedmen. He often said, and to many individuals, that he never regretted his choice of a profession. "No," said he to one of his aunts, a few months before he died, "I believe it was right."

There was a happy equilibrium, a wonderful balance in his endowments both of body and mind. He was a keen observer, but of a careful and accurate judgment; of exquisite sensibility, yet very courageous; gentle and even tender in his attachments, but steady and manly in his bearing; clever at cricket, and hearty in the games of youth, yet punctual and thorough in his studies; pleasant and obliging in social intercourse, yet with a heart alive to the most solemn responsibilities. "We are all very fond of him," said one who saw him daily, "and I believe he is seeking to live in his Saviour's love, and to please Him."

In preparing for a teacher's life, he entered in the year 1868 as a student at the Flounders Institute at Ackworth, and prosecuted his studies with ardor. He thoroughly enjoyed his work, and never rested till he was conscious of power over it, and ease in its performance. In language he was critical as to style; and he showed much discrimination in his remarks on the Latin or Greek authors. He passed the matriculation examination in London successfully, and was preparing with equal care for the first B.A. It is believed also, that in some of the languages he was resolved to try for University honors. Yet he never worked for display. There was no pretence in his nature. "When examinations come," he says, in a letter, "I am resolved not to make myself a slave to the detestable practice of '*cramming*' at high pressure. The manner in which I acquit myself shall be a fair criterion, if possible, of what I possess." . . . . "We expect," said his principal, in Twelfth month, 1868, "Arthur will pass the examination with credit to himself and to us."

He was a diligent reader of the Greek Testament, and marked many passages, particularly James iii. 17, 18, on the wisdom that is from above. These are a key to much of his life. He chosea mot to from the Greek: *Εν ἀνθρωποις ευδοκια* (*Good will to men.*) "Nearly twelve months ago," says his father, "I had some conversation with my dear Arthur Henry on the 13th chapter of the 1st Corinthians, and read the chapter with him from Luther's version. After his decease, I found amongst his papers an exquisitely written sheet of manuscript. My eye rested with delight on the first page, which I found to be the whole of the chapter on Charity in the Greek character, accurately and lovingly copied." On turning the leaf, the following remarks were met with, written apparently without any subsequent correction.

Memorandum.—"As the early twilight of a winter's day darkened, causing objects well known at other times, as it were to blend together, and form new fantastic and ever-varying shapes,—— (*no name*) was engaged in reading and thinking over this sublime passage of the great Apostle. When he had ended it, he laid aside the book that was in his hand, and his thoughts involuntarily pursued the same course that they had been led into: and as it was grateful to himself, he made no effort to restrain them, or to turn them into any other direction. 'Would that I could feel,' said he to himself, 'that these beautiful truths sank down into my heart, and watered, like a gentle shower, the grain of living faith there implanted! Would that they caused it to spring up and bud, striking deep and firm root downwards, so as to endure when the trying heat visited it! *Πιστις, Ελπις, Αγαπη*—(*Faith, Hope, Charity,*) the father, the mother, and the darling child! The Child that is to grow up, tended by parental care,—become the ardent youth, then the strong man,—the joy, the stay, and the rich reward to the happy shepherds of its early days! *Greater* than they, indeed,—but only so that it may have more strength, whereby to impart comfort and encouragement, when the shades of evening draw on apace. . . . Thou who art the giver of every good and perfect gift unto thy creatures, bestow upon me, though unworthy of it, even this Child, the proof of Thy love! Guide it, and train it Thyself, that I may find a staff whereon to lean, when my course seems drawing to a close."

Such was Arthur Henry Wilson's meditation, and his prayer in the last winter of his life, when no one thought it *was* so nearly "*drawing to a close.*" And so his amiability of disposition, and his Christian love to all, grew and ripened, till its fragrance filled the atmosphere that surrounded him. A minister in attendance at his funeral testified, that, "short as their acquaintance had been, having only met him for a few hours, a month previous, he took knowledge of him

that he had been with Jesus." A fellow student says, "As a companion, he was cheerful and amiable in the full sense of the word. Those who had the privilege of associating with him, cannot readily allow the force and purity of his character to fade from their memories." Another young man writes, "I did not know much of Arthur personally; but whenever I was in his company, his kind spirit and genial manners always seemed to be animated by the lofty principle of Divine love, working in his heart, and moulding his life." He lived in the love of all his relations, young and old. One who attended him in his last illness says, "Arthur was so inexpressible dear to us, that I cannot trust myself to enlarge on the beauty and maturity of his character." After a time of much enjoyment, in a farewell visit of two of his cousins to Ackworth, previous to leaving England for Australia, in the First month, 1869, he placed in their hands, on parting, a letter full of affection, in which, after regretting the end of their pleasant intercourse, he says, "We have now nothing to do but set resolutely to work at the duties which may lie in each of our daily paths, with a determination to discharge them to the utmost of our power; seeking, in the meanest, help and guidance from a higher source than our own selves. In the quiet moments that succeed the hours of occupation for mind or fingers, let us cherish a bright flame of affection for all absent loved ones. . . . . Let us pray for them to our Father in Heaven, that He would guide and protect them, and that they and we may be blessed by the bond of His love, from which will proceed love to one another."

(To be concluded.)

PRAYER ANSWERED.

Is there any time in which a Christian has such a realizing sense of God's goodness as when he receives a direct answer to prayer? It may be in the conversion of some dear friend, or some special preservation from danger. How his heart swells with gratitude that God has been attentive to his prayer.

What infinite condescension! the King of kings and Lord of lords lends a listening ear to our supplications, and answers us in mercy. "For the eyes of the Lord are over the righteous, and his ears are open to their cry." How comforting to feel that we have a Friend to whom we can carry all our hopes and fears, our shortcomings and longings after righteousness, a Friend who knows our motives and pities our failures!

Are we beset by temptation? He has promised that we shall not be tempted above that we are able, but that with the temptation He will also make a way of escape.

Are we in deep affliction, overburdened with sorrow? To whom can we go more freely for consolation than to Him? He tells us that He does not afflict willingly, but that as a father pitieth his children, so He pitieth us. He will give me strength to bear affliction and to overcome temptation, grace for the duties of life and for the hour of death.

We should never forget that we have power with God not only for ourselves, but for all those around us.

"Yes, pray for whom thou lovest; if uncounted wealth were thine—
The treasures of the boundless deep, the riches of the mine;
Thou couldst not to thy cherished friends, a gift so dear impart,
As the earnest benediction of a deeply loving heart."

How many Christian men and women today thank the Lord for praying parents. Have you a son that you must send out into the world, away from your watchful care and guidance? Pray for him. Your prayers may be like an armor about him, protecting him from the wiles of Satan. Our Heavenly Father gives His angels charge over the children of praying parents. Your boy may not know whence comes the unseen influence that makes him feel that he cannot join in the frolics of his dissolute acquaintance; but such influence can often be traced to a mother's prayers.

Are there parents praying over children in the downward path, who fear and tremble? He may not answer your prayer in your way; you may not live to see it answered; but God is able to do for us exceeding abundantly above all that we ask or think, and in His own good way and time He will answer you.

—*American Messenger.*

THE GOSPEL IN SPAIN.

[Under this caption the London "Friend" gives the following letter from an English clergyman. It contains information that will interest the readers of the *Review.*]

Calle de Zaragoza 13, *Seville, Feb.* 24, 1870.

. . . . Our Female Training Institution for school-mistresses, governesses, and Bible-women, which was opened in April last, promises to be a most useful institution. It has now twenty-four students, and almost every day application for admission is made to us. Forty will be our full number, but we think that most future admissions should be made from our school for girls, taking those pupils who manifest special fitness for the work. We shall be glad, however, to receive students from other parts of the country, when recommended by those in whom we have confidence. Already an application has been made to us for a mistress in a mission school in a large town of Andalusia. Their hours of study are from 8.30 a.m. to 8 p.m.;

a short time being allowed them for recreation in the afternoon. Miss Annie Butcher, who has so kindly left her home in England to help in this good work, is the lady superintendent of the institution and of the schools attached to it. She has entered into the work with great energy, and I feel sure that her truly Christian influence and self-denying efforts will prove a great blessing to Spain. Our governess in the college is Dona Isabel Arias, who for six years was educated in England by the late Mr. F. B. Rew, who, up to the time of his death, took great interest in the evangelization of Spain. She is a very valuable teacher, but we need another, as the work is too much for her and Miss Butcher.

One of our elder students will very soon be ready to enter upon her work as Bible-woman. She is a truly Christian young woman, and I trust she may be the means of leading many souls to Christ. I am greatly pleased with the progress most of them have made in Scriptural knowledge, and they have all acquired clear views of the fundamental doctrines of Christianity. We were cheered the other day by hearing that one of them makes a practice of giving the Bible lesson she has had in the Institution in the morning to several women whom she collects together in her mother's house in the evening. The importance of Christian education, especially for females, in Spain, cannot be over estimated. The priests, too, feel the truth of this, for the institution and schools call forth their opposition even more than our "services."

There are above 100 children in the schools attached to the Training Institution. Our ragged school for boys numbers between eighty and ninety. Our night school has nearly 100 lads and adults in it, and it is interesting to see men of forty or fifty years of age learning to read, their teacher frequently being a boy of fourteen. The other night school has about forty scholars. [L. S. Tugwell here gives a report of his Missionary College for young men.] I hope to be able to arrange that the young women who are being trained for schoolmistresses should pass the Government examinations and obtain certificates, so that they may be qualified to take Government schools. I intend applying as soon as possible to the Spanish Government for the privilege; if granted, it would be a great boon, and render our Institution very useful.

Our two Sunday schools are well attended both by adults and children. The Sunday school in Calle de Zaragoza has eight teachers. From the above you will observe that we have constantly over 300 children and young people under daily Christian instruction.

The above is only part of our work, although a most important part. We have at least eleven services in Spanish weekly, the attendance varying between seventy and 250 or perhaps 300, according to the size of the rooms, which are frequently filled almost to suffocation. At the services held in the English chapel we get a fair sprinkling of the better class of people. It is necessary to reach these, but it is more difficult to get at them than at the working classes. There is a good work going on secretly among them—they are not without their Nicodemus—and a few have come out boldly for Christ. The best way of reaching them is through the Bible and other religious books. Last month one of our young men sold in the cafés of Seville alone 104 Bibles. We have four men constantly engaged in selling Bibles and gospel portions and giving away tracts, &c. Two of these are supported by the British and Foreign Bible Society, and are constantly travelling from village to village. A third is going from house to house in Seville. The Bible Society is enabling me to open a depôt for the sale of Bibles, tracts, &c., by bearing the greater part of the expense. Of course the Bible department will be quite separate from the rest.

In our various schools at least eight Bible lessons are given daily.

We have just had the privilege of sending to Gibraltar a member of one of our congregations to work as colporteur and evangelist to the Spaniards living there, and in the neighboring towns. He has been engaged by a committee of gentlemen in Gibraltar. I send him forth with confidence and hope, believing him to be a converted man, and earnest in his Master's cause. It is *conversion* we need; it is not merely to proselytise from Romanism, but to *lead* perishing souls to Christ. . . . . An immense work remains to be done for Christ in Seville. Oh that Christians at home would realize the greatness of the work which God has placed before them in Spain! Very little has yet been done in comparison with what is still to be done. I am anxious to have at least 1,000 children under daily Christian instruction in Seville alone. Parties living at a distance from our school frequently ask me to establish schools in other parts of the city. I appeal then to the liberality of English Christians to sustain this work and to enable me to extend it. Help us with funds and with your prayers. The anxiety from the work is sufficient, without the extra anxiety caused by straitened means. One has to spend so much valuable time in writing for help which otherwise might be spent in direct work for Christ. "Spain for Christ or for infidelity," is constantly ringing in my ears and urging me to action almost beyond my poor weak powers. I would that I could make the same

words ring in the ears and touch the hearts of every English Christian, and then great would be the results—God would be glorified, thousands of precious souls won to Christ; and a noble but crushed people raised from the degradation to which they have been brought by priestcraft into the glorious liberty of a truly Christian nation.

Believe me, my dear Sir, most faithfully yours, L. S. Tugwell.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 23, 1870.

Grace through Faith.—It is a pleasing service to allure others into the paths of peace by making the right attractive—by upholding holy truths. It is a sterner occupation to denounce error. It is a task of dubious benefit to imagine heresies for the sake of refuting them, as though the Church had life in controversy, and should

> "wound
> And stab herself with doubts profound,
> Only to show with how small pain
> The sores of faith are healed again."

Intimations have been given forth, both in preaching and in print, that some under our name regard a mere intellectual assent to the great fundamental doctrinal truths as sufficient to set the soul in safety. A similar assumption excited zealous concern about five and twenty years ago. We did not believe it then and we do not think it now. We thought and think the preferring of such charges a less profitable occupation than that of giving more earnest heed to those fundamental truths of Him who is the proper object of faith, lest at any time we should let them slip.

A Scriptural and saving faith is much more than an intellectual assent, and is not attained by the natural faculties of the unregenerate man. It is intimately connected with and must be accompanied by "the transforming work of the Spirit in the heart." St. Paul declared (to adopt Adam Clarke's more faithful and emphatic rendering of Hebrews xi. 2,) that "Faith is the *demonstration* of things hoped for." Those things hoped for are unseen, supernatural, and neither cognizable by the natural faculties, nor *demonstrable* to them. The intellect unaided by the Holy Spirit, cannot grasp them with that absolute and realizing faith which amounts to *demonstration*, which leaves no possibility of a doubt, which, if it be perfect, must influence the conduct. Faith sets to its seal that God is true—it is, indeed, the reception into the heart of the testimony of the Holy Spirit, "which is truth and no lie." "Abraham *believed God*, and it was counted to him for righteousness." It was no intellectual assent to dogmas that won for him the title of "the friend of God." His faith grasped what the natural intellect could not lay hold upon, and was proved by obedience in offering up his only son, the patriarch believing all the while in the impossibility (humanly speaking) that the child he was intending to sacrifice would be the ancestor of multitudes innumerable as the sands of the sea, and that in the line of his posterity would be born the Hope of Israel, the Redeemer of men, the promised Seed—the object of saving faith.

"He that cometh to God must believe that He is"—but this may be believed without coming to God,—and such a faith is "dead being alone." When Paul declared, "by grace are ye saved through faith," he clearly taught the necessity that grace be given to empower faith. Although truly an act of the understanding, faith is fitly described as the attendant of regeneration. It believes God, discerns sin's sinfulness, and the need of just such a Saviour as has been provided by infinite mercy to satisfy infinite justice.

The Yearly Meeting of Philadelphia opened its session on Second-day morning, the 18th inst., the attendance being apparently as large as usual. Upon calling the roll of delegates twelve failed to answer to their names. For the absence of four of these reasons were given, others, it was found, were detained by the interruption of railway trains. The proceedings of the Meetings for Sufferings were read. A memorial for our late beloved Friend Thomas Evans had obtained their approval, and a biography of Wm. Evans compiled from his own memoranda had been referred to an examining committee. Considerable activity on the part of the Book Committee was reported, many libraries having been supplied with standard writings of Friends. A treatise of a doctrinal character had been prepared with a view to publication, the reading of which

occupied about twenty minutes. It elicited much expression of unity and was adopted; not, however, without expressions of uneasiness on the part of a number of Friends, less in reference to the doctrines expressed than on account of the accusatory tone and the implied assumption that a class of our members held contrary sentiments, whilst strong doubts were expressed of the existence of such a class. It was gratifying to observe the apparent absence of diverse sentiments upon the doctrinal points involved, though the essay was based upon the assumption of such diversity. The *Review* representing the Society of Friends in its wide extension, its editor cannot view from a merely Philadelphia stand-point a document professing to speak for the body at large; nor can he overlook the equivocal position of a Yearly Meeting self-isolated from all co-ordinate branches of the Society. In this view some remarks on the subject of First-day schools and Bible-classes (which constitute so important a part of the work of Friends in this day) failed of the impressiveness which they would bear to the minds of some Friends. Some admonitions of a healthful character, were weightily embodied. Not a few consented to its publication on the ground "that it would do no harm." After the adoption of the essay, concern was expressed lest in its hasty preparation there had been too little prominence attached to the duty of Scripture perusal, and some deficiency in declaring the doctrine of Justification as set forth in holy Scripture and by Fox, Barclay, Penn and Penington, &c. It was understood that it would be carefully reconsidered by the Meeting for Sufferings, and it is trusted that it may meet our eyes in print in a form more likely to give permanent satisfaction. It is fair to add that any accusatory intent was disclaimed by members of the Committee by whom it was drafted. It is a question whether a large body of persons can intelligently and safely adopt, upon a single reading, a paper of the character of a creed.

In the afternoon, upon nomination of the Representatives, the former Clerks were reappointed. The Memorial of Thomas Evans was read, and after much expression of unity, and full affectionate tributes to the worth of our departed Friend, was ordered to be placed on record. [*Further accounts deferred.*]

Having no Hope.—How miserable the condition of those whose light has become darkness! When they say: "'Surely the darkness shall cover me,' even the night shall be light about them;" (Ps. cxxxix.) for well did the Psalmist say: "The darkness hideth not from Thee! but the night shineth as the day: the darkness and the light are both alike to Thee."

A correspondent writes from Minnesota of the death of an octagenarian, who, during the last thirty years, publicly denied the being and the attributes of God. He was a man of large talent and unusual reasoning power, and much addicted to argument. He had amassed information, and his capabilities for glorifying God and serving his fellow-men might have rendered him a blessing to the community. Alas, they were worse than lost. Used as an instrument by the enemy who delights to sow tares, he was influential in scattering evil seed in the hearts of youth.

During his wearisome weeks of illness, he was the object of Christian concern to several "Friends," who made him repeated visits, and with increasing solicitude bore him on their hearts in prayer that he might even yet turn unto Him who is the Truth, and the Life, and the only Way of salvation, and experience the blessed cleansing from all sin in His atoning blood.

As time passed on, and physical strength failed him, these Friends agonized on his behalf, and plead that he should come to the Saviour before it were too late, and their hearts sunk and sickened as they found no sign of awakening. A short time before his decease, two ministering Friends having called on him, wished a season of prayer. He firmly said: "No! I cannot have it here—it is exceedingly unpleasant to me. I have no need of prayer—do not believe in it—do not wish it." On another such occasion he said: "There is no Intelligence, *above or below*, will know anything of my death without they see me die."

The pride of an unregenerate heart held out till the stroke of the death angel fell. Just before this he made request to be buried after the manner of Friends—and then,—he died as the fool dieth who hath said in his heart "there is no God." Our correspondent

writes: "God forbid that I should have to enter the dark abode of a dying infidel. There was no hallowed presence to be felt of the dear Saviour—no sunshine of joy in his heart to cheer him through the dark valley—nothing to lean upon or to look forward to with rejoicing—but an impenetrable gloom hung over him—the dark pall of unbelief. Thus he lingered—thus he died."

Does any one suppose that he passed away in even the equivocal peace of one who "dies and makes no sign"—or that he had the negative comfort asserted by the sceptic Bard—

"There no forced banquet claims the sated guest,
But silence spreads the couch of ever welcome rest?"

When he actually felt the death-chill and the loosening of the silver cord, having no hope beyond—no treasure stored in heaven—he called out to his sole attendant: "Hand me my money-purse!" He clutched it convulsively—the tears gushed from his darkening eyes—he shrieked out, "Hell! hell! hell!" and his tongue was mute forever.

In view of the impressive solemnity of the event it was thought best to allow the use of Friends' meeting-house at Minneapolis for the funeral gathering. A large crowd assembled of various denominations, and quite a number of his infidel associates. "It was a responsible hour"—as our Friend remarks. "After a brief and most solemn silence, prayers ascended to the throne of grace that the season might be one of glory to God, and of awakening to sinners." The petitions were mercifully heard, and several of the Lord's servants were commissioned to proclaim with power the unsearchable riches of Christ. We are told that "as He was held up before the company as our sole Mediator and Deliverer from sin, tears flowed from eyes unaccustomed to weeping," and that it was truly a baptizing season.

The obituary columns of the *Review* furnish weekly evidences of the triumphs of Christian faith, and of the sufficiency of the religion of our Lord and Saviour in the dying hour for all who call upon Him in truth. The hope in Christ is described by Paul as "an anchor to the soul both sure and steadfast, and which entereth into that which is within the veil, whither the Forerunner is *for us* entered." But, says the writer of the book of "Wisdom"—"The hope of the ungodly is like dust that is blown away with the wind,—like a thin froth that is driven away with the storm,—like as the smoke which is dispersed here and there with a tempest—and passeth away as the remembrance of a guest that tarrieth but a day."

Christianity, Present and Future.—To those who know that our common Lord has sheep of various folds, it is interesting and instructive to listen to utterances from differing Christian stand-points. Sometimes a truth which we hold to be vital comes with peculiar impressiveness from a platform whence we were unaccustomed to listen for it,—and though it may seem modified and diluted by some inconsistencies, we are gratified that it is taught to fresh audiences, and may thus be reasonably expected to find new champions.

The Truth as it is in Jesus is the proper inheritance of every professor of the Christian name; and although found in greater pureness in some Churches than in others, any congregation, of whatever denomination, that is engaged with earnest sincerity in worshipping the Father of Spirits, may, at an unexpected season, be blessed with a pentecostal visitation and receive a new ray (new to them) of heavenly light.

We have no belief in the eternity of error—but hold that in our Father's good time all truth shall be restored. Meanwhile we welcome it wherever it breaks forth, and, loving our own people, and thankful for the revelations and guidance with which God has been pleased to bless them, craving for their renewed faithfulness in upholding His testimonies that have been made known to them, we love to look into other portions of the field which is the world, and to mark the spreading of the light of the glorious gospel as a whole and in its precious parts, dawning upon the nations of them that shall be saved. It is delightful to see accumulating evidences that the same God over all is rich unto all.

The essay by Dean Alford, commenced in the present number, contains seminal truths which, we trust, will find a lodgment in seeking souls. Although he holds views we regard as untenable, respecting "carnal ordi-

nances," yet the concessions he makes are remarkable as coming from an Episcopalian, and those who consider him as authority will feel themselves left at liberty to doubt the ceremonial system, and to consider for themselves whether, since that which is perfect has come, that which was in part has not been done away—whether foreshadowing observances have not already perished in the using.

The Annual Meeting of Friends of Victoria was (as we learn by the London "*Friend*") held at Melbourne in First month, and occupied seven sittings. Epistles were issued as usual, also one to scattered members, and one to Friends at Ballarat.

"The Ballarat Friends and attenders are not yet formed into a distinct meeting for discipline, but are looking to Melbourne for some help in that way. The land on which is their meeting *cottage* is held by a 'miner's right.'"

The *nebular* condition (if such expression be allowable) of this little company of Friends, desiring a more perfect organization, and looking for counsel from those of greater experience, interests our feelings, as being more hopeful than that of a meeting which has an historic and illustrious *past*, but a *present* of coldness, distrust and decline.

The attendance is noted of Frederick Mackie from South Australia, and Dr. Story from Tasmania.

War of Evil Origin.—*The Tribune*, a paper published at Lawrence, Kansas, has a very good editorial article upon Friends, and their work among the Indians. A dissent is, however, called for by the following passage:

"It is erroneously, but quite generally, supposed that they [Friends] are opposed to war under any circumstances. This is not strictly correct."

The writer goes on to advocate the enforcement of laws, where the civil authority merges in the military. Some passages in Robert Barclay concede much to the civil magistrate who has not been enlightened regarding the more excellent way: but he does not admit that those who have adopted the full Christian standard can innocently compromise, even in a small degree, the peace testimony.

The position of the Society of Friends relative to the whole question is a pronounced one. Their view is accordant with that of the Apostle James, who traces directly to evil lusts all wars and fightings.

The Annual Meeting of the Freedmen's Aid Association on Second-day evening, 18th inst., was one of unusual interest. The statistics presented in the report, in letters which were read, in remarks from Francis T. King and other Friends, were impressive, and showed vigor and discretion in conducting the operations of the Society. In view of the continued necessity of Educative work, and of the need of safe and unselfish friends and counsellors for the Freed people under the new influences which will bear upon them, the Managers were encouraged to continued and renewed efforts. Space will not admit of further report this week.

William Robinson and Henry Binns.—These dear Friends having accomplished their Christian mission in N. America, embarked at Portland for England in the *Peruvian*, and landed in safety on the night of 3d mo. 17th.

Receipts by Editor for Hungry Freed-people.—N. Ferrisburgh, Vt., $5. From "M." (per S.W. C.) $2. Hesper, Iowa, $1. W. Oneonta, N. Y., $4.

DIED.

TEST.—At Union Springs, Cayuga Co., N. Y., on the morning of the 8th inst., Elizabeth M., wife of Dr. Zaccheus Test, in the 33d year of her age. She was a beloved member and minister of Scipio Monthly Meeting, N. Y. She died in the triumph of faith, adding another to the great cloud of witnesses, having passed through a severe and lingering illness with unwavering faith and patience. Through great agony and conflict she held fast to the arm of the Saviour, often saying, "*All is right—all is well.*" She exhorted those around her to labor faithfully in the Redeemer's cause, without regarding what man would say. This last was a dying message which she wished expressed to every one. She often expressed that the foundation of her confidence was in Jesus only, frequently repeating the lines,

"Nothing in my hands I bring,
Simply to Thy cross I cling."

JESSUP.—At his residence near Westfield, Ind., on the 14th of Third month, 1870, Enoch Jessup, in the 74th year of his age; a member and elder of Westfield Monthly Meeting. He was, in the gentle teachings of a holy life, and in his fitly-spoken words, a preacher of righteousness, being of a meek and quiet spirit, evincing by his uprightness and humility that he lived for and sought another and better country "that is a heavenly." In the early part of his sickness, he said, concerning his prospect for Heaven, "My peace is made—I am ready." He bore his sufferings, which were very great, with Christian resignation, being enabled to say, "Lord, thy will be done!" exclaiming, near his close, "It will soon be over, and all will be well;" and exhorted his children to live in love, and meet him in

Heaven. Thus he passed triumphantly to an eternal inheritance among those who have washed their robes and made them white in the blood of the Lamb. "Blessed is that servant whom the Lord, when He cometh, shall find watching."

SANGSTER.—At Falmouth, Nova Scotia, on the 22d of Second month, 1870, in the 62d year of his age, Benjamin Sangster, for more than thirty years an esteemed member of China Mo. Meeting, Maine. Having embraced the doctrines of the gospel as held by Friends, he was concerned in his isolated situation to walk consistently therewith. His love to the Redeemer's cause was ever manifested by acts of kindness to the messengers of the gospel who from time to time visited that Province. He peacefully closed his mortal existence in the hope of entering into eternal rest.

LINDLEY.—On the 24th of Third month, 1870, Ezra Taylor Lindley, in his 4th year, son of Owen W. and Deborah H. Lindley, members of West Union Monthly Meeting, Ind.

CHASE.—At Hinesburgh, Vt., on the 31st of 3d mo., 1870, in the 82d year of his age, Asa Chase, a member of Ferrisburgh Monthly Meeting. Although for several years his hearing was greatly impaired, he continued to be exemplary in gathering with his friends for public worship, reverently waiting upon that still and gracious Voice which even the deaf can hear.

INTERCESSORY PRAYER.

"And He cometh to Bethsaida: and *they bring* a blind man unto Him, and *besought* Him to touch him. And He took the blind man by the hand, and led him out of the town: and when He had spit on his eyes, and put His hands upon him, He asked him if he saw aught. And he looked up and said, I see men as trees, walking. After that He put His hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly." Mark viii. 22—25.

Jesus had various ways of opening the eyes of the blind. In the case here given, *at the solicitation of the man's friends* who *brought* him to Jesus, he was healed. Jesus "took him by the hand." He was under the guidance of Jesus, before any change had taken place in his organ of vision. And so when we bring *our blind* to Jesus, He may be taking them by the hand, casting the stumbling, blocks out of the way, preparing the highway before them, removing many prejudices from their minds, and subduing their opposition to the truth, when all the while there is no change apparent to the beholder.

For when Jesus took the blind man by the hand, "He *led him out of the town*," away from the busy haunts of men, that He might, in the privacy of solitude, have mercy upon him. And thus it often is with the conversion of a soul. We know not what undercurrent may be at work in a man's heart, what hidden conflict there may be, what twitchings of the conscience, what inward drawings to search the Scriptures, what readings in private, what a shaking of dry bones preparatory to their being clothed with flesh. How often has Jesus thus taken a man by the hand, and led him out of the town, *and we knew it not?* Had we known it, we might have marred the work by our officiousness or misjudged zeal. The reserve generally manifested by a man, when there is the beginning of a work of grace within him, the extreme sensibility with which he shrinks from making his feelings known to others, the tossing of mind occasioned by misgivings as to old principles of thought and action, all this may be God's way of preparing the soul to receive His grace.

Does it follow, because we have brought our blind to Jesus, that He should carry on the whole work of their restoration before our eyes? Let us not be disheartened if we receive not *visible* answers to our prayers for such souls; but trust that Jesus may have privately taken them by the hand to lead them beyond range of our ken for a season.

He asked him if he saw aught. And he looked up, and said, "*I see men, as trees, walking.*" *Bartimeus* received his sight "*immediately*," and was able *at once* to "see clearly," and followed Jesus in the way. In this he was an emblem of those who at once receive the full blaze of gospel light into their souls. Their opposition has been overcome, their prejudices have been scattered by the *instantaneous* working of the Spirit. But this is not the case in the generality of conversions; most men, when they look up to behold the hitherto invisible things of the kingdom, at first are only able to "see men as trees, walking." They have but an imperfect acquaintance with the way of grace; consequently their profession must be uncertain, and their walk, in many respects, inconsistent; they see not clearly enough to follow Jesus in the way; and then perhaps their praying friends are disheartened, the hopes of one day being thrown down by the discouragements of the next.

How often has the expression of a confused view on matters of doctrine—a glaring misapprehension of Christian practice—the remains of sceptical opposition, or a transient fit of indifference—come down as a frosty wind, apparently to nip the bud of our fondest expectation: or like water, icy as death, to quench, (as we think,) the incipient flame of spiritual feeling in the soul! Yet all this may be nothing but the scum thrown to the surface, by *reason* of a *healthy fermentation* going on within: nothing but a necessary stage in the recovery of their vision—the seeing of men as trees, walking.

And therefore on such occasions it behooves us to wait patiently on the Lord in prayer, that He would put his hands *again* upon the eyes of our blind: that they may be perfectly "restored," and "see every man

clearly;" and that we may hear them say, "One thing I know, that whereas I *was* blind, *now* I see!"

—G. W. MYLNE'S "*Intercessory Prayer.*"

DUST AND DISEASE.

One of the most remarkable and, perhaps, one of the most prolific discoveries of modern science, was announced and described by Prof. Tyndall in a lecture delivered at the Royal Institution on Friday last. The subject of the lecture, which was illustrated by a series of very beautiful experiments or demonstrations, was the very familiar one of "Dust and Disease;" and its object was to show the probability of an intimate connection between atmospheric dust and epidemic diseases. Everybody knows that whenever a direct ray of sunshine crosses a shaded room, its direction is made manifest by a line of apparent vapor. Looking at this vapor it is seen to consist of innumerable particles of dust which float in the atmosphere and, catching and reflecting the sunshine, are rendered visible to us. In the course of some beautiful experiments on the decomposition of vapors by light, Dr. Tyndall found it to be essential that he should get rid of this floating dust. He strained the air through a tube filled with bits of glass wetted with concentrated sulphuric acid, and through another tube filled with bits of marble wetted with caustic potash; he even made it bubble through the liquid acid and the potash solution, but still the dust particles remained in it. He tried various other ways of straining out this dust, but none of them succeeded. At length he passed the air on its way to the tube over the flame of a spirit-lamp and at once every particle of the dust disappeared. It was, therefore, organic matter, and the flame had hurnt it. Passing the air a little more quickly over the flame, a fine blue cloud appeared in the tube—the smoke of the dust particles. The organic and combustible nature of these particles was a discovery, for they had hitherto been taken to be inorganic and incombustible. Air was then passed through a tube which contained a roll of platinum gauze, and it was found that when the platinum was cold the dust particles all passed through with the air, but that when it was made red-hot the dust particles were all consumed. In this case, too, when the air was forced quickly through, a fine blue cloud of smoke appeared, just as in the experiment with the spirit-lamp. An attempt was then made to burn the dust particles by the concentrated rays of a convergent mirror, but it failed; the particles flitted too quickly through the focus of the burning ray to be consumed by it. The next experiment was to put the flame of a spirit-lamp in the ray of light which was revealing the floating dust. At once the flame was seen to be surrounded by wreaths of darkness, resembling intensely black smoke. On lowering the flame beneath the beam of light the same dark masses were seen wreathing upwards. "They were at times," said Dr. Tyndall, "blacker than the blackest smoke that I have ever seen issuing from a funnel of a steamer, and their resemblance to smoke was so perfect as to lead the most practiced observer to conclude that the apparently pure flame of the alcohol required but a beam of sufficient intensity to reveal its clouds of liberated carbon." But when a red-hot poker was placed under the beam the same black wreaths came floating through. A hydrogen flame was next put under it, and the whirling masses of darkness wreathed upwards more copiously than ever. The blackness was therefore nothing but air from which all dust particles had been burned out, and which, consequently, contained nothing to catch the light and reflect it to the eye as the dust particles do. Here, however, a difficulty came in. The same effect was produced by a copper ball not hot enough to burn the dust, and by a flask filled with hot water. In this case it was found that the air was rarefied by the warmth, and as the dust particles were not heated to the same extent it dropped them and floated upwards without them. Other gases, even common coal gas carefully prepared so as to exclude the dust particles, have the same black appearance when they cross a ray which the dust-laden air renders visible, and if coal gas or hydrogen be let into the top part of a glass shade which has been placed in a sunbeam or a ray of the electric light, the line between the dust-laden air and the gas is rendered visible—where the air is, the shade will seem full of the illuminated particles, where the gas is it will appear absolutely empty. "The air of our London rooms is filled with this organic dust, nor is the country air free from its pollution." It only needs a sufficiently powerful beam to make the air appear as a semi-solid rather than a gas. Nobody could in the first instance, without repugnance, place the mouth at the illuminated focus of the electric beam and inhale the dirt revealed there. Yet we are inhaling it every moment, and the wonder is that so small a portion of it should be injurious to health.

What is the portion of this ever-present and all-pervading dust which is injurious to life? Now, it was long believed that epidemic diseases were propagated by malaria, which consisted of organic matter in a state of motor-decay; that when such matter was taken into the body through the lungs or the skin, it had the power of spreading in it a similar decay—yeast was a case in point.

Why should not a bit of malarious matter operate in the body as a little leaven, leavening the whole lump? But in 1836, Cagnaird de la Tour discovered the yeast plant, which when placed in a proper medium grows and spreads and produces what we call fermentation. In the next year Schwann, of Berlin, discovered the plant independently. He also proved that when a decoction of meat is effectually excluded from common air, and supplied solely with air which has been raised to a high temperature, it never putrefies. Putrefaction, therefore, he said, came from the air, and could be destroyed by a sufficiently high temperature. Helmholtz and Ure repeated and confirmed his experiments; but the high authority of Gay-Lussac, who ascribed putrefaction to oxygen, drove chemists back on the old notion. That notion was finally exploded by Pasteur, who proved that the true ferments are organized beings who find in what we call ferments their necessary food. Side by side with these discoveries grew up the germ theory of epidemic disease. Kircher expressed the idea, and Linnæus favored it, that epidemic diseases are due to germs which, floating in the atmosphere, enter the body and produce disease by the development of parasitic life. Sir Henry Holland has favored this theory, which derives its strength from the perfect parallelism between the phenomena of contagious disease and those of life. As an acorn planted in the soil gives birth to an oak which produces a whole crop of acorns, each of which has power to reproduce its parent tree, and thus from a single seed a whole forest may spring, so a germ of disease planted in a human body grows and shakes abroad new germs, which, meeting in other human bodies with their proper food and temperature, finally take possession of whole populations. Thus Asiatic cholera, beginning in a small way in the Delta of the Ganges, spread itself in seventeen years over nearly the whole habitable world. An infinitesimal speck of small-pox virus will develop a crop of pustules, each charged with the original poison. The reappearance of this scourge, as in the case of the *Dreadnought* at Greenwich, so ably reported on by Dr. Budd and Mr. Busk, is explained by the theory which ascribes it to the lingering of germs about the infected place. Surgeons have long known the danger of admitting air to an opened abscess, and abscesses are always opened by an instrument which carefully excludes the air from contact with the wound. The instrument should, of course, be scrupulously clean; but it can only be made perfectly clean in an atmosphere of dust by being made as hot as its temper will bear. This is not done, and therefore inflammation often sets in after the first operation; rapid putrefaction accompanies it, and the pus, which at first showed no traces of animal life, is now found to be full of active little organisms called vibrios. Prof. Lister, from whose letter this fact is derived, contends that this astounding development of animal life is due to the entry of germs into the abscess during the first operation, and their subsequent development by favorable circumstances. Hay fever is another case in point. The celebrated physiologist Helmholtz suffers from the 20th of May till the end of June from a catarrh of the upper air-passages, and he has found that during this period, and at no other, his nasal secretions are peopled by these vibrios. They nestle in the cavities of the nose, and a sneeze is necessary to dislodge them. These are uncomfortable statements, but if the germ-theory is found to be true, it will give definiteness to our efforts to stamp out disease; and it is only by some definite efforts under its guidance that its truth or falsehood can be established. Hence Dr. Tyndall says he reads with sympathy such papers as those of Dr. Budd, of Bristol, on cholera, scarlet fever, and small-pox. Dr. Budd's imagination may occasionally tempt him to a flight beyond his facts, but without this dynamic heat of heart the stolid inertia of the Briton can never be overcome. As long as heat can warm the truth without singeing it much, as long as enthusiasm can overmatch its mistakes by unequivocal examples of success, "so long," said Dr. Tyndall, "I am disposed to give it a fair field to work in, and to wish it God-speed."

Returning to the dust, Dr. Tyndall drew certain practical conclusions from the survey of these two classes of facts. The dust cannot be blown away by ordinary bellows, since the air they send out is equally full of the particles. But fill the nozzle with cotton wool, not too tightly pressed, and the air is filtered, and being then blown across the beam of light, forms a clean band of darkness, like the air from the spirit-lamp, or from the heated platinum wire. This was the filter Schroeder used in his experiments on spontaneous generation; it was also turned to account in the excellent researches of Pasteur. Since 1868 Prof. Tyndall has constantly employed it himself. The most interesting of all illustrations of this filtering process is furnished by the human breath. Fill the lungs with ordinary air and breathe through a warm tube—warmed to prevent the condensation of the watery particles—across the beam of light which is revealing the dust-particles in the air. The particles move with the moving air, but the current from the lungs shows at first as many particles as the ordinary atmosphere. Gradually, however, the particles clear away from the course of

the breath, and by the time you have completed your expiration the expired air cuts a sharp, black line through the motes in the sunbeam. The air has left its dirt in the lungs, and the last portions of the expired breath are free from floating dust. But empty the lungs as far as possible, and then inhale a deep breath through a handful of cotton wool, and on expiring this air in the same way it cuts a black line in the sunbeam at once. Place the tube below the beam, and blow upwards, and the air rises through the dancing particles like black smoke, just as it did from the heated surfaces on which the dust was burnt. The cotton wool has completely intercepted the floating matter on its way to the lungs, and as no dust was inhaled none is exhaled. Here, then, is the philosophy of an instinctive habit of medical men. In a contagious atmosphere the physician puts his handkerchief to his mouth, and inhales through it: in so doing he keeps back the floating germs. If the poison were a gas, it could not be thus intercepted. Dr. Bence Jones repeated Dr. Tyndall's experiment with a silk handkerchief, with a similar but less marked result. Cotton wool is, in fact, the best and surest filter, and a physician who wants to hold back from the lungs of his patient, or from his own lungs, the germs by which contagious disease is said to be propagated, will employ a cotton-wool respirator.

Dr. Tyndall concluded: "After the revelations of this evening, such respirators must, I think, come into general use as a defence against contagion. In the crowded dwellings of the London poor, where the isolation of the sick is difficult, if not impossible, the noxious air around the patient may by this simple means be restored to practical purity. Thus filtered, attendants may breathe the air unharmed. In all probability the protection of the lungs will be the protection of the entire system. For it is exceedingly probable that the germs which lodge in the air passages, and which, at their leisure, can work their way across the mucous membrane, are those which sow in the body epidemic disease. If this be so, then disease can certainly be warded off by filters of cotton wool. I should be most willing to test their efficacy in my own person; and time will decide whether in lung-diseases also the woolen respirator cannot abate irritation, if not arrest decay. By its means, so far as the germs are concerned, the air of the highest Alps may be brought into the chamber of the invalid. —*Pall Mall Gazette.*

POWER OF PRAYER.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make;
What heavy burdens from our bosoms take;
What parchèd grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!
Why therefore should we do ourselves this wrong,
Or others; that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

RICHARD CHENEVIX TRENCH.

IN OUR LORD'S LOVE.

Though by sorrows overtaken,
Lord, thy servants seem forsaken,
Thy almighty hand, we know,
Blendeth love with human woe.

Over earth and over ocean,
Claiming sinful man's devotion,
Round the living and the dead,
Lord, Thy boundless love is shed.

All to death in this world hasteth;
Riches vanish, beauty wasteth;
Yet, within the mourner's breast
Love is an undying guest.

Love, unlike all worldly pleasures,
Wraps in grief its golden treasures,
And to meek and wounded hearts
Deep and holy joy imparts.

Love, that strength and pardon bringest,
Through His cross from whom thou springest,
May in us thy gracious force
Heavenward turn our spirit's course.

Come, and while salvation's morning
On our darkened day is dawning,
Sin's deep midnight roll away,
Pour on us the light of day.

ALGERNON HERBERT.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 18th inst.

GREAT BRITAIN.—At a special sitting of the House of Commons, on the 11th, the Chancellor of the Exchequer submitted the annual budget, showing that the total revenue received from all sources during the last fiscal year was £75,324,000, exceeding the estimate £1,819,000; and the total expenditure £67,564,000, being £844,000 less than the estimate. The expenditures for the fiscal year ending Third mo. 31, 1871, are estimated at £67,113,000, which falls £10,730,000 below the grants for the past year. The Minister said he was prepared to remit the tax on soap and paper, abolish newspaper stamps, and reduce newspaper postage to a half-penny for six ounces. He also suggested that the income tax be reduced to four pence in the £., and the duty on sugar to half its present rate. After a brief discussion, the budget was passed.

Parliament adjourned on the 12th to the 25th inst., for the "Easter holidays," without making further progress in the Irish land bill. Notice was given of a motion for a commission to investigate the recent great losses at sea, in connection with the loading and inspection of vessels.

Five thousand non-conformist ministers recently waited upon Prime Minister Gladstone, to protest against the sectarian clauses in the educational bill.

The amount of bullion in the Bank of England on the 14th inst. was £406,000 less than a week previously.

FRANCE.—The bullion in the Bank of France had

increased 5,800,000 francs in the week ending with the 14th inst.

The Emperor has appointed a commission to consider the political status of ocean telegraph cables, and to report what technical or international obstacles, if any, there may be to their absolute neutrality.

Ollivier announced in the Legislative Body, on the 13th, that the *plebiscitum* would be submitted to the nation between the 1st and 9th prox., and the next day he moved that the Chamber should adjourn until after the taking of the vote, saying that the government wished that the deputies should have the opportunity of going before the voters and instructing them in the measure submitted to them. The motion was adopted by a vote of 195 to 65. The Senate, on the 14th, began to debate the *Senatus Consultum*, and passed it through the first stage.

It was announced on the 16th that the Emperor had written a letter on the signification of the plebiscitum, for the instruction of the people, printed copies of which are to be placed in the hands of all the voters in France. It is believed that the form of the question submitted will be. "Do the people desire constitutional reforms in 1870, which assure liberty, placing it under the guarantee of the Empire and the Napoleonic dynasty?"

Spain.—The trial of the Duke of Montpensier for killing Prince Henry of Bourbon in a duel, was concluded before a council of war on the 12th inst. His prompt confession and expression of regret for the deed were accepted as extenuating circumstances. He was sentenced to one month's exile from Madrid, and to pay $6000 indemnity to the family of Prince Henry.

In the Cortes, on the 15th, Gen. Prim indicated that a certain time would be allowed during which the clergy must take the oath of allegiance. A dispatch of that date from Madrid asserted that they persisted in their refusal to take the oath, and although the time allowed them was short, they showed no disposition to yield. Some of the republican journals demanded the separation of Church and State, and that all priests refusing allegiance to the constitution be sent to Rome.

Riots broke out at Seville on the 13th on account of the attempted enforcement of the conscription act, but they were suppressed without much difficulty. The Barcelona insurgents, under trial before a council of war, were receiving unusually severe sentences.

Austria.—A change of Ministry has taken place, and the new encumbents have issued a manifesto of their policy, declaring that they will endeavor to smooth difficulties and soften asperities, without departing from constitutional ways or violating imperial rights; and that the government will identify itself with a movement for national development on a basis of common rights and liberty.

South America.—Reports have been received at Lisbon from Rio Janeiro, that on the 1st ult. a Brazilian force attacked and carried the position held by Lopez, and that the latter was killed, with his son and several high officials of Paraguay, including the Vice-President. If this report be correct, the war is probably ended. The provisional government sometime since installed at Asuncion under Brazilian direction, will doubtless seek to extend its functions to the whole country.

Domestic.—Gen. Sanborn, one of the Peace Commissioners of 1868, has addressed a letter to Vincent Collyer, Secretary of the Board of Indian Commissioners, relative to the cause of a threatened outbreak of the Dakota Indians on the Plains. These Indians, he says, by a treaty in 1851, made certain essions virtually including the whole Platte valley, in consideration of annuities to be paid them for forty years. The Senate, in ratifying the treaty, reduced the time to ten years; a change which was accepted by some of the chiefs, but rejected by most of them and of the tribe. After the expiration of the ten years, the Indians began a war, in the course of which the troops opened a military road and established posts at the base of the Big Horn Mountains. The Indians demanded the withdrawal of these posts as an essential preliminary to peace, and it was finally granted in Second month, 1869. Some bands refusing to go upon a reservation, the treaty allowed them to roam and hunt in a specified region, but the stipulations for furnishing them supplies or allowing certain traders to visit them to purchase the products of the chase, have never been fulfilled by the government, and hence renewed war is threatened, which would endanger both the frontier and the railroad over the Plains. Gen. Sanborn estimates the roving Indians of this tribe at 12,000; a larger number are living on reservations, and he thinks all can be brought to do so in a few years, if peace be maintained.

The Governor of Alabama has issued a proclamation to prepare the minds of the citizens of certain counties in that State for such extraordinary enforcement of the laws as may insure the suppression of disorder, while he congratulates the people of a majority of the counties on the strict observance of the law. In three counties which he designates, he says he will quarter militia if the peaceable citizens desire, assessing the expense upon the counties.

Congress.—The Senate passed the report of the conference committee on the Deficiency Appropriation bill, the bill amendatory of the census laws, a resolution for the appointment of a joint special committee on Indian affairs, and one looking to further legislation to protect equal rights on the Orange and Alexandria railroad. The bill for the admission of Georgia was discussed on several days until the 19th, when an amendment moved by Pomeroy of Kan. was adopted as a substitute, by a vote of 37 to 24, declaring the existing government of Georgia provisional, constituting it the Third Military District, and providing for an election for a Legislature in Eleventh month next; striking out the "Bingham amendment," which provided that the act should not be construed to vacate offices now filled in the State, nor to extend the official tenure of any officer beyond the term limited by the State Constitution, nor to deprive the people of the right to elect Senators and Representatives in 1870. Amendments authorizing the President to suppress domestic violence, and permitting the organization and calling into service of the militia of the State, were also adopted, and the bill was passed. A resolution to consider in open session treaties for the acquisition of foreign territory was indefinitely postponed. The House adopted the conference committee's report on the Deficiency bill, and also passed a bill apportioning the number of Representatives in Congress, fixing the number after Third mo. 3d, 1871, at 275, exclusive of Representatives from States admitted afterward; any reduction in the present representation of any State resulting from such apportionment, not to take effect till after the 42d Congress, and in case of increase, the additional members for the 41st Congress to be chosen by the State at large. A bill in reference to an international system of coinage was reported from the Committee on Coinage, not for present but for future action, and was recommitted. Some progress was made in Committee of the Whole in the Tariff bill.

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HEAVEN NOT HERE.

BY SIR ROBERT GRANT.

O Saviour, whose mercy, severe in its kindness,
Has chastened my wand'rings and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow, I caught at the toy;
And still in displeasure Thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe,
And bitterness flowed in the soft-flowing stream.

So cured of my folly, yet cured but in part,
I turned to the refuge Thy pity displayed,
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer and glad as the morn;
Thou showedst me the path, it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe and the crown;
I asked, and thou showedst me a cross and a grave.

Subdued and instructed at length to Thy will,
My hopes and my longings I fain would resign;
Oh, give me the heart that can wait and be still,
Nor know of a wish or a pleasure but Thine!

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below,
There is rest—but it dwells in the presence of God.

For Friends' Review.

"SUCH AS I HAVE, GIVE I UNTO THEE."

Read at the Conference of Friends' First-day School Association of Philadelphia, Fourth month 19th, 1870. BY HENRY HARTSHORNE, M. D.

It has now come to be the accumulated experience, not only of all other Christian denominations, but, it is believed, of a majority, and certainly of a very large number, of the living members of the Society of Friends, that Scripture-schools manifest their conformity to the will of God as conveyed to us in the Gospel, by usefulness to those teaching as well as to those who are taught.

Now, what are the requisites of a teacher, without which none should enter upon any part of such work? The answer to this ought, it is apprehended, to be a part of the answer to a much larger question; comprised briefly in the words, "There is diversity of gifts." Understanding the purpose of Scripture-school teaching to be the *best usefulness*, in moral advancement and culture, in storing up in the mind a knowledge of the matter of the Bible for life long use, and, as opportunity is given, the *bringing of souls to Christ*, we must not depreciate the first and lesser of these aims because of the vastly higher moment of the last. To illustrate this thought, we may remember, that bread for the body is not to be despised because "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." A truly humble mind will be willing, not only himself to eat the crumbs that fall from the table of the Lord, but to gather them up, and serve them to, or share them with, others, that seem a little farther off. It is very wholesome to be near that table, even if little

hunger be felt for its food. This hunger sometimes comes, under God's blessing, when one is in sight of the bread and wine bountifully spread out; sometimes what we supposed to be water becomes wine upon nearer view.

A Superintendent of a First-day School will do well to acquaint himself with the degrees not only of intellectual capacity but of spiritual experience and growth of his teachers and assistants. And so ought each one prayerfully to seek to estimate his or her own ability, and to use it in its right place. Thus there may be found, in nearly every such school, a place for *all* in whose hearts there is any drawing of interest in the work; from the very babes in Christ to the young men and the strong men. So, in the abounding harvests of some warmer lands, men, women and children all have their parts in the field. The men reap; the women gather and bind together the sheaves; the children glean after the reapers, or, if they can do no more, they can bring the cup of cold water to refresh the laborers. In a First-day School, some may hardly feel themselves, or be regarded by others, as ready at first for work much higher than this. But, if they cannot teach, they can perhaps attend to the library. And when they take charge of classes, they may be so little advanced in knowledge as to have no power to do more than to aid their scholars to memorize the words of the text. Is this useless? No. The widow's mite was not useless. No feeblest effort for good is ever useless, nor unregarded by Him without whose knowledge and care no sparrow falleth to the ground.

So far may the merely memorizing teaching of selected or continuous passages of the Bible be considered as removed from inutility, that the present writer would recommend, upon some experience and observation, that it be, in Scripture schools, the rule rather than the exception. Let us *have faith* in the good that is to be done by the Scriptures; which "are able to make wise unto salvation, through faith which is in Christ Jesus." Let every earnest-hearted teacher pray that such blessing may fall upon his or her sowing of the good seed of the words of God; and that the seed may be watered by the Holy Spirit so that it may bring forth an hundred fold. All knowledge possessed by the teacher ought to be brought for the service of his pupils. If he can increase their acquaintance with the history, or geography, or antiquities of the Bible, let this be done, so that its attractiveness and interest for the pupil may be enlarged. If acquaintance with the original language of the text, or opportunity for careful comparison of different texts and portions of the Bible, furnish him with valid intellectual resources for ascertaining what the precise Scripture is, he should conscientiously use these also. *Exposition* of doctrine requires the greatest caution and advanced preparation. One ought to be experimentally as well as literally versed in the truth of the Gospel, to be ready to teach it apart from its own clear and abounding expressions. And a higher mission or vocation yet it would seem to be, to preach or labor in the direct spiritual work, of acting as the Apostles were called, and as all true Christians may be called to do, as *fishers of men*. But none ought to be discouraged from taking their places on the field of the harvest, because they do not feel ready at once to handle the sickle or the scythe. The gleaner also is honored in his place; and the Lord of the harvest himself has said, that in the last great day there are many, now last, who shall be first.

CULTURE AND QUAKERISM.

[*A paper read before Friends' Historical Association, Brooklyn.* By EDWARD BROWN.]

My Friends:—We have once more doubled the annual cape of Time. We have left the old year a stranded wreck, and are now gallantly sailing under the untorn pennons of the new; which, in its turn, must also teach us Earth's constant lesson of Decay. But there is a charm in the thought—the romance of truth is in it—that there is one jewel in this crumbling world, that neither the old year nor the new year can touch with decay, or take one tint from its May-morning brightness—the human spirit. And it is this consciousness, this joyful sense of our supremacy over time and space, that gives the great charm to social intercourse. Visible and tangible spirits as we are, we make our social hours tributary to our solitude, peopling our loneliness with the ideal presence of those we love; and, in turn, we open in society the portfolios of our solitary personal impressions, to be looked on with mutual eyes.

After another eventful summer, that disbanding season, how appropriate is the social re-union; reapers returning for a "Harvest-home"—each with a golden sheaf. What a gallery of pictures, surpassing Vatican or Louvre, have we hung in the chambers of our souls since we last met. What apartments of nature's unfading glories have we not entered—with more than imperial right—with nothing of the imperial wrong of the proud Corsican. We have brought our heart's altar-pieces from shrines too bountiful to be robbed. Among nature's master-works the "guiltless eye commits no wrong, nor wastes what it enjoys." Mountains and lakes, the sea's wild shore and its shoreless waste, forests and flowery meadows, brave rivers and the musical brooks,—cataracts that thunder from the steep,

—and over all these, the ever-changing sky, in storm or calm, lighted by sun or moon! Our every sense has gleaned its treasures. "Earth with her thousand voices praises God." What sweet, remembered music have we borne away from that unending hymn! What odors from field and wood.

Flowers have bloomed and left their blooming,
Inward eyes with joy illuming,
Birds have sung, and still their singing
In our grateful hearts is ringing.

How precious, how priceless, are our intellectual, moral and spiritual privileges! How far below these privileges we live! How superior to all the conditions of worldly success, or adversity, is the nobility of our nature! The changeful phases of our material life are prone to rob us of the just appreciation of the Royal treasury within us!

Suppose a party of us were, to-morrow, to be in the grand old city of London:—One of the first objects that would attract our attention would be that old fortress, the Tower, built by William the Conqueror, with its gloomy battlements still frowning upon the Thames, with its historic cells still echoing with the voices of heroes and martyrs. Among its various apartments of interest, we should be shown a room, where, glittering with diamonds and rubies, lie the Crown jewels,—the Regalia of England. These crowns of gold and precious stones, how would they bring before our imagination the exciting scenes in the great drama of history, upon which has flashed their radiant light! But we may glance here at home, this evening, by looking in upon our own consciousness, at far richer regalia than these—at another coronet, set with infinitely more precious, with imperishable gems; and the scenes in the great drama of history, which have been irradiated by these gems and pearls of the human intellect, make up the sum of history. They form the generic, natural history of Man; and gleaming adown the ages, the Human Mind shall still light up with glory the history of all coming time.

Although the great masses of men, through ignorance and unfavoring circumstances, know little of this unopened casket, yet the study of *himself* has ever been to man, a most attractive subject. Seneca, Socrates, Plato, Confucius—the line of philosophers begins before these. The first philosopher was the first man. Looking down from his intellectual throne upon all the orders of inferior beings, and looking upwards with instinct of infinity—a fascinating, nebulous mass of mystery has ever surrounded man's self-consciousness—prompting to introversion: if not to metaphysical analysis—at least to contemplation and wonder.

"What a piece of work is man! how noble in reason,—how infinite in faculties! in form, and moving, how express and admirable! in action, how like an angel,—in apprehension, how like a god!"

This piece of work, it must be confessed, has been handled by many writers to but little purpose, in the endeavor to dissect our mental anatomy, and to assign the laws that regulate its living movements. There is no drier reading than the old disputes of the metaphysical schools; but in later times, and in our own English tongue, we have very readable chapters for those who have a taste for the subject—in the essays of Locke, the lectures of Brown of Edinburgh, the writings of Reid, Stewart, and Hamilton—and in our own land in the treatises of Wayland, Upham, &c.

By such authors, each from the stand-point of his own deck, we are shown the working of our mental and moral machinery, analyzed for us, to be tested by our own internal evidence.

We have hypothesis and theory, cause and effect, consciousness, mental identity—sensation and perception, the laws of memory—the simple and relative suggestion of ideas; emotions as combined with moral feeling—love of the beautiful and sublime, love of power, love of fame, love of country, the immortality of the soul. Such are some of the themes, that in our earlier years engage our surplus of intellectual curiosity, and there is a sort of charm about such reading from the fact that in this unique study, the book and the reader are the same. It is not a watch-maker taking to pieces a watch, it is the watch taking itself to pieces: and as in the study, the artistic study of the material anatomy, the fine esthetic end is to forget again the interior mechanism in the outward beauty of its concealed action in life,—so the study of Mind may illuminate without disturbing our perception of that moving and living philosophy, so beautifully embodied in all our best literature. Here the fixed laws of mental analysis and harmony are brought into constant intuitive action, and the pleasure we derive from reading such thoughts, such pictured emotions, arises from their touching so truly the many-chorded harp in our own breasts. "One touch of Nature makes the whole world kin!" Because, in its essential elements, though infinitely varied, we have all one human intellect, and because also as expressed in Wordsworth's line—"We have all one human heart!"

In thus glancing at the endowments of the mind, what a sublime idea suggests itself of all its *special* achievements, the culminating reaches of its highest types in the past! And what a personal enthusiam such a thought wakens in us, as belonging to so kingly a

race! As in Byron's storm among the Alps —how "from peak to peak" along that mighty mountain chain of human Genius, "leaps the live thunder!" In scope of executive and political power—Cæsar, Charles the Vth, Napoleon; in science, Galileo, La Place, Pascal, Newton; in poetry, Homer, Dante, Shakespeare, Milton; in Art, Michael Angelo, Raphael, Titian, Turner! Group these scattered stars, with hundreds of others worthy to go with them—each of the first magnitude in its own special sphere—group them all—then gaze at their united splendor, more dazzling than the noonday Sun! Such, in the past, is the compass and volume of attainment of the human intellect! And how this view of the dignity of the mind of man presents our individual duty to promote the physical, mental, and moral elevation of our fellow men, as members of this immortal brotherhood! And these mountain summits of thought open up to us also the still higher region of spiritual intelligence, and the infinitely loftier motives for spiritual attainment;—the region of the Soul, fallen from its glorious first estate, and the power of God revealed for its restoration. Vast and absorbing as are the intellectual interests of man, how insignificant are they compared with his spiritual redemption—and how primary this spiritual freedom becomes, when we remember that it underlies all the loftiest and purest phenomena of mind, and has ever been the fountain of all progress in liberty and philanthropy.

Religion, Christianity then, is the centre from which alone all things arrange themselves in true perspective. And here, with these great facts before us, let us glance a moment at our own position socially and as identified with the church.

Do *we* fairly estimate the available preciousness of these *crown jewels of the intellect?* Do the cardinal doctrines of "Friends" present and illustrate to us the *ideal* of a right Christian education? We assume that they do. "Friends" assert primarily—and for centuries have vindicated their position—that their doctrines are unfettered, unencumbered, pure Christianity; and it will be conceded that the life and power of Christianity can alone furnish individuals, or a church, with a just conception of Christian Culture. Such an ideal of a right education has therefore always existed amongst us, however unfaithfully it may have been advocated, or imperfectly it may have been realized. Our responsibility in this respect is not to be evaded. What a preciousness attaches to the culture of every talent and mental gift, when we consider their dedication to the glory of God, and the service of humanity.

The history of Education in the Society of Friends, both in Great Britain and in this country, while it reveals, at some periods, a painful apathy on this most important question, on the whole may be considered in keeping with the real life and Christian zeal of the church; and, at the present time, we cannot but hope there is an increasing sense in the minds of "Friends" of our unfulfilled duties in this regard. May that conviction be productive of practical results. In proportion as we know the pleasures of pure culture ourselves, shall we strive to give its advantages to our children. What a beautiful programme of polished Learning is indicated by the Spiritual principles of our profession! —A garden where where every flower of Virtue and Truth may have room to blow—unimpoverished by noxious weeds,—unblighted by frosty winds. An enlightened conception of our mental and moral nature must guide us in such an aim. The danger of harmful excitements and unprofitable recreations will be best averted by the displacing culture of purer tastes, and more lasting pleasures. Many a young person is happy in the possession of some hobby in science, art, or literature, to give zest to hours of leisure. All that is pure, all that is lovely and liberal in culture, is not only indicated but stimulated by the principles we profess. Our doctrine of Peace is a great safeguard to Culture. The loss to the world by War, of libraries and paintings and the noblest works of sculpture and architecture, is past all literary estimate. The day is coming when such destruction will be at an end.

"I hear the Florentine, who from his palace
Wheels out his battle bell with dreadful din—
. . . . . .
"The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.
. . . . . .
"Down the dark future through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

(To be continued.)

LENGTH OF LIFE.

Lady Huntingdon one evening was on her way to a brilliant assembly, when suddenly there darted into her soul these words:—"Man's chief end is to glorify God, and to enjoy Him forever;" which she had committed to memory years before. From that hour her whole life revolved round a new centre. The guilty, trembling sinner, hitherto occupied with her poor self, gazed on the face of Him who died for her; and as she gazed her conscience found peace, and her heart a satisfying rest. Her whole life became one "living sacrifice."

For Friends' Review.

COLLECTIONS BY W——.

An ancient letter, found among the papers of a New York Friend long deceased, which is discolored by time, but without date, gives the following account of Pawpoonahoal and other Indians, whom the writer accompanied from Philadelphia to Bethlehem on their way home.

"Their behaviour in general was commendable, but particularly the behaviour of Pawpoonahoal, their chief, which afforded me some satisfaction. His deportment was such as manifested his mind to be quiet and easy, accompanied by a becoming solidity and gravity. Being asked what he thought of war, he answered:

"'It has been told to my heart that man was not made for that end, therefore I have ceased from war; yet I have not labored to bring about peace so much as I should have done. I was made weak for that work by the bad spirit striving to overcome the good in my heart; but I hope the Good Spirit will overcome the bad, and then I shall be strong to labor heartily to turn people from war to peace. I have often thought it strange that the Christians are such great warriors, and that they are not greater lovers of peace, for" said he, 'from the time that God first showed Himself to my mind, and put His goodness in my heart, I found myself in such a temper, and so much peace and love in my heart, that I thought if the flesh had been whipped off of me with horse-whips, I could have borne it without being angry at them that did it.'

"Concerning people reasoning about religion he said: 'When people speak of these things, they are too apt to stand up in opposition one against another, as though they strove to throw each other down, or to see which of them is the wisest. These things should not be, but whilst one is speaking, the other should hold down his head till the first is done, and then speak without being in a heat or angry.'

"Being at the Indian town near Bethlehem, and sitting in company with two or three, conversing about religious matters, he said: 'I am apprehensive I have a feeling sense in my own heart, whereby I can tell when people speak from the head, or when they speak from the heart.' I told him I had been thoughtful about the Indians last winter, and had desires for their welfare, and that my heart was made to love many of them, though I had never seen them. To this he replied: 'I believe this love was of God; for though you did not know we should come down, and we ourselves did not know it, yet God did; therefore he inclined your hearts towards us, that you might be more glad, and make us the more welcome when we did come.'

"I understood by the interpreter that this chief no sooner felt the power of God to his comfort but he endeavored to make the other Indians sensible of the same, and labored to turn their minds to a search after what he himself had so happily found. After some time two or three of the other Indians joined him in this work, which Pawpoonahoal at first approved of, but one of them showing an inclination to fall back to some of his old corrupt ways, the chief desired him to be silent, for, said he, 'you will spoil the people by speaking from a bad heart. Go get your own heart made clean first, and then come and speak to the people.'

"The interpreter gave me an account of the manner in which Pawpoonahoal was at first enlightened, which was as follows: He was formerly a drunken man, but the death of his father bringing sorrow over his mind, he fell into a thoughtful, melancholy state, in which his eyes were turned to behold the earth, and to consider the things that are thereon; and seeing the folly and wickedness that prevailed, his sorrows increased. But it was given to him to believe that there was a great Power that had created all these things, and his mind was turned from beholding this lower world to look to Him who had created it. Strong desires were begotten in his heart for a further knowledge of his Creator. Nevertheless, the Almighty was not yet pleased to be found by Him, but his desires increasing, he forsook the town, and went to the woods in great bitterness of spirit. The Indians missing him, and fearing evil had befallen him, went from the town in search of him, but could not find him. But at the end of five days, it pleased God to appear to him to his comfort, and to give him a sight of his inward state, and he was sensible that man stood in the nearest relation to God of any part of the creation. It was also at this time he was made sensible of his duty to God, and he came home rejoicing, and endeavored to put into practice what he apprehended was required of him.

"The morning I left Bethlehem, I told them I wished to set my face homeward, and if any had a word of advice to give me, I would be glad to hear it. After some pause, Pawpoonahoal spoke as follows: 'Brother! it discovers a good disposition in you to love to hear good counsel. There are some people that set light by what I say and will not hear me. Brother, since I first had desires after God, people of different notions about religion have spoken to me, all directing me to their particular way to the place of happiness God has prepared for His creature man. Brother, there are none that ever spoke to me as I have now heard from the Quakers. What they say, answers to what was told my

heart before I saw them. When I left home, I resolved not to speak to the Quakers, but hearken and hear what they would speak to me; and since they have spoken to me, I have heard a voice say in my heart, the Quakers are right. It may be a wrong voice, but I believe it is the right voice. However, if the goodness which I feel in my heart remains with me, I shall come again to see the Quakers, and if I continue to grow strong, I hope the time will come that I shall be joined in close fellowship with them."

THE CHRISTIANITY OF THE PRESENT AND OF THE FUTURE.

BY HENRY ALFORD.

(Continued from page 547.)

Now as we pass onward and look at other characteristics of the Christianity of the present, we find a defect closely connected with that which we have already considered, and that is, *want of any well-defined idea of what constitutes the Church.* What I am about to say applies perhaps less to Non-conformist bodies; but I can testify to the utter confusion which prevails among members of my own body on the subject. Bound to a hard and dry theory of salvation in a certain form of Church alone, and yet unable to deny to thousands outside that Church the faith and character of Christians, they take refuge in amiable inconsistencies, allowing to their fellow-Christians salvation by God's uncovenanted mercies, or finding by some equally unmeaning terms an excuse for that conviction which is forced upon them, that these outsiders, as they regard them, are in the way of salvation. And the same persons exhibit in their public Christian life an inconsistency even more remarkable. Regarding their differing neighbors as Christians, they yet ignore them, and, at the very least, abstain from, as we call it, fraternizing with them. The matter lies in the compass of a very simple dilemma. Either these persons are Christians, or they are not. If they are not, tell us so plainly, and send missions to convert them. If they are, then, in the name of our common Lord, why not treat them as such? You know well that they are, but you dare not treat them as such. And why? Because you are fettered by a false Church theory, which drives you into this inconsistency of conduct; because you are afraid of the faces of men, and quail before determined looks, and big words, and tremendous anathemas.

Now as to Church theories; let us take up the New Testament. That is our sole ultimate authority in this matter. We may have all respect for the practice of antiquity; we may conscientiously believe one form of Church government to be better in itself than another; but these are human inferences, not divine obligations. Show me any place in the New Testament where either our Lord or His Apostles laid down as obligatory any one form of government for the Church. The Church of Christ, the Church Catholic throughout the world, is founded on nothing short of Him, and His uttered or prescribed words. These bind every member of the Church Universal; but as members of the Church Universal, we are bound by nothing else. In everything, not uttered or prescribed by Him, the Church is left free. And this freedom extends to all matters of form; to all those matters as to which nations, classes and individuals, are diversely constituted.

It follows necessarily from these premisses, that the One Church Catholic shall be made up of many bodies of Christians, with diverse organizations, various forms of worship, differing habits of thought. Each of these bodies of Christians requires for its very existence rules, requires public order, requires subjection to constituted authority: but these rules, this order, this authority, are only divine as all other rule and order and authority is divine, and not by any indefeasible injunction from the Head of the Church. A man is not a whit more, nor a whit less, a member of the Church Catholic, because his section of it happens to be governed as the great majority of Christian Churches in all ages have been governed. That general consent may go far to recommend such a system of Church polity; but it can never make that requisite to the Church universal which the Lord has not ordained.

And the same is true of worship and ordinances. Take that one which was specially and in form ordained by the Lord as commemorative of His Death. We (I am speaking as a member of the Church of England) have a sober and beautiful ritual as regards the administration of this Sacrament, to which, taken in its simplicity and in the obvious meaning of its terms, few, if any of our fellow-Christians have ever objected. But even of this form, admirable as we cannot help regarding it, how very little can be traced to any binding command of our Lord or of His disciples! The primitive ordinance was, and was known as, breaking of bread: it seems to have been simply a solemn meal taken in common, and taken specially as a divine ordinance. We fail to trace any act of consecration as we now practise it. When St. Paul says "the bread which we break, the cup of blessing which we bless," he does not by the "we" mean any special class, as the clergy—the pronoun is not expressed in the original, and is absolutely unemphatic. It is taken up again and emphasized as being the same "we" which was before only understood, when he continues, "For we being many, are

one body: for we are all partakers of that one bread." There is no mention even of any one person administering to the rest—all seem to have partaken as equals. We well know why this was altered, for St. Paul has given us the clue in his injunctions to the Church at Corinth. This merely social partaking gave opportunity for abuse and disorder: and therefore a more formal, and more strictly regulated administration became necessary. But St. Paul gives no directions for alteration in any such sense as to make the ordinance in form what it now is.

Do I therefore reject that form, or think it undesirable? Far from it: I have no doubt sufficient reasons have arisen since, why it should have come down to us as it has. But,—and here is our point,—I have absolutely no right to require of a member of any other religious body that he should conform to that particular mode of fulfilling our Lord's command, or should view it as I do. What the Lord ordained, that binds every Christian man, and nothing else. We have the same *power* of interpreting His words now, as those had who immediately followed the Apostolic times. Of the great army travelling on to the end of all things, those who are far down in the progress have the same Spirit to guide them into the same faith delivered to them as those who lived in the glow of the divine Ascension, and had heard the voices of the Apostles. So that if even our Lord's words are by any fellow-Christian supposed to bear other interpretation than most of us put on them, then, though we may not approve that interpretation, we have no right, if they call Christ Lord and be found in His ways, to unchurch or depreciate them, even though they hold not the command as pointing to an ordinance at all.

This is what I take the liberty of saying has not been understood by the Christianity of the present. We have made some advance to it—but we have very much more yet to make. We have made some advance—for we do not any longer require of men that they should conform to one ritual in order to qualify for serving the State; but we have much more to make—for we have not yet ceased to assert the universal obligation of one ritual; we have not yet ceased to look with disfavor on those who refuse to conform to it.

Leaving this particular illustration, but profiting by it, let us speak of the general defect a little more, and in another point of view. It is in fact a charge "of want of unity" which we have to make against the Christianity of the day. Now much has been said and written of late about unity. Men have banded themselves together to promote the unity of Christendom: and churches far and wide have been solicited to display this unity by overt acts of communion. But I venture to say there has been immense confusion in understanding this term, UNITY. As long as *any outward uniformity* is retained as its condition, it is misunderstood. The only unity of the Church Catholic consists in its being one Body under one Head, the members acknowledging and not repudiating one another.

This is a matter which must be distinctly understood, and I am persuaded will be distinctly understood, in spite of adverse appearances, in the Christianity of the Future. More and more symptoms are every year coming to the surface, that a time is preparing, when the many Christian bodies of England will consciously constitute one Church: not, mind, by growing uniformity, but by the bringing out of their essential unity in the midst of manifold variety.

And now let us turn to another aspect and another relation of the Christianity of the present.

God is one: God is true. If God have manifested Himself in words, and also in His works, it is impossible that these two should be at variance. Now we have before us God's word and God's works: both for us to study and understand, by His help, as we may. The search is in both cases not only one worth making, but one requiring our best faculties to make. In both cases, truth lies deep. Mere first impressions will no more guide us to the sense of the written word, than they will to the true account of the phenomenon of nature. We must dig and delve in the one, as in the other. The same sacred writer who said of the one, "How I love thy law—all the day long is my study in it," also said of the other, "The works of the Lord are great, sought out of all them that have pleasure therein." Now this being so, the attitude which becomes us is surely one of deep humility with regard to both. And what is this humility, practically interpreted? Surely, a frame of mind which should keep us from two rash procedures: 1st, from hasty adoption of crude physical theories and speculations, and 2dly, and no less, from clinging to superficial and inadequate interpretations of the text of the Scriptures. Science properly so called, and Scripture properly understood, are perfectly safe together. The demonstrably assured discoveries of science may again render it necessary, as they have already rendered it necessary in cases universally allowed, to understand Scripture expressions otherwise than they have been hitherto understood: to suppose them popularly used, or even to suspend our power of understanding them at all. But any such change will leave

our Christian faith just where it is. Who believes his Bible the less, because "Sun, stand thou still" cannot be literally understood? And if far greater modifications of our present understanding of the sacred text have to take place in consequence of new discoveries, what single article of our Christian faith will be affected? Surely, it is not an attitude befitting one ready to be taught of God, to be timidly shrinking from the possible results of scientific inquiry, and evermore crying out that the Scriptures are in danger. Do we think that we have so completely mastered the sense of Scripture, we who know it only at a distance of nearly a score of centuries, and in a language different from its original one, that we have nothing more to learn about its interpretation? Do we suppose that the Holy Spirit who taught mankind of old, is teaching them nothing now? Because both these presumptions seem to be involved in what some of our teachers are now telling us.

Truth can take care of itself without me: and depend upon it, some of the greatest eclipses Truth has ever suffered have been owing to men gathering round it, and nursing it, instead of giving it free course. I am persuaded that such procedure as that on which I have been commenting is simply suicidal: and if the Christianity of the present persists in it, we shall have the future trying to do without Christianity at all. For you cannot crush out truth—you cannot forbid research; these will go on, as earnestly, as fruitfully, as they are going on now: and if you proclaim them, what they do not proclaim themselves, hostile to Christianity, if you make an enemy of that which ought to be one of your chief friends, you will find the advance of scientific discovery too strong for a merely artificial and conventional religion. For it is free—fettered by no prescription but the laws of thought; and knowing no limits but the universe of facts—while you, who ought to be the freemen of the spirit, are behaving as bondmen of the letter.

Nay, my friends, let us be free likewise; not afraid to follow the leading of that Holy Spirit whose office it is, throughout the ages of the Church, to lead her into all the truth; not so wedded to ourselves and to our own traditional interpretations, as not to be ready to submit the one, and to surrender the other, if need be, at His bidding.

(To be concluded.)

CHRISTIAN UNITY IN ACTION.

Even the sincerest religion becomes corrupted when it is not daily founded on rational, effective, humble and helpful action. Whenever, in any religious faith, we allow our minds to dwell upon the points in which we differ from other people, we are wrong, and in the devil's power. That is the essence of the Pharisee's thanksgiving, "Lord, I thank thee that I am not as other men are." At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we *agree* with them; and the moment we find we agree as to anything that should be done, kind or good, (and who but fools couldn't?) then *do* it; push at it together; you can't quarrel in a side-by-side push; but the moment that even the best men stop pushing, and begin talking, *they mistake their pugnacity for piety*, and it's all over.—*John Ruskin.*

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 30, 1870.

YEARLY MEETING (*Continued.*)—There were various items of routine business to which it is not needful to refer. Reports from the Indian Committee, and from the one charged with the care of the boarding-school at West Town, were received with much interest. Among the expressions called forth by the latter, reference is due to remarks upon the difference between the arrangements which parents make respecting the future of their sons and of their daughters, after their schooling has been finished. The sons are assigned to some business pursuit. The daughters are, in a large proportion of cases, left without a regular occupation and definite object in life. This is unfavorable to the full mental and physical development so properly an object of parental solicitude. To this, as a professional man, the speaker traced nervous affections, especially where there existed, in an economic sense, no necessity for systematic exertion. He incidentally suggested that this class might find this definite object in the useful occupation of teaching the youth. To not a few minds these remarks were suggestive of an application not presented by the speaker, in an additional reason for encouraging dedication, on the part of our daughters, to a highly important task of Christian philanthropy, one of the surest means under Providence of elevating the masses and evangelizing the world. The First-day school is a field which needs laborers. In many places those who are the proper objects of this loving service, can only be gathered from the highways and hedges upon that day; but, to

apply most practically the remarks alluded to, the *Mission-school* might be still more appropriate, as furnishing daily occupation, and might extend to evening schools for adults who have grown up without either intellectual or spiritual training. We cannot fully estimate the beneficial results of such efforts, if rightly pursued, with a constant and prayerful desire for the guidance of the Divine Spirit.

The Educational statistics reported from the Quarterly meetings, appeared to be in some degree encouraging, whilst the difficulty was apparent of giving school instruction (in many neighborhoods), without the exposure of our children to unsafe influences. Hence the great importance of earnest Christian influences at home, and of a righteous concern on the part of parents to train up their children in the nurture and admonition of the Lord. The reports upon spirituous liquors stated that only forty-two members of this large Yearly Meeting either use them as drink, or give them for that purpose to others, This shows a decrease, which is encouraging in view of the increase of intemperance in the community around us: yet a continued affectionate care upon this subject was felt to be necessary, and it was intimated that labor was due from Friends to those outside of our organization. It is interesting to remember that Thomas Shillito, under the constrainings of the love of Christ, paid religious visits to drinking houses, and to Romish priests and bishops in Ireland, in reference to the great evil of intemperance, and that this mission was followed by a wonderful spread of temperance principle and practice in that island, and by the extraordinary labors of Theobald Matthew. Let Christian ministers and others remember that, under a like religious constraint, the same service may be open to them. Let them keep attention to the precious gift, and mind its turnings. The wind bloweth where it listeth, and the Divine call to work for the good of souls is not subject to human prescriptions, but may lead into unexpected and even into unexplored fields. May all be watchful and faithful.

An incident occurred at one of the sittings, which brought into view the positive requirement of Discipline that the Minutes of Friends from other Yearly Meetings religiously drawn to attend this Yearly Meeting, shall be read therein: a requisition which cannot be violated without disorder.

Near the close of the session a paper was read containing paragraphs of advice and regarded as a "minute," which word is perhaps a misnomer, as it was clearly an epistle to the members. As it was not prepared by direction, or by a committee, and as it was in degree doctrinal, we should hesitate to express an opinion, after hearing it but once read, as to its unexceptionable soundness. Numerous documents have been thus hastily adopted within the last quarter of a century, upon subjects which require to be handled with deliberation and wisdom.

In former years when epistles were annually prepared, commendable care was exercised by the Committees on Epistles; paragraph by paragraph being carefully examined, freely scrutinized, and inadvertencies corrected, and the Christian completeness which was thus, in an approximate degree, attained, rendered such correspondence a means by which the Church was enabled to edify itself in love. The closing sitting was less solemn and satisfactory than usual. When such is the case, the cause is not in Him whose hand is full of blessings, and who is ever in the midst of His people when they are truly gathered in His Name. The language of the Apostle: "Draw nigh to God and He will draw nigh unto you," is realized by those who are concerned to "draw near with a true heart, in full assurance of faith," "having boldness to enter into the holiest by the blood of Jesus, by a new and living Way which He hath consecrated for us, through the vail, that is to say, His flesh."

The Annual Conference of Friends' First-Day School Assoc. was largely attended on the evenings of the 19th and 20th insts. The unmistakably Christian character of these meetings, their high religious tone, the solemnity which pervaded them, the entire consistency with which, as viewed from a "Quaker" stand-point, they were conducted, the soundness of faith which was theoretically upheld, the earnest fidelity with which faith in our Lord Jesus Christ had

been illustrated by works that were clearly the fruits of the Spirit,—all tended to show that this effort has been and is blessed of the Lord, that it is the means of gathering souls unto Him, and that those who water others shall be watered also themselves. We remember the declaration at a very ancient date, that Israel should arise by the young men of the princes of the provinces—and our heart was touched in recalling the Psalmist's inspiring call, "Praise the Lord both young men and maidens, old men and children; let them praise the name of the Lord, for His name alone is excellent!"

There is not space this week for an extended notice, and we doubt not that the valuable reports and interesting proceedings will be published. An essay—"*Such as I have*"—read by Dr. Hartshorne, will be found on another page.

INFORMATION WANTED.—It is touching to observe in the *Christian Recorder*, (a journal conducted by colored persons,) numerous advertisements with this heading from individuals who desire tidings respecting children, brothers or sisters, parents or grand-parents, from whom they had been ruthlessly parted in the days of slavery. Many years must yet elapse before the sorrows cease that are traceable to the cruel system which has no longer a legal existence. Many family re-unions, it is to be hoped, will be hailed with glad surprise, but many hearts will be sick and heavy with hope long deferred, whilst those who should gather around the same hearth live isolated and remote, not knowing where to seek their kindred.

YEARLY MEETINGS. The Yearly Meeting of Philadelphia (just over) was the first of the series of twelve co-ordinate bodies which follow each other in quick succession, as follows:

Dublin Y. M.,	4th mo.	27th.
London "	5th "	18th.
New York Y. M.,	" "	27th.
New England Y. M.,	6th "	11th.
Canada "	" "	24th.
Ohio "	9th "	2d.
Iowa "	" "	5th.
Western "	" "	16th.
Indiana "	" "	28th.
Baltimore "	10th "	29th.
North Carolina "	11th "	7th.

Quarterly Meetings in Fifth month, 1870.

(*Copied from New York Pocket Almanac.*)

Fifth mo. 2d,	Philadelphia,	Philadelphia Y. M.
" 5th,	Abington,	"
" "	Nine Partners,	New York "
" "	Rhode Island,	New England "
" 7th,	Ferrisburg,	New York "
" "	Alum Creek,	Ohio "
" "	Springdale,	Iowa "
" "	Plainfield,	Western "
" 10th,	Concord,	Philadelphia "
" 11th,	Saratoga,	New York "
" 12th,	Butternuts,	" "
" "	Smithfield,	New England "
" "	Salem,	Philadelphia "
" "	Salem,	Ohio "
" 13th,	Caln,	Philadelphia "
" 14th,	Western,	North Carolina "
" "	Lost Creek,	" "
" "	Walnut Ridge,	Indiana "
" "	Miami,	" "
" "	Damascus,	Ohio "
" "	White Lick,	Western "
" "	Vermilion,	" "
" "	Salem,	Iowa "
" "	Bear Creek,	" "
" "	Lynn Grove,	" "
" 20th,	Western,	Philadelphia "
" 21st,	Short Creek,	Ohio "
" "	Pleasant Plain,	Iowa "
" "	West Branch,	Indiana "
" "	Western,	Western "
" 23d,	Virginia ($\frac{1}{2}$ year)	Baltimore "
" 25th,	Fairfield,	New England "
" 26th,	Salem,	" "
" "	Bucks,	Philadelphia "
" 27th,	Vassalboro',	New England "
" 28th,	Eastern,	North Carolina "
" "	Southerly,	" "
" "	Bangor,	Iowa "
" "	Oskaloosa,	" "
" "	Springdale,	Indiana "
" "	New Garden,	" "
" "	Thorntown,	Western "
" 31st,	Burlington,	Philadelphia "

DIED.

COPELAND.—On the 10th inst., in his 72d year, Dempsey Copeland, a minister of Piney Woods Monthly Meeting, N. C. This dear Friend was a conspicuous example of Christian faithfulness, and diligent in the exercise of the gift bestowed upon him, and was made instrumental in helping many on their heavenward journey. Although without the advantages of human learning, yet the evidences of the Divine gift and calling were unquestionable. His labors were mainly within the limits of his own Quarterly Meeting, but he had just before his last illness performed a most acceptable visit to Friends in Virginia. Upon the conclusion of this service, he seemed filled with spiritual joy. His language failed to express the rapture of his soul, and he intimated to a Friend that he thought his day's work was about finished. The living members of the Church mourn at the removal of this gifted and faithful laborer in the Master's vineyard.

WHITE.—Very suddenly, on the morning of the 9th of Third mo., 1870, in her 40th year, Ann M. White, wife of Jeptha White; a member and elder of Piney Woods Monthly Meeting, N. C. Opportunity was not afforded for the expression of her feelings at the time, but she had previously informed her family that she believed all would be well with her. Her family, neighbors, personal friends and

the Church have lost one who was remarkably faithful in all her relations to them.

MORRELL.—At North Berwick, Maine, on the 13th of Third month, 1870, Hannah Morrell, aged 77 years; a beloved member and elder of Berwick Monthly Meeting. This dear mother in Israel was deeply interested in the welfare of the Church, and was endowed with that wisdom which is profitable to direct. She had long stood as a faithful watcher upon the walls of Zion, aiding on the cause of Christ by judicious counsel and cheering words to the trembling, trusting ones, who ofttimes felt that they had no strength of their own. Her daily concern might be expressed in the language of the Psalmist, "Let integrity and uprightness preserve me." The bridegroom of souls found her at His coming with her lamp trimmed and burning, "*only waiting.*" She attended meeting in her usual health on First day of the week previous to her death—on Seventh-day. When laid upon her sick bed, with congestion of the lungs, she said to one who visited her, "All will be well, whether I live or die." She rendered "thanksgiving to the Lord for his goodness to her all the days of her life," and regarding it as a great favor to be permitted to pass away with so short an illness, she said, "How sweet it will be to fall asleep in the arms of Jesus!"

JOHNSON.—At Oskaloosa, on the 10th of Second month, 1870, Elizabeth B., wife of Abijah Johnson, aged nearly 64 years; a beloved member of Spring Creek Monthly Meeting, Iowa. This precious Friend was adorned with a meek spirit, and was much given up to the promotion of the comfort of others. Yielding unreserved obedience to her Lord's requirings, she found sweet service in speaking well of His excellent Name, and in giving forth words of exhortation and of invitation to taste and see that He is good. This labor of love was more especially in family gatherings, and was followed by an abundant flow of heavenly peace and of joy in the God of her salvation.

OSBORN.—At Sylvania, Parke Co., Ind., on the 30th of Eleventh month, 1869, after a lingering illness, Jesse Osborn, in the 56th year of his age; a consistent and esteemed member of Rush Creek Monthly Meeting. He bore his sickness with Christian patience. He was never known to murmur, often expressing a desire that he might be ready to render up his accounts with joy when it pleased his heavenly Father to call him from this changing scene of action. Near his close he called his family around him and bade them farewell, saying that he was happy: then fell asleep in Jesus.

BIRDSALL.—At Newburg, Orange Co., N. Y., on the 19th of Third month, 1870, Hannah, widow of Daniel P. Birdsall, in the 75th year of her age; a valued member of Marlborough Monthly Meeting. In her brief illness she manifested entire trust in her Lord and Saviour, often saying, "Thy will, not mine, be done"—her voice being often heard in prayer and praise.

BIRDSALL.—At Newburg, N. Y., on the 18th of First mo., 1870, Esther, wife of John T. Birdsall, in the 77th year of her age. Through life she was an example of diligent attendance of meetings, and a firm believer in the principles of our religious Society. Her friends have consoling evidence that her day's work kept pace with the day.

SCHOOL ON MOUNT LEBANON.

M. A. Longstreth gratefully acknowledges the receipt, since her last report, of the following sums sent anonymously for the proposed Boarding School for Girls on Mount Lebanon.—viz.: $10 from Cumberland, R. I.; $3 from D. B. R., Providence, R. I.; $1 from M., in Philadelphia.

CORRESPONDENCE.

BELVIDERE, PERQUIMANS Co., N.C., 4th mo. 12, 1870.

My dear friend William J. Allinson:—. . . . Thy feelings will be mournfully affected as I inform thee of the death of our valued Friend Dempsey Copeland. He was taken sick very shortly after his return from a visit to Friends in the Lower Monthly Meeting of Virginia. The services of our dear Friend during that visit were very acceptable to Friends and very relieving to his own feelings. So deep and broad was the gospel stream that (as he told me) in several of the meetings he scarcely knew how or when to close. I have often thought of him as exemplifying the principle which we hold in relation to the ministerial gift in a remarkable degree. It was neither human learning, nor intellectual power, nor oratorical bestowments, but the gift and calling of God moving a sanctified will, and a heart filled with Gospel love, which made him so helpful to the Church. How many can testify to the help which they have received by his unlettered ministry! How many a heart has been smitten as the all-searching Spirit has moved this humble yet bold man to describe its condition in unmistakable language! I do not believe he ever rose to speak without feeling it to be his place to do so; but it has been remarkable to one of my slowness to witness how quick and powerful seemed to be the moving of the Spirit with him. True, I never knew him to commence preaching before he had reached his accustomed seat, as William Penn is said to have done sometimes; but I have known him to commence speaking within a very few minutes (sometimes not more than three) after the meeting hour. Sometimes, however, he did not speak until late in the meeting. Sometimes he was entirely silent. He was most closely attached to his own Society, and upheld both its doctrines and its testimonies, yet it is difficult to conceive of a more catholic spirit than was his—not afraid to say God-speed to every sincere believer in the Lord Jesus—and letting the stream of charity which was poured into his own soul flow without let, check or hindrance towards both saints and sinners. But perhaps the full tide of his love and sympathy and beseeching earnestness was when a godly concern took hold of his soul for the welfare of the young. How did he seem to be plunged into the flood of trial, of temptation, of doubt and of fear which was their portion, and then to be raised out of it, and strengthened to proclaim the mercy and the power of God, and the unfailing faithfulness of Christ Jesus, and to exhort the objects of his tender concern to a "holy boldness in the name of the Lord," declaring with emphasis and unction that

"the Lamb and His followers *shall have* the victory." He was an encourager of good *words* as well as of good works. Deeply did he sympathize with those who felt called to confess the Lord Jesus in the public assemblies, and was often led to speak for the encouragement of such; and many a time when the trembling voice of some young disciple had been heard, has the cup of his joy overflowed in tears, and in thanksgivings and in beseechings for continued faithfulness. But he is gone. He has met the summons which (as he has told us) he has been almost daily expecting these many years. We grieve, but not for him—it is our own loss that we deplore. May the Lord supply that loss in His own way and time, according to His mercy and power. . . . .

Truly thy friend, WM. NICHOLSON.

3*d mo.* 21*st.*—Thy letter is at hand enclosing $20 for the benefit of the hungry freedmen, which I will apply at once. A few weeks now may be the closest time for them in the year. There are at this time cases of great need, though most of the *able-bodied* freed-people get enough to sustain life. They are entirely satisfied with corn and beans: the latter cost 14 cts. per pound. I feel glad of the privilege thus afforded me to contribute to their great need. . . . We have been enabled, through the Christian sympathy and benevolence of dear Friends, to relieve the most suffering cases. . . . Children are reaping the benefit of the special funds forwarded by dear Friends for their education. None of them could otherwise have attended school. It is not only a blessing to the dear children, but an encouragement to Friends here in their struggle to maintain their school. . . . In the city of ——, not more than one family in ten of the colored people can get any animal food, yet they do quite well on corn alone. . . . .

4*th mo.* 6*th.*—Thy letter enclosing $59 for relief of freed-people duly received. I have already relieved some extreme distress—and will apply it only to the most needy cases.

4*th mo.* 7*th.*—Thy very acceptable letter and check for $57, for the distressed freedmen, is at hand. I will give careful attention to thy instructions. There is much suffering among them, which must continue till harvest, on account of last summer's drought. The money will be expended mostly for seed.

Another Friend writes:—Thanks for the money sent for the freedmen. I shall endeavor so to use it as to help as many with it as possible. May the Lord reward all concerned in sending this aid. A poor woman, living quite alone, said: "Please give me plenty of work to do—for if *you* do not, I shall have to perish." But, like many others, she needs more faith in the dear Redeemer—for surely He hath dealt mercifully with us.

4*th mo.* 6*th.*—[A dear Friend in N. Carolina writes:]—I have distributed some of the articles; feel very glad to have them to give. So far I have given mostly to poor whites—shall soon find appropriation for all. This morning a little ragged white girl came to ask for a dress to wear to our school. One of those in the barrel fitted her, and she went away in fine spirits. The garments from some of your youth were providentially sent. They were given to boys hatless and ragged—to girls who, as they had no change of clothes, had to have them washed while they slept. Tell the donors that, though they may be young, they have done a good work. Some of these children have not enough to eat, and therefore cannot go steadily to school.

As for the beans given from the Dorland Freedmen's Fund, nothing you could have sent would have pleased them better, they are so scarce from last summer's drouth. I give them out in small packages, just for planting. They are received with manifestations of joy.

Many of the poor recipients raise their hearts in thankfulness, *first* to the Creator, and then to the creature. David Scull, of Philadelphia, has sent us 24 barrels of very nice Irish potatoes to distribute for seed. They have been here two days, and the poor people are flocking continually, begging a few to plant.

Petersville, Cherokee Co., Kansas.—Having lived in southeastern Kansas four years, I am well pleased with the climate and the prospects of large settlements of Friends, both here and in Southern Missouri. And yet I would say to those who anticipate changing their location, do not come expecting to live at ease without labor. Energetic men of limited means may do well by moving to a new country; but in our opinion, men of limited means who have large families, and who depend on their daily labor for support, had better stay a while longer in the older States, where labor, provision and education are more easily obtained. We are anxious to see this country speedily and thickly populated, and are ready to aid Friends in finding homes; but we have known persons, who, stimulated by flattering reports, have settled as frontier men, and been much disappointed. I would like to say, there is not so much difference in different parts of the world as one might imagine. There is a right place for all of God's creation: let us look to Him for as-

sistance to find that place, and then be satisfied.

—— ——, 3*d mo.* 22*d.*—It is clear that the Society is being shaken, and that now, as of old, a single doctrine is prominent. I think it not unlikely that *assurance of faith* will end in the *teachings and directions of the abiding Spirit.* There is here the "advance" of the new school. After listening to their preaching for several weeks, I think I have a clear view of their main point, and that it is simply this:

The Spirit *visits*, but does *not dwell* with them. It visits them to call them to Christ. The *call accepted*, the Spirit then takes up its abode with them, and they are *sure* of a Guide. This is probably correct, but for years men, without regard to their condition, have been told to look within, and they would be *sure* to find the witness there—which the difference between *visiting* and *abiding* shows cannot be strictly true. I think the result of the promulgation of this view will be good, and in a few years our people will be *practical* believers in the influence of the Holy Spirit, instead of holding it, as they have, by tradition. The thing to be feared now is the reaction after the preaching of such strong evangelical truth. The Manchester clique in England is a notable instance of this kind.

Bedford Co., Pa.—"The Cross," an article by J. B., in No. 32 of the *Review*, I fully endorse, and hope it may find place in many minds who are rightly concerned for the advancement of the dear Redeemer's kingdom.

ARTHUR HENRY WILSON.

(Concluded from page 550.)

Arthur Henry Wilson accounted it one of his privileges to attend the Reading and Scripture Meetings, held in alternate weeks by the Friends of Ackworth Meeting: in which he was mostly a silent but attentive auditor: though not always without some feeling of uneasiness, when (probably from the remembrance of his youth and comparatively short experience) he forbore to express the feeling of good with which he was favored. For about five months before his decease, he took much interest in helping to conduct a cottage Scripture meeting at a hamlet in the neighborhood: and was at times enabled so to open the meaning of the chapter read, that the people's hearts were reached, and impressed by what they heard from his youthful lips. A few times he offered prayer at those meetings; spreading his concern for himself and others in much humility before the Lord. On one occasion when about thirty persons were present, he bore a testimony to the necessity of building on the sure foundation, on the rock Christ Jesus: and declared that every day of his life, since he had known this, he valued religion more and more.

At another time, he went by invitation to one of the Scripture Reading Meetings, which had been kept up by Ackworth Friends for some years, at the Normanton Railway Station, in a room kindly granted by the directors for the purpose. After the reading of the chapters, the company, about fifty in number, sat as usual for some time in silence; when Arthur rose, and in broken tones said, he had feared those present might think, "What can one so young have to say about the way of salvation?" but that such had been the sense brought over him of the goodness of God to him, that he felt he must tell them of it: how he had been brought to see himself a sinner in the Divine sight; that his Heavenly Father, in His great mercy to him, had washed away his sins, and given him a firm hope of salvation; and that now he could bear his testimony to the peace which followed the acceptance of Christ as his Saviour. He then spoke of the same pardoning mercy and the same peace being offered to all present, both young and old; and entreated them not to rest, till they had secured it for their blessed portion. This firm hope and assurance of salvation was not, however, attained without a struggle, without wrestling in spirit for the blessing. There is a confidential letter addressed to a Friend of maturer years, who had found it in his heart to send him some lines of spiritual encouragement, which evinces what is here said; and it may be profitable to some of our younger readers to peruse this interesting document.

"My very dear friend,

"I am quite unable to find words to express my deep feelings of gratitude for the kindly interest thou hast manifested in me. I cannot but take it as an evidence of God's great love to me, however unworthy of it I may be: and that even in such a thing as that, His gracious Spirit has been working for good, prompting the deed in thy own heart, and rejoicing myself as the recipient. It is my earnest prayer that thou mayst be enabled to feel true joy and peace, in having extended to a weak and halting brother, if I may be permitted so to style myself, the hand of Christian aid and encouragement.

"Often have been the seasons of trial, and almost of despondency, when all around seemed dark and lowering, and a thick veil was upon my heart. But in mercy God condescended to remove it, and to send forth the Dove of His love and peace, which hovered as it were upon the deep, seeking "rest for the sole of her foot." And, alas! was I always ready willingly to afford a resting-place, where

she might abide continually? When I was permitted to hear Christ knocking at the door for admittance, did I gladly respond, and receive Him with all the earnestness of my young heart? My dear friend, I did not; else true abiding peace would have been mine ere this, aod the visitations of the Good Spirit, instead of being seasons of awakening out of spiritual slumber and sloth, would have been rich times of refreshing, and encouragement to press forward in the Christian course.

"May I be favored to take warning from what is past; and in the time to come, be it longer or shorter, grasp firmly this inestimable treasure,—the sense of acceptance with God for Christ's dear sake; and live no longer in the cruel bondage of sin, but in true liberty. In this way, methinks I shall spend a happy life,—a pleasure and a strength to those around me, and an adorner of the doctrine of Christ. With dear love, I remain,

"Thy attached friend,

"Arthur H. Wilson.

"Twelfth month, 20th, 1868."

An attack of enteric fever having seized several inmates of the Flounders Institute, the session was prematurely closed, and in the Third month of 1859, the students who were well returned to their homes. In about three weeks afterwards, Arthur Henry Wilson became the subject of this disease, and was so rapidly prostrated, that within a fortnight he breathed his last. During the progress of the fever, his mind often wandered, but at other times was remarkably clear. He seemed to dwell more on the toils and fatigue of those around him, than on himself: often entreating them to take rest, and expressing his pleasure when they complied with this request. There was no trace of alarm about him; perfectly calm, with a heavenly smile he accepted the words: "The Lord is my Shepherd, I shall not want."

The day on which the doctors gave a discouraging report of his symptoms, his mind rambled; but soon recovering from it, he said to his aunt, "Is it my cross, auntie, is it my cross?" She replied, "Yes, darling, it is thy cross: but in the time of thy weakness thy Saviour is bearing it for thee, and I believe thou hast only to lean upon it." Arthur answered, "How sweet! how sweet!" On the lines being repeated,

"I'm nearer home to-day
Than I ever have been before,"

he dwelt on the word *home*, and often during the day was repeating it over to himself,—"Home,—home,—sweet!" The medical men were often astonished at the clearness and precision of his answers, and one of them said, he had rarely, if ever, seen a more striking triumph of mind over body. At seven in the morning of the 3d of Fifth month, his nurses observed a sudden change, and before nine o'clock the spirit had returned to God who gave it.

He was a great admirer of the German hymns, especially Luther's great hymn. On the fly leaf of his Testament was found inscribed the first line of that hymn, "*Ein festes Burg is unser Gott*," (a strong tower is our God.) In his handwriting was also found the German of the following:—

"Weep not for me! salvation's ground
And my sweet Saviour I have found."

One of the last hymns he copied was a fragment, and entitled "*Burial Hymn*," the sense of which is as follows:—

"Weep not!"—(thus wrote he for his burial hymn,
Which other eye saw not till he was gone,)—
"Weep not! my flight I take beyond the rim
Of earth's horizon: here my race is run.
No darkness there my streaming eye shall dim,
No phantom blur the illuminating Sun;
For I shall rest in the full light of Him,
Who from the tomb uprose, and victory won.
Weep not for me! my Saviour I have found,
He in His love salvation gives to me,
Whose throne in Heaven redeemed souls surround.
Weep not for me! I hear the symphony
Of harps angelic,—while there hover round
The immortal three,—Faith, Hope, and Charity."

It may seem superfluous to add more: but we subjoin extracts from two letters,—one written by an intimate schoolfellow of his own age; the other by one of riper years, who had known him from infancy, but whose intercourse with him of later years had been but slight.

"I have heard with sorrow," writes the former, "of the death of the second of my two most intimate friends at Kendal. In his last letter. Arthur Henry sent me the *carte* of a late schoolfellow. I shall keep these two linked together in a sorrowful, yet happy remembrance. I seem lonely now, with the two friends I most loved gone from the earth, and I feel sure in both cases to Heaven. . . . I may truly say, I never knew any one better than Arthur Henry Wilson. I shall never forget him. He has given me what good advice he could, many times."

The latter writes as under:—"I can hardly express my estimate of dear Arthur's character, without appearing to exaggerate. Perhaps I never knew a young person, with whom I had so little intimate acquaintance, that I felt more attached to. When I spoke to him, even on the most common matters, I always felt such a presence of what is lovely, as won my regard and affection. I believe him to have been an opening bud of promise, which, ere we were aware, was ripe and ready to be transplanted into the paradise of God. But that which is the pledge of his everlasting felicity, enhances the sense of our loss."

For Friends' Review.

RESPONSE TO A DISSUASION FROM BENEVOLENT WORK.

Oh! for a faith which lifts the soul
Serene above life's darkening cares,
Which sees no misty doubts and fears
Between "Our Father" and our prayers.

A trust which measures not our means
By the poor mites so slowly given,
But waits, as waits the drooping flower
The never-failing dews of Heaven.

Had she, on bare Sarepta's plain,
Turned from the Prophet's pleading voice,
Think'st thou the oft replenished cruse
Would e'er have bade her heart rejoice?

Courage, my friend! our faithful Guide
Is ever near to point the way;
Press on, assured the rich reward
Will well the early toil repay.

Think of the little bubbling spring,
The cradle of our glorious river,
With all its countless gushing rills,
Proclaiming the all-bounteous Giver.

And when He prompts the blest desire
To soothe and cheer His sorrowing poor,
Shall we withhold our willing hands,
Fearing His aid may not be sure?

Thou knowest, O God! I seek not fame,
Or aught with pride my heart to fill,
But only ask for daily strength
Humbly to do Thy will.

And thus sustained I calmly wait,
Thankful this much at least is known,
That God is love, and love supreme
Fails not His trusting ones to own.

Poughkeepsie, 3d mo. 8, 1870. —— —— ——.

SAVE THE LITTLE ONES.

The following is an extract from one of the speeches made at a late New Jersey State Sunday-school Convention.

"A few years ago, a steamer was coming from California. The cry of 'Fire! fire!' suddenly thrilled every heart. Every effort was made to stay the fiery flames; but in vain. It soon became evident that the ship must be lost. The only thought now was self-preservation. The burning mass was headed for the shore, which was not far off. A passenger was seen buckling his belt of gold around his waist, ready to plunge into the waves. Just then a pleading voice arrested him:

"'Please, sir, can you swim?'

"A child's blue eyes were piercing into his deepest soul as he looked down upon her.

"'Yes, child, I can swim.'

"'Well, sir, won't you please to save me?'

"'I cannot do both,' he thought. 'I must save the child or the gold. But a moment ago I was anxious for all this ship's company. Now I am doubting whether I shall exchange a human life for paltry gold.'

"Unbuckling the belt, he cast it from him, and said:

"'Yes, little girl, I will try to save you.'

"Stooping down, he bade her clasp her arms around his neck:

"'Thus, child, not so tight as to choke me. There, hang on now, and I will try to make the land.'

"The child bowed herself on his broad shoulders, and clung to her deliverer. With a heart thrice strengthened and an arm thrice nerved, he struck out for the shore. Wave after wave washed over them, but still the brave man held out, and the dear child held on, until a mighty mountain-billow swept the sweet treasure from his embrace, and cast him senseless on the bleak rocks. Kind hands ministered to him. Recovering his consciousness, the form of the dear child met his earliest gaze, bending over him with more than angel ministrations, and blessing him with mute but eloquent benedictions. So, dear fellow-teachers and lovers of the little ones, let us bend our hearts to the burden of the precious souls of the children. Let us take them in the strong arms of our faith and our prayers, and bear them up through the storms of life, and, though the rude waves of sin may tear them from our grasp, yet who knows but by and by, when we get on the other shore, we may be welcomed by the little ones we have tried to save.—"*S. S. World.*

The Committee are now ready to receive subscriptions for finishing the Locust St. Mission building, and any contributions may be sent direct to F. W. Morris, Treasurer, 1608 Market St., Philada., or to Alice Lewis, Publisher of the *Review*, at this office.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 25th inst.

Great Britain.—Some apprehension was said to prevail in London on account of reported threats, by members of the Fenian organization, of violence against the offices of certain journals, and unusual police precautions had been taken. Seizures of arms and other warlike material had been made at Manchester and Newcastle, and one of powder at Connell in Ireland.

Ten steamers, it was said, were to leave Liverpool last week for the United States, taking 6,500 emigrants.

The bullion in the Bank of England decreased £143,000, in the week preceding the 21st inst.

France.—The Senate, on the 20th, adopted the *Senatus Consultum* which it had been discussing for some days. On the 23d, an imperial decree was published, calling on the people, by a vote on the 5th prox., to accept or reject the following project: "The people approve the liberal reforms which have been effected in the constitution since 1860 by the Emperor, with the concurrence of the great legislative bodies of the State, and ratify the Senatus Consultum of April 20, 1870." The vote on this is to be simply "yes" or "no." Legal electors in the army and navy are to vote. The returns of the vote in each department will be canvassed in public session by three counsellors general, appointed by the prefects of departments, and general returns from all the departments will be finally canvassed in the Legislative Body. In connection with this proclamation were published the text of the Senatus Consultum, and a circular from the Minister of the Interior to the prefects, authorizing public assemblies

for discussing the new constitution. A proclamation from the Emperor was also published, declaring the grounds on which the matter is submitted to the people, and appealing to them to vote affirmatively, and thus manifest their confidence in him, place order and liberty on a solid basis, and render easier in the future the transmission of the crown to his son.

A circular to the officers of the civil service, signed by all the Ministers, was published on the 25th, urging them all to unite their efforts in favor of the proposition; declaring that not the empire, but its liberal transformation, is submitted to vote, that to vote "yes" is to vote for liberty, and to abstain or vote "no," will strengthen those who oppose the transformation of the empire only that they may destroy it, and with it the political and social organization to which France owes its greatness.

The Imperialists generally are in favor of the project submitted, but the extreme Liberals almost unanimously oppose it, and an appeal to the electors by some of their leaders has been published, urging them to vote in the negative. Manifestoes have been issued by the International Association and the Federal Chamber of the Labor Societies of Paris, recommending to their members and others to abstain from voting or to cast blank ballots; and one of these documents demands reform in taxation and military conscription, and the erection of a republic. One of the organs of the Liberals declared that many of that party would vote "no," because they are asked to adhere to the Senatus Consultum as well as the proposed reforms. This Senatus Consultum gives the Senate a share of legislative power and the right of initiating laws, although all bills for taxation must first be voted by the Legislative Body, allows the number of Senators to be increased to two-thirds of that of members of the Legislative Body, and provides that the constitution can only be modified by the people on the proposition of the Emperor. The Legitimists also have declared their purpose to vote against the proposition.

Spain.—In the Cortes, on the 21st, a member asked an investigation of the duel between the Duke of Montpensier and Prince Henry of Bourbon, but Gen. Prim refused, on the ground that the matter had been ended in the courts of law; and he was sustained by the Cortes. The family of the Prince has refused to accept the indemnity ordered by the council of war to be paid by the Duke.

Portugal.—A violent tornado occurred at Lisbon on the 17th, causing much loss of property, killing some persons and injuring many others.

Italy.—The third *public* sitting of the Council was held on the 24th, when the first chapters of the "scheme of faith," condemning rational philosophy and heterodoxy, were read and voted upon. All the votes were in the affirmative. The Pope then announced and sanctioned the decree of the Council. Some of the prelates declined voting, and withdrew before the vote was taken.

It is reported that there is a strong movement in the Austrian province of the Tyrol, for secession from the Romish church if the question of infallibility be pressed on the Council.

Russia.—The Burlingame treaty with China has been signed, and a fair settlement of the frontier question between the two countries has been agreed upon.

Prussia.—The Chinese Embassy has passed through Berlin for Brussels.

Bavaria.—The introduction of the ballot at the elections is proposed.

South America.—A frightful storm occurred at Buenos Ayres on the 9th ult. The wind blew a hurricane, and the water in the Rio de la Plata rose so high as to flood a great part of the city, and so suddenly that men and horses were drowned in the streets, and many persons barely escaped. A number of buildings were undermined and subsequently broken down by the weight of their contents. Ships were driven ashore or sunk at their anchorage, and many sailors were drowned.

Official confirmation of the report of the death of President Lopez of Paraguay, has been received by the Brazilian government.

Domestic—The U.S. Supreme Court has refused to rehear the cases heretofore decided involving the constitutionality of the legal tender act, for the reason that under the rules of the Court a rehearing of a case cannot be granted without the consent of some one of the judges who concurred in the decision, and that in this instance none of the concurring judges desired to have it reheard. Two other cases involving the same issue have been dismissed on motion of the appellants. In one of these, the Court of Claims had ruled that the U.S. notes offered and received were a legal tender in payment of any debt due in the premises, whether under special contracts or otherwise; the special contracts in this case being agreements by the Secretary of the Treasury, in 1855 and 1856, to pay the claimants good and lawful money of the coin of the United States.

Recent official reports represent the Navajoe Indians as taking great interest in agriculture. Farming implements have been issued to them, and wheat and corn for seed. A large portion of the Kioways, Camanches and affiliated bands, many of whom have hitherto refused all propositions of the kind, now show a desire to have their lands fenced and broken for agricultural purposes. The principal chief of the Choctaw nation lately sent a message to a special session of the Council, in which he warned them, in view of the fate of their former possessions in Mississippi, and the proposed establishment of a new Territory to be called Lincoln, that a great change is approaching, which they should prepare to meet. He advised that their lands be surveyed and held in severalty, and that then they organize themselves as a State under the name of Oklushumma, and ask admission into the Union, becoming citizens of the United States. He also recommended a protest against a Territorial government, and the adoption of a resolution asking the government to settle the estates of the freedmen. The Council subsequently passed an act submitting to a vote of the people, in the 7th month next, the question of dividing their lands so as to hold them in severalty, or holding them, as heretofore, in common.

Congress.—The Senate passed the Northern Pacific Railroad bill, authorizing the Company to issue bonds and secure the same by mortgage; a bill to repeal the act which prohibited the importation of colored persons into certain States, which was stated to be the last act relating to slavery which remained upon the statute book; one prescribing an oath of office for persons concerned in the rebellion, but not disqualified by the 14th amendment; and several others. The House passed a bill to amend the patent and copyright laws, and a joint resolution to enable the Secretary of the Treasury to collect wrecked and abandoned property, derelict claims and property belonging to the United States. The consideration of the Tariff bill was continued, and the Senate's substitute for the Georgia bill was referred to the Reconstruction Committee, together with other substitutes offered by members of the House.

FRIENDS' REVIEW.

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INDIA.—ELKANAH BEARD.

From the *Monthly Record* we copy the following passage of a letter from E. Beard, dated *Benares*, 3d mo. 2d. The sentiment is expressed that our dear Friends occupy a hopeful field, and have already mastered an encouraging command of the language.

"The mercies of our Heavenly Father are showered upon us in this heathen land, and we can say it is good for us to be here; and whilst we bless and adore the kind Providence that has led us on our pilgrim journey thus far, we can but pray that He may still continue to go before and prepare the way. Without Him we can do nothing; but it is a comfort to believe that His children, although of themselves nothing but weakness, are by Him made strong for every good word and work, whereunto He calleth them.

"Our time is mostly occupied with study, and we are making quite as much progress as I expected. There are a great number of young men and boys, and several Baboos of wealth, who often come to see us. We have much talk on religious subjects, and I hope it will not all be in vain. As the love of God has been dwelt upon, and the manner in which the good Spirit operates upon the heart, many have responded, 'True, true,' and in spite of their efforts, tears have streamed from their eyes. But this ground is so stony, I find my plough needs often to go to the shop for repairs in some way or other."

WORK OF FRIENDS AMONG THE INDIANS.

On the evening of Fourth month 21st, the annual meeting of the *Indian Aid Association of Philadelphia Y. M.* was largely attended. The following report was presented by the Executive Committee:

To the Indian Aid Association of Friends of Philadelphia Yearly Meeting:

In presenting the first annual report of this committee, it seems proper to review briefly the circumstances which led to our organization.

In the first month of last year General Grant communicated to two Friends in this city his desire that on entering upon the duties of the Presidency of the United States, he might have the active co-operation of members of our Society in the administration of Indian affairs, and requested the names of Friends deemed qualified for service as Indian agents.

Before the organization of this association (which was effected in the Fourth month, 1869,) personal communication was had with the President by some of our members, and with the Secretary of the Interior and Commissioner of Indian Affairs, to whom the details of this department of the Government are entrusted. The Central Superintendency was selected as the field in which Friends should labor for the elevation of the Indians, and the assurance given that the superintendent and all the agents appointed within its limits should be approved Friends, and that no duties would be required of them which could not be conscientiously performed. These assurances have, we believe, been faithfully carried out by the Government.

The Central Superintendency embraces the tribes located in the State of Kansas and the western part of the Indian Territory, numbering about as follows:

Kickapoos	305
Kaws	699
Miamis	127
Sacs and Foxes	668

Delawares	1,003
Pottawattomies	2,025
Osages	4,369
Shawnees	650
Wyandottes	200
Munsees and Chippewas	68
Quapaws and affiliated bands	1,000
Cheyennes and Arapahoes	4,410
Kiowas, Comanches, Apaches, Wichitas, and affiliated bands	8,746
Total	24,275

including the Quahada band of Comanches not on reservation, estimated at 1,900; leaving a total of about 22,000 now located upon the reservations of the Central Superintendency, and under the guardianship of Friends.

To represent the Government in its intercourse with these Indians, Enoch Hoag was appointed superintendent, and nine other members of our religious Society as agents. More than an equal number of Friends in addition have also entered the service as clerks, teachers, farmers, and mechanics. Several of these have their families with them.

Soon after our organization, we were invited to appoint delegates to the "Associated Executive Committee of Friends on Indian Affairs." It was proposed that two persons from each Yearly Meeting, appointed by committees similar to our own, should constitute this associated committee, in order that in dealing with the Government, and the Indians collectively, there should be unity of purpose and action.

After serious deliberation, and interviews with Friends from other parts of the country, the proposition was united with, and two of our members were appointed to represent us in that body. One of these, Thomas Wistar, has, under appointment of that committee, made two visits during the past year to the Indian country—the first in the summer of 1869 to all the tribes located on reservations in the State of Kansas, excepting the Osages; the second during the past two months, to those located in the Indian Territory and embraced within the Central Superintendency. In the latter service he was accompanied by Dr. James E. Rhoads, another member of this committee.

When the Friends appointed superintendent and agents entered upon their duties, they found the Indians in a state of much unsettlement, most of the tribes, including the largest, having recently removed to new reservations in the Indian Territory, or intending such removal at an early day, so that less opportunity has yet been afforded to aid in their education than we have desired. Several schools were, however, in operation, in charge of members of different religious denominations, and have been continued under their care. Others have since been established by the agents, and are being conducted by Friends.

While the general subject of education claims the attention and oversight of the associated committee, who contemplate the appointment of a Friend as superintendent of schools for the central superintendency, it is proposed that the committee within each Yearly Meeting shall have under its care the schools in some particular location. The judgment of those who have investigated the matter is that manual-labor schools, where the children can be boarded, will be required. We have endeavored to establish such a school near one of the agencies, but thus far the unsettlement of the Indians has prevented it. We have, however, engaged to pay the salary of a teacher for the Ottawas, for one year, one of their first acts on reaching a new location to which they have recently removed having been the building of a log school-house; and we have also furnished supplies of books for schools among the Kaws, Ottawas, Cheyennes, Kiowas and Comanches.

We are hopeful that ample means will be provided by the Government for the school and other education of the children, but until such funds are available, it will be necessary to expend considerable sums for school supplies, and the salaries and support of those engaged in teaching. This is a work it is eminently proper that Friends should undertake, and we recommend that our successors be encouraged to proceed in it as way may open.

A supply of clothing furnished us by the Indian Aid Association of women Friends, principally for children, and designed to secure attendance at school, has been forwarded.

Jonathan Richards, a member of our Yearly Meeting, having felt his mind drawn to labor in behalf of the Indians, was appointed to the responsible position of clerk to the superintendent, and removed his residence to Lawrence, Kansas, about the first of Ninth month last. He has discharged the duties of the office satisfactorily, but, both himself and wife desiring to labor personally among the Indians, we have recommended his appointment as agent, should there be an opening.

By the treasurer's report, it will be seen that contributions amounting to $1,260 have been received, and the expenditure has been $1,085.81, leaving a balance in his hands of $174.19.

Although this report of our labors does not show much accomplished, yet we have reason to hope they have not been in vain. Those Friends who have gone into the field of arduous service deserve our sympathy and support, which we trust may be extended to them. And as we humbly endeavor to know and to do our duty to our much-wronged red brethren, we believe a way will be made for us to assist them to overcome the many disadvantages of their position.

The report, and the faithful labors of the Executive Committee, were fully approved, and their dedication to this duty was gratefully acknowledged. After interesting remarks from Thomas Wistar, (a veteran and efficient friend and counsellor of the Aborigines,) Dr. James E. Rhoads, at considerable length, gave a history of their recent arduous journey, replete with interesting facts, and we regret our inability to present at this time a synopsis of his valuable narrative. The following officers were elected for the ensuing year:

For Clerk—Richard Cadbury.

For Treasurer—J. Wistar Evans.

For Executive Committee—Thomas Wistar, John B. Garrett, Charles Evans, John E. Carter, Samuel Morris, James E. Rhoads, Francis R. Cope, James Whitall.

Adjourned.

"LOOKING OFF UNTO JESUS."

O! eyes that are weary, and hearts that are sore,
Look off unto Jesus, and sorrow no more;
The light of His countenance shineth so bright,
That on earth, as in heaven, there need be no night.
"*Looking off unto Jesus*," my spirit is blest,—
In the world I have turmoil—in Him I have rest:

The sea of my life all about me may roar,—
When I look unto Jesus, I hear it no more.

"*Looking off unto Jesus*,," my heart cannot fear,—
Its trembling is still, when I see Jesus near:
I know that His power my safeguard will be,
For, "Why are ye troubled?" He saith unto me.

Then, then I shall know the full beauty and grace
Of Jesus my Lord, when we stand face to face:
I shall know how His love went before me each day,
And wonder that ever my eyes turned away!

—*Selected.*

Memorial of Short Creek Monthly Meeting, Ohio, concerning our dear Friend, REBECCA T. UPDEGRAFF.

Inasmuch as the visible guidance, tender care, and long-suffering kindness of the Lord are strikingly manifested in the spiritual experience of the true believer in Christ, we believe that it is both the duty and privilege of the church to exalt His name, by recording for the strength and encouragement of the traveller Zionward, something of the conflicts which attend and the victorious faith which crowns the warfare of the dedicated disciples of Jesus.

In view of these considerations, we have felt it right at this time to issue the following testimony concerning our late beloved Friend, Rebecca T. Updegraff. She was the only child of our dear Friends, Jonathan and Ann Taylor, born in Loudon Co., Virginia, 30th of 4th mo., 1790.

Subsequently, after several removals, her parents settled at her late residence, near Mt. Pleasant, Jefferson Co., Ohio, in the year 1802. Pioneer life, which, in a wilderness country, is always accompanied with many difficulties and privations, could offer but very limited educational advantages compared with those of the present day; yet such as could then be afforded were granted her.

Possessing superior capabilities for intellectual culture and enjoyment, uniting a strong taste for literary pursuits with a keen susceptibility to the pleasures of social intercourse, as years advanced and congenial companionship surrounded her, life presented many attractions to her youthful heart.

Being the child of pious parents, who were earnestly concerned for her spiritual welfare, best influences were thrown around her; and her naturally contemplative mind was early impressed with the conviction that nothing of an earthly nature could satisfy the yearnings of the immortal soul.

Her deep feelings upon this subject may be evinced by the following reminiscences recorded in memoranda written in advanced life:

"It has been a prominent desire since my earliest recollection to be prepared to die; and how often has my soul been agonized with doubts and fears, and found no rest until the blessed doctrine of the atonement of Christ, by which old debts were cancelled, was in some measure opened to my view." "Though I was always preserved from what the world calls sin, yet I felt that I was unprepared for the purity and holiness of Heaven; that an amiable disposition, general kindness and good will to my friends, or charitable deeds, could give me no ground for hope. The way of pardon through a crucified Saviour I knew not for many long years. I did not look to Him who healeth all our diseases, who forgiveth all our sins, and restoreth the soul for His name's sake, as my Saviour."

Again:

"Years of anguish and conflict were mine while I failed to fully understand and realize that Jesus was the sinner's friend. How many struggles and conflicts I endured is known only to the searcher of hearts. My doubts and fears and difficulties were many and great, and yet I felt a secret trust that what I knew not then I should know hereafter. The gospel of Jesus Christ remains to be glad tidings of great joy."

On the 25th of Fourth month, 1812, she was united in marriage to our late beloved Friend, David Updegraff; a union which the Lord blessed and permitted to continue through more than fifty years of domestic happiness. Soon after this period in her life, she appears to have been deeply impressed with the necessity of a more entire dedication of herself to the Lord, believing that if she would sufficiently honor the Giver of her manifold blessings,, it must be by a full consecration of the gifts bestowed to His service. This conviction was attended with earnest self-examination and searching of heart.

Under date of Seventh month 7, 1813, she writes:

"The past three days have been taken up in some serious and very interesting reflections, and in an attempt to review my past life and present state, to find, if possible, my real situation. This day it has so engrossed my mind, that I feel unqualified to attend to any of my domestic concerns, and quite uninterested with them, which I cannot help esteeming a favor, though I believe that as pilgrims and sojourners we are permitted to bestow a part of our time and attention on the things of the world, not only to soothe our own passage, but to discharge our duty as rational and intellectual creatures, and to improve the blessings which Heaven has graciously bestowed, to render our lives comfortable and happy. Yet when I feel my mind in any degree alive to the joys of heavenly communion, or the blissful state of the righteous, I cannot help earnestly praying to the Fountain of all good, that we may not be numbered among those whose affections are riveted to this unstable world and its fading treasures." "Heavenly Father, grant us this. We ask not for riches, for honors or for long life; give us but food and raiment, and we will be therewith content, if Thou wilt be with us."

In reviewing, after her removal by marriage, the many religious privileges which she had enjoyed from early life under the parental roof, she thus expresses herself: "I often have had to look back on days of favor that are past, fearing and feeling that they were neither sufficiently prized or improved, particularly opportunities in which the Lord's

servants have labored with me, encouraging and counseling me to give up all to my gracious Father, who would bless and enrich me with His love."

We have no date of the exact time of her first appearing in the ministry, but from numerous entries in her diaries, we find that she passed through severe conflicts and deep provings before there was a full yielding to what she believed was required of her. From many others we make the following extracts, written in later life:

"Oh! the sore provings and deep conflicts of spirit that I have passed through; life and death seemed set before me; all my pleasant pictures were stained; no ray of hope only in obedience to what opened as my duty. The groans and sighs and tears! I have them yet in remembrance. I felt called upon to acknowledge my Saviour before man, and to invite my fellow-travellers to come to Him, and 'flee from the wrath to come.' I was at times made willing to become a fool for His sake, but the discouragements from the view of my unfitness, my ignorance and my weakness, at times were so overwhelming; but my Friends took me by the hand, treated me with great tenderness, and encouraged me to press forward."

In the year 1818, she was recorded a minister by her Monthly Meeting, and her first extensive journey was in the year 1826, when she visited, in Gospel love, the Yearly Meeting of Philadelphia and some of its subordinate meetings. From this period until the year 1834, she travelled extensively as a minister of the Gospel, visiting most of the Yearly Meetings on this continent, and some of them more than once. What these separations from her loved ones at home cost her, and the deep solicitude she felt that she might discharge aright the solemn duties which rest upon *every* Christian parent, is thus expressed by herself:

"My heart often almost sinks under the responsibility that rests upon me, regarding the culture and preservation of the precious children committed to my care. Oh! that I could more constantly and assiduously watch over my own spirit, and more fervently and availingly intercede for strength to go in and out rightly before them, that my life and every-day walk may adorn the doctrine of my Saviour." "As my feelings expand towards my dear fellow heirs of immortality and eternal life, and the prospect of leaving my family is presented, (as it often is,) my heart is almost overwhelmed at the thought of the dangers and temptations to which they are exposed in this wicked world. But I have learned, (though slow to learn,) that it is only in obedience and dedication that I can hope for a blessing on them or myself."

In the spring and summer of 1834, with a minute liberating her for service in the Gospel, she attended the Yearly Meetings of Philadelphia, Virginia, New York and New England and some of the meetings constituting them; and, after the separation in 1854, we find her again going forth to discharge, as health and strength were afforded, the debt of love which she had long felt she owed to her fellow pilgrims.

In the fall of 1855, we find her, though in feeble health, going as an ambassador for Christ, declaring the glad tidings of salvation through a crucified and risen Saviour, willing to spend and be spent for Him who had redeemed her with His own precious blood. She attended, in that year, the Yearly Meetings of Indiana, Baltimore and North Carolina; and, from that time until the close of life, except when infirmities and disease rendered it impossible, she devoted much of her time and her little remaining strength to visiting the churches in different and distant parts of the land. Her feelings in view of these journeys in the decline of life, may be gathered from the following extract:

"I feel heavily laden with exercise on the eve of a journey. None but the All-seeing can tell the conflicts these journeys cost me. Grant, oh Father, Thy counsel, Thy strength, Thy wisdom, Thy armor, Thy all; for I have nothing, am nothing, and can do nothing; verily every man at his best estate is altogether vanity."

Her views upon doctrinal subjects were sound and clear, believing, as she was often heard to remark, that a simple adherence to the plain, practical teaching of the New Testament was of paramount importance. Entertaining a solemn conviction of the immense value of the soul, manifested by the very costly price paid for its redemption, her ministry was characterized by faithful, earnest pleadings with the sinner, to secure an interest in the rich provisions of the Gospel.

The glorious doctrine of full and free salvation, purchased for a fallen world, by and through the atoning sacrifice of Christ, was unspeakably precious to our beloved Friend. And as age advanced and bodily infirmities were multiplied, through months of declining strength, the shield of faith grew brighter, and the riches of the love of God in Christ Jesus, a source of more abundant consolation to her. Very often, during days of languishing, she would recall the apostolic language, "He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things."

Having, as we have seen, in her early experience endured long and sore conflicts, passing through deep spiritual baptisms, before the beams of the sun of righteousness illuminated her heart, and having witnessed in her own branch of the Christian church, the desolations attendant upon a denial, by some of its members, of the efficacy of the blood of Jesus Christ, through the sanctifying operations of the Holy Spirit, to cleanse the soul from the guilt and power of sin, she had learned the solemn importance of being "rooted and built up in Christ Jesus and stablished in the faith."

If, in the character of this dear Friend, there was one Christian grace that shone with *peculiar* lustre, and by which she was enabled pre-eminently to "adorn the doctrine of God our Saviour," it was the precious gift of tenderly sympathizing with the afflicted.

Bodily suffering and sore bereavement, each had power to stir the fountains of her heart, warmed by a Saviour's love, causing her practically to verify the import of her own pathetic language, addressed to one near life's close, "Thy friends go with thee to the water's brink; we can go no farther." Very sweet to many stricken hearts is the memory of this "Mother in Israel," kneeling by that river, whose fearful swellings intervene between us and the heavenly inheritance, pleading, in that trying hour, the sustaining presence of a Saviour's love for some loved one passing over. Her ministrations at such seasons, whether of a character to afford strength and encouragement to the dying, or consolation and support to the bereaved, were marked with much spiritual unction; very near access seeming granted to the throne of grace. In bearing this testimony concerning one who was deeply sensible of her own insufficiency, and the "fulness of Christ," we desire that the grace of God alone be exalted, by inciting the believer in Jesus, wherever found, to seek a preparation of heart to follow Him whose compassions fail not.

In the Christian walk of our friend, the warm sympathy manifested towards the immediate circle of her friends and neighbors, whether in affliction or otherwise, was by no means circumscribed. A sincere love for the Redeemer, and the advancement of His cause, being the motive power, that love deepening and widening in its course, must, as an unfailing result, embrace the human family, who are all equally objects of His divine compassion.

Her firm faith in the doctrines of the Gospel of Christ, united with a deep conviction that the views entertained by the Society of Friends were in accordance with Scripture, remained unshaken, notwi hstanding the sore provings and fearful declensions she witnessed within its borders. She was influenced by no sectarian zeal; the sincere and humble follower of the Lamb she recognized as belonging to the true household of faith, irrespective of name or place.

In the 12th mo., 1864, her beloved husband, who had for months been anxiously watching her during a protracted illness, from which she was only partially recovered, was, in a moment of time, from apparently perfect health, stricken down by *paralysis*, which, in a few days, terminated in death. She had at different periods of her life been bereaved of those inexpressibly dear to her, but this was a shock from which she never recovered. In spiritual things they were closely united, and in some of her earlier and all her later journeys he had accompanied her. They had labored unitedly in behalf of the downtrodden slave, striving through years of self-denial to avoid participation in his unrequited toil; they rejoiced together when the bands were broken and the curse of *slavery* removed, even while they mourned over the distress of our beloved though guilty land, deluged, as it then was, by the blood of its sons. The cause of temperance, with the kindred philanthropic and benevolent movements, claimed a share of their interest, and found in them warm friends and ready helpers. Their home, which had been a welcome retreat to many a weary and way-worn traveller, and where they had delighted in the exercise of an extensive Christian hospitality, was then exchanged, though not without much deep feeling, for a residence with her son-in-law and only remaining daughter. As one cord after another which bound her to earth was broken, as one tie after another was severed, and now that her main *earthly* support was gone, she felt more and more like a stranger and pilgrim on earth: that her home was above, and that many of her heart-treasures were already there. How ardently she longed to be prepared for the purity of Heaven, and how entirely she relied on the merits of her Saviour, will appear from the following extracts:

"The thoughts of death and eternity are much with me. I feel that I am nearing the spirit world. Oh, my Saviour! give me grace in a dying hour; forsake me not in my infirmity. Show me, O Lord, my sins; let them all go to judgment beforehand. Search me, and try me, and know my thoughts, and if there be any wicked way in me, do Thou it away; and lead me in the way everlasting. This evening my heart dwells with grateful praise that Jesus was born a Saviour for *poor, lost* man, for our ruined, fallen world. Shed Thy light, O Lord, into my understanding, and Thy love into my heart, that I may make better returns for all Thy love and mercy to me and unto the human race; and feel more compassion, love and yearning prayer for those who are living without Christ, or robbing Him of the fulness of His character."

In reviewing her past life, she felt humbled as in the dust under a sense of many frailties and shortcomings, and was made to realize that "no past favors, or experience of the Lord's power and mercy, can, even by a lively remembrance of them, minister to the soul's present wants: its supplies must flow fresh from the Divine fountain. In this state of deep abasement, ability is given to enter the house of prayer, and, with supplication, to make our *wants* known to Him who alone can minister unto us."

The last extensive visit in Gospel love was made to Friends of New York and New England Yearly Meetings, which she attended the

year before her death, and which she regarded as an evening sacrifice. She returned much enfeebled in body, but so relieved in mind, and so convinced that the service was called for, as to express herself satisfied, not counting her life dear if she might win Christ, and be the means of gathering souls to Him. After returning, her feebleness was such she seldom left her house during the summer; but as the cooler weather of autumn advanced, she was permitted again to mingle occasionally with her friends in their meetings, to their comfort as well as her own. She so enjoyed these seasons of social worship, and prized the privilege of meeting with them on these interesting and solemn occasions, that she was often present when laboring under such a weight of infirmities that her family felt she might have been excused.

From the 18th of Tenth month, 1867, she was confined to her room, and mostly to her bed, for 16 weeks, suffering from weakness, but was spared much acute pain, often saying she "had a most merciful sickness." With a heart filled with love, she greatly enjoyed seeing her many friends who visited her in her sick chamber, and such was her cheerful resignation, that many who mingled with her felt it both pleasant and profitable. During the latter part of winter and early spring, there seemed some abatement of disease and a little improvement; and her friends fondly hoped that returning spring might bring an increase of strength; but He in whose hands are all our lives, saw fit to order it otherwise, and in the forepart of Fourth month, an unfavorable change was apparent. In a few days she was again confined to her bed, her debility increasing steadily from that time. During the weary days and sleepless nights which followed, she was preserved in much patience, often praying that it might be granted her to the last.

Her love for her friends and desires that they might have an interest in Christ, continued unabated; and as strength permitted, they were encouraged, admonished, or urged not to leave the great work of life undone till a sick bed and dying hour, saying: "What could I do *now* to prepare for eternity?" "What will those who have no Saviour do at such a time as this?" When reference was made to her abundant labors in the Church, she replied: "When we have done all, we are but unprofitable servants, so much imperfection is mingled with all we do." At another time—"As to myself, I feel peaceful and calm;" and thus resting, as she said, in the arms of her Saviour, without anxiety for the future, in sweet resignation she descended into the valley of the shadow of death, trusting alone in the free pardoning love of God in Christ Jesus; frequently repeating:

"Hide me, oh my Saviour, hide,
Till the storms of life are past;
Safe into Thy haven guide,
Oh, receive my soul at last."

As the shadows were lengthening and she was nearing the shores of Jordan, she poured out her soul in prayer for herself and those dearest to her, whom she was about to leave. Some remarks being made about her sufferings, she replied: "I can say with dear Stephen Grellet, Thank God it is only the body." Without a struggle she passed quietly away on First-day morning, the 2d of Sixth month, [1868] in the 78th year of her age, having been a minister about 50 years.

She was interred from Friends' Meeting-house, in Mt. Pleasant, after a solemn meeting, which was attended by a very large portion of the community in which she had so long labored. Many touching testimonies were borne by ministers of several religious denominations to the usefulness of her life, the beauty of her example, and the preciousness of the Gospel truths she had so long and so faithfully proclaimed.

Death stung himself to death when he stung Christ.—*Romaine.*

For Friends' Review.

COLLECTIONS BY W——.

The introduction of Christianity in Europe.

"Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."—Acts xvi. 14.

When Paul was in that part of his history which corresponds with this sixteenth chapter of Acts, (in about twenty years after the death and resurrection of Christ,) there was no Christianity at all in Europe, except so far as a few scattered Jews travelling for purposes of trade—or here and there a Greek sailor or Roman soldier—might have in their hearts the seeds of divine truth, sown there in Judea.

St. Paul had been travelling in Galatia, and on leaving they attempted to preach the gospel in one district, and were prevented. They "essayed" to go into another district, but the Spirit suffered them not. In what particular form these hindrances presented themselves we are not informed; but the effect must have been great discouragement; and to St. Paul's temperament it must have been peculiarly trying to make no progress. But on arriving at the sea coast at Troas, an express vision made every thing clear. There appeared to the apostle in the night a man of Macedonia, saying, "Come over"—into Europe—"and help us." So the clouds that hung over their path now rolled away. The course, which had been obscure, now became distinctly visible. "Immediately," says St. Luke,

"we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel there."

The short description of the voyage leaves a most cheerful impression upon the mind. "Loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis, and from thence to Philippi." There was no delay. If they sailed with a straight course, the wind must have been favorable. And as to the time spent on the passage, we have a subsequent account of the same voyage occupying five days, whereas on this occasion it took only parts of two.

And now we come to Philippi, where a flourishing and admirable Church was speedily founded. This was the beginning of Christianity in Europe.

"We were in that city—Philippi—abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, and she attended unto the things which were spoken of Paul."

First, then, notice that the whole of this great success began with prayer. Just as at the beginning of what we call Asiatic Christianity in Jerusalem, immediately after our Lord's ascension, the apostles, "with the women, continued with one accord in praise and supplication;" so here, at the beginning of European Christianity, prayer is the preliminary step, before any true progress is made. And it is not the *act* of prayer that attracts our attention at this point, but the *habit* of prayer. Lydia and her friends gathered together in the place "where prayer was wont to be made."

At these meetings there was "a certain woman named Lydia, whose heart the Lord opened, so that she attended unto the things which were spoken of Paul." Here is the operation of *grace*—of the Divine grace which comes in answer to prayer, and in the use of appointed means. The inward power of religion can only be derived from this source. By preaching an earnest sermon, we can produce an impression on the ear; by writing a religious book, we can produce an impression on the eye; but the effectual reception of the truth on the mind, the warm action of the truth upon the heart, this is due to God alone. "The Lord opened the heart of Lydia." We cannot lay too much stress upon the manner in which Lydia's change is described to us. It is from this living spring alone that the fertilizing stream of true Christianlty flows.

Observe further, that all who assembled thus for prayer and became the first European disciples of St. Paul were *women*. At least no men are mentioned. And the one who is specified as having her "heart opened" by the Lord, in consequence of what was spoken, is a woman. It would seem also that the Christian work of woman was characteristic of this Church at Philippi. In the epistle addressed to it long afterwards, we find Paul saying, "Help those women who labored with me in the gospel." And an observable message is sent in that letter to two of the Christian women in that place. "I beseech Euodia, and beseech Syntyche, that they be of the same mind in the Lord." I think we may go further, and say that this help of women seems to have been characteristic of the churches founded in Europe. At Antioch in Pisidia, indeed, the leading women of the city are conspicuous, but as hinderers and persecutors, not as promoters of Paul's work. But in every one of the great European Churches women are in the forefront as helpers of the gospel. From Philippi the apostle went to Thessalonica. There we find "the chief women not a few" among the true and active believers. From thence to Athens. There of two converts, who are specified by name, one of them was a woman. From Athens to Corinth, and there and in its neighborhood, we encounter the familiar names of Chloe, Priscilla, and Phebe. In the great epistle to Rome written from Corinth, the enumeration of female converts—mentioned, too, in terms which show that they were active laborers in the good cause—is very remarkable.

After Paul and Silas had suffered shameful treatment at Philippi—their bodies lacerated with rods, their limbs tortured in the rack—on being set free, we read that "they went out of the prison, and entered into the house of Lydia," and "there saw the brethren." This shows that her service was not the result of mere fitful impulse, but that she had given them continuous help, that they were at home at her house, and that they could confidently count on her effective aid in promoting the work to which they were devoted.

Read the letter written afterwards by St. Paul to the Church at Philippi. No other epistle is so free from blame. He calls the Philippians his "joy and crown." He speaks with gratitude of their faithfulness and generosity. And in harmony with this, he tells them to be happy. "Rejoice in the Lord alway; and again I say, rejoice.' Compare this with the modest beginning. Does not this comparison encourage us to hope that even our small efforts may lead to some permanent good? If we begin with prayer—if we refer everything to God's grace—if we study to be quiet—if we are attentive to home duties—if we help those who are laboring for Christ—then beyond any doubt we are bear-

ing fruit unto God, and "our fruit will remain."—*Abridged from Howson's "Companions of St. Paul."*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 7, 1870.

SUBSTITUTION.—This term is thus defined in the *Encyclopædia of Religious Knowledge*: "*The doctrine of Christ's dying in the stead of His Redeemed.*" The word and the doctrine are disowned by Unitarians, and form the dividing line between those of them who are the most nearly Evangelical, and the confessedly orthodox believers, who fully accept the clear Scripture testimony, that our blessed Lord, by the voluntary sacrifice of His life, by submitting that wicked men should shed His life-blood, by bearing our sins in His own body on the cross,—became our propitiation, remitted our sins,

"For helpless guilt complete atonement made,"

and reconciled infinite Justice with infinite Mercy by the payment of an infinite Ransom. This doctrine shows the freeness of Divine grace. It must be conceded that all have sinned—"The wages of sin is death." Man has no inherent power to efface his sins or to elude the penalty. By avoiding sin for the future, he cannot accumulate a redundant righteousness to liquidate his old debt to the law of infinite purity,—for he cannot by possibility be at any moment better than is his duty. No reader of the *Review* will present the plea of supererogation; and, having once transgressed, a perfect compliance with duty for the remainder of a life-time would leave uneffaced the fearful sentence: "The soul that sinneth it shall die,"—the debt which we have all incurred could only be paid out of the *unsearchable* riches of Him who was holy, harmless, undefiled. "Without shedding of blood there is no remission of sin." This doctrine was repulsive to the proud heart of Cain, and many since his day have revolted at the idea of salvation upon such terms. But thousands upon thousands, with souls deeply affected with adoring gratitude for the surpassing mercy, read the words: "A body hast thou prepared me"—"Lo! I come (in the volume of the book it is written of me) to do Thy will, O God." "God *willed* not the sacrifices under the Law," says A. Clark in his note on Hebrews x. 8, "but He willed that a human victim of infinite merit should be offered for the redemption of mankind. That there might be such a victim, a body was prepared for the eternal *Logos*, and in that body *He came*, to do the *will of God*, that is, to suffer and die for the sins of the world." Well may we be humbled, and wonder and adore at the amazing provision by which "God may be just and the Justifier." Fathomless love found a *Substitute* whereby the Divine wrath was appeased. Hence it was that Mercy rejoiced against Judgment,—and who shall cavil?—"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them,"—turning the imputation rather upon their JUSTIFIER. "The ends of Redemption are," says a theological writer, "that the justice of God might be satisfied, His people reconciled, adopted, sanctified and brought to glory." "What manner of people ought we to be, in all holy conversation and godliness?"

There is safety and prudence in adhering very much to Scripture language in speaking of holy mysteries, and hence the word "substitution" is not in frequent use among Friends—but a recent repudiation, in print, of the doctrine it expresses, has led us to recur to the full confession of that doctrine by so many of the pioneer Friends, as abundantly quoted in *Evans' Exposition*, and elaborated in their writings. Geo. Fox says:

"We do own and believe that He was made a *sacrifice for sin* who knew no sin, neither was guile found in His mouth; and that He was *crucified for us* in the flesh without the gates of Jerusalem; and that He was buried and rose again the third day, by the power of His Father, *for our justification*; and we do believe that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we do believe that there is no other foundation to be laid but that which is laid, even Christ Jesus, who, we believe, *tasted death for every man*, and shed His blood for all men, and is the propitiation for our sins, and not for ours only, but for the sins of the whole world," &c. . . . "And He is our Mediator, that makes peace and reconciliation between God offended and us offending."

A cold and dry assent to the great theory expressed by the word *Substitution*, were truly

a dead faith : and yet, to the heart of living faith, this doctrine, and the texts which demonstrate it, present the most affecting theme which can break the heart and melt the soul, as, humbled and adoring, it raises the cry of the poet Milman :

"And Thou didst die *for me*, oh Son of God !"

That He, being sinless and perfect, suffered and died, interests us much but concerns us little, unless we view His agony and death in the light of *substitution*. "He suffered the cruel death of the cross," says Geo. Whitehead, "as an universal offering and sacrifice, both in His body and blood thereon, for the sins of the whole world." Again he says :

"We are not pardoned, justified, redeemed or saved by our righteousness, works, merits or deservings ; but by the righteousness, merits and works of this our blessed Lord and Saviour Jesus Christ, being both imparted and imputed to us, as He is of God made unto us wisdom, righteousness, sanctification and redemption. Our reconciliation, redemption, pardon, sactification and justification, having respect both to His suffering death and blood upon the cross, as the one peace-offering and sacrifice, and as our High Priest, thereby making atonement and reconciliation for us, and giving Himself for all mankind : and also to the effectual saving work of His grace and good Spirit within us, bringing us to experience true repentance, regeneration and the new birth, wherein we partake of the fellowship of Christ's sufferings and power of His resurrection. In which grace we ought to persevere in newness of life and faithful obedience unto Him, unto the end, that we may be heirs of the eternal salvation which Christ is the author of."

Scripture School Conference of Western Yearly Meeting.—The Fourth Annual Conference is to be held for three days at *Bloomingdale, Parke Co., Ind.*, commencing on Third-day, Fifth mo. 31st, at 11 A.M. The Executive Committee desire that the Conference may be well attended, and they extend a cordial invitation to all who are interested in the cause. Western Yearly Meeting has wisely taken the system of Scripture Schools under its fostering care, regarding them as nurseries to the Church, and as subsidiaries to Religion, hedging them about with counsels and with prayers, having sought to plant it, "a noble vine, wholly a right seed"—earnestly laboring to prevent it from being turned into "a degenerate plant of a strange vine." Under such concern, and with such jealous guarding and watching over for good, by the fathers and mothers, the judges and the counsellors, how safe and how salutary is the First-day school, and how conservative its influence in preventing the hedges from being broken down and the vineyard ravaged ! It has been our privilege to witness the weighty religious concern of Western Yearly Meeting in this department of Christian labor.

The Fifteenth Amendment has been impressively ratified by people who, by its adoption, are introduced into the exercise of the full rights of manhood. In celebrating the event, our colored citizens have, we think, evinced more of sober, dignified self-respect than might have marked a similar demonstration on the part of those who have clamored for a "white man's government." In this act of justice, to which Providence has inclined the hearts of the people, it cannot be doubted that mighty consequences are involved. It were useless to speculate whether the colored race will be the better for their new responsibilities and privileges, or whether the evils attendant upon politics and party will be a snare to them and a source of more evil than good. As well might they take into sage consideration whether the exercise of the elective franchise has not deteriorated the white man, and whether it might be better that such demoralizing temptations should be withdrawn from us. It will be found that the tendencies of human nature do not depend upon physical or national peculiarities. It is rational and proper for us to thank the Lord that, equal as we ever have been in His sight, we now stand equal before the law, and that the power has been removed from us of trampling, tyrannically and with impunity, upon the rights of so large a portion of our fellow-beings. As regards the consequences of investing men with full manhood, we have no uneasiness. To do justly was our duty, and the results must be salutary. We have not found the consequences of doing unjustly to be beneficial. Let the colored man, however, be warned by our example not to trifle and traffic with a thing so sacred and so

mighty as the ballot. Let him walk erect in his integrity to the polls, conscious that through the blue ether and through immensity, the All penetrating Eye scans his acts and his motives. Let him vote according to his honest convictions, as in the Divine sight and "as unto God."

Deem not your principles as robes to wear
On Sabbath days, at church, and only there—
Carry them with you to your country's altar,
Nor dare, at Freedom's shrine, in Freedom's cause to falter!

Let every possible influence be brought to bear upon the new-made citizen to guard his personal and political purity. Let the intelligent colored man, and all other men, dissuade the masses against indulgence in intoxicating drink. There is no more prolific cause of dishonest voting. How many white citizens at election times sell themselves for rum. Shall not the colored voter in this respect be much better than those who have heretofore monopolized the ballot? The editor once witnessed an incident which it is perfectly fair to quote, as it implicates both political parties alike, and proves that strong drink is not a mocker only, but a traitor to republican liberty: A person partially intoxicated, took possession of another still more drunk, bribed him with liquor, placed a ballot in his hand, and led him to the polls. A politician of the opposite party, seeing a voter about to be snatched from his ranks, secretly slipped the ballot from the victim's grasp, replacing it with a different one, which was immediately deposited in the Judge's hand. This shows that he who is deceived by liquor "is not wise"—and that in this way not only is he defrauded of a freeman's dearest right, but is made to defeat his own favorite measures and to support those which his soul abhors.

Does not a noble work open before the political philanthropist and the Christian, in the formation of Temperance Societies among the people of color, and in the use of earnest suasion, beseeching them to abstain from everything that intoxicates, and to walk circumspectly, redeeming the time.

"From the Loopholes of Retreat" we frequently observe anachronisms, though we seldom trouble ourselves to straighten out literary mistakes. In a description of "the obsequies of Burlingame," *The Church Union* says: "The following beautiful hymn was written for the occasion by our favorite poet Whittier,"—and proceeds to give some exquisite lines addressed by our friend J. G. Whittier, *one-fourth of a century ago*, to Jos. Sturge on the death of his sister.

Receipts by Editor for Hungry Freed-people.—From Woodbury, N. J., $5. Further subscription from Long Plain Preparative Meeting, (Mass.) $3. Carmel (Ohio) Prep. Meeting, $7.50. Windham, Maine, $2. Keeseville, N. Y., $1.00.

MARRIED.

On the 2d of Fourth month, 1870, at a meeting at Rocky River appointed by Cane Creek Monthly Meeting, David N. Stuart, son of Benj and Sarah Stuart, to Amy C. White, daughter of Simon and Sarah White, deceased; both members of Cane Creek Monthly Meeting.

On the 31st of Third month, 1870, at Hartland Meeting of Friends, Marshall Co., Iowa, Jacob Adell, Jr., son of Jacob and Rachel T. Adell, to Tacie J. Pemberton, daughter of Isaiah and Tace Pemberton, (the latter deceased;) both members of Hartland Monthly Meeting.

On the 30th of Fourth mo., 1870, at Walnut Ridge Meeting of Friends, (Ind.,) John T. Morris, of Onarga, Ill., to Sarah Ann Gray, of the former place.

DIED.

POTTER.—At Newport, R. I., on the 18th of Fourth month, 1870, Ruth, widow of Philip Potter, in the 81st year of her age; an esteemed member of Rhode Island Monthly Meeting. Her love for the dear Saviour was remarkably manifested in her life and conversation, and at the end all was peace.

RICH.—On the 26th of Twelfth mo., 1869, in the 83d year of her age, Sarah, wife of Peter Rich; a member of Fairmount Monthly Meeting, Ind.

The Associated Executive Committee of Friends on Indian Affairs will meet at *Damascus, Ohio*, on Fourth-day, Fifth month 18th, 1870, at 10.30 A.M.

As Express trains do not stop at Damascus station, Friends in that neighborhood kindly offer to provide conveyance from *Salem (Pittsburg, Ft. Wayne and Chicago Railway)* on arrival of train from the east, at 5.06 A.M., and from the west, at 9.08 A.M., on the day of meeting.

As important business will claim the Committee's attention, it is very desirable that every Yearly Meeting should be represented. Any member unable to attend will therefore oblige by securing the attendance of a substitute, with *a minute of his appointment*.

Members are reminded that one or more Friends will be required during the coming summer for appointment as U. S. Indian Agents, and several others as clerks, physicians, teachers, farmers, &c. Business at Damascus may be facilitated by previous consideration, by the Indian committees, in our respective Yearly Meetings, of the qualifications of Friends who may have expressed a religious desire or a willingness to engage in the work of Indian civilization, or have been suggested by others as qualified therefor. When satisfied that the appointment of such would promote the work of Christian civilization among the Indians, a minute to that effect should be made by the Committee in the Yearly Meeting of which the Friend is a member, and forwarded to the Assoc. Exec. Committee.

John B. Garrett, *Clerk*.

For Friends' Review.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

When the mind is made to feel with holy awe the significance of language which embraces a devout feeling of necessity to yield implicit obedience to Divine commands, the inquiry, "*Who am I?*" suggests itself to the Lord's servant as fittingly as in the case of Moses, when the Lord was preparing him for His own special purpose. How instructive to the willing mind that would act well its part according to a supreme will, is the consideration involved in a work of preparation to come rightly before the Lord. Touching this matter, Moses could say, "Here am I"—when from the midst of the burning bush God called him. Yet it seems that more than a willing mind was requisite in order to that near approach unto God which fits for an understanding of His holy will, and which enabled him to say, "Thus saith the Lord." As it was not for Moses first to draw nigh unto God before the assurance came—"the ground whereon thou standest is holy ground"—neither is it now warrantable, under a more spiritual dispensation, to move in the work and service of the Lord without first knowing the feet to be unshod of human preparation, in order to be shod with such sandals as the blessed Master shall prepare. And in the ministry of the Word, with feet shod with a preparation of the gospel of peace, how is it evidenced that "beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Therefore 'to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," the Apostolic benediction may yet be found to apply, "Mercy unto you, and peace and love be multiplied."

May none of the called or chosen of the Lord mistake concerning their high-calling in Christ Jesus, but so resign themselves to His all-wise disposal as to know in very deed and in truth that their faith and their love are being perfected in Him, and that His gracious purpose is being fulfilled concerning His first love. "Not that we loved God, but that He first loved us, and sent His Son to be the propitiation for our sins." And how full of teaching are the words of Jesus to His disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." What wonderful condescension on the part of the Great Sanctifier, who, in sanctifying, should so work as to cause the fruit of His Spirit to become the disciples' fruit, thus perfecting His own Holy will in and through them, according as he hath ordained. Then is it proved that "if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches." In this hidden mystery of godliness, the disciple can be made to "rejoice evermore, to pray without ceasing, and in everything to give thanks;" having received a heavenly assurance that not one of those who rightfully belong to Christ shall ever perish. P. R. G.

THE CHRISTIANITY OF THE PRESENT AND OF THE FUTURE.

BY HENRY ALFORD.

(Concluded from page 568)

And thus we are gradually led on to another matter, in which I venture to think the Christianity of the present is hardly making due preparation for becoming the Christianity of the future. I mean, its treatment of the Holy Scriptures.

Now what does all Christianity believe about Holy Scripture? Is it not that it is a Revelation to us of the will of God? And mind, I am not now speaking of the belief of one set of Christians as distinct from that of another. I am not now speaking of the method or the degree in which one or another holds Scripture to be a Revelation from God:—but what I am saying is this; that I suppose every Christian on earth believes Scripture to be in some sense or other, a Revelation of God's will to man. If he does not, I cannot see how he can be a Christian in any sense: for he must be a follower of Christ, and Christ distinctly claimed to reveal God to us, and the record of that claim, and the substance of that concerning which it was claimed, are nowhere but in the Scriptures. Well, then, all Christians believe Scripture to be a Revelation from God. If this be so, the Scriptures must be precious to Christians in proportion to this their importance.

Now let us just examine, taking up anew considerations which I urged before in passing, what these Scriptures are, as we find them. They consist of a multitude of documents, written many ages ago, and written in lands whose language and whose habits of thought were totally diverse from our own. But God was pleased to employ those languages, and those habits of thought, to reveal His will to mankind. Well now, it is clear that we, our people generally, cannot possess this Revelation as it was given, because we do not understand its language; and that there must be, in turning it into our own totally different language, some disadvantage, both because all translation is done at a disadvantage, and because there must be many words and phrases which were then thoroughly understood, but which have lost their full significance now. It will illustrate my meaning if

I say, that the Romans, Corinthians, and others to whom St. Paul wrote, must necessarily have understood his figures of speech, and taken in his arguments, far better than we can now.

Very well, what I am aiming at is this: If we are necessarily, by difference of language, and distance of time, placed at a disadvantage with regard to that which is so precious, is it not reasonable, and would not real reverence for Holy Scripture demand it of us, that we should be most anxious to reduce that disadvantage to the least possible dimensions? Ought we not to make use from time to time of every accession of knowledge as to the real contents and the real meaning of the sacred books, and thus to get as near as we possibly can to the actual Revelation which God has given us?

Now it is in this matter—it is because no such pains are taken in the Christianity of the present day, because it does distinctly refuse to take such pains, that I cannot but feel apprehension when I look on to the future. Here we have on the one hand, scholarship, research, inquiry, busy over these same sacred books: the original authorities for their text have been considerably multiplied: important questions respecting the genuine reading of doubtful passages have been set at rest: the meanings of difficult sentences and expressions have been elucidated: and what is the attitude of the Churches of England? We possess an admirable version of the Scriptures, put forth, in its last authorized form, two hundred and sixty-eight years ago. Every Christian Englishman values that version as he values few other things; is jealous of having it touched; has its phrases familiar as household words. Yet every scholar who regards truth rather than popularity is constrained to confess that this version, excellent as it is, does not now, within many degrees, represent what we know of the text and the meaning of Holy Scripture.

Those who hold the very highest views with regard to the verbal inspiration of Scripture are the very persons who are the least anxious that their countrymen should possess those words which were the utterance of God. Now this is no light matter. It is very easy for us to sit still, and be assured by the opponents of Biblical revision, that all the changes which might be made would not touch one article of the Christian faith. This may be, and I believe is, perfectly true; but it has exactly nothing to do with the matter. If we are conscious that we are reading in our churches, and are sending forth to our people, an inaccurate representation of the Revelation of God to man, then it is our bounden duty to correct that inaccuracy, let the results be great or small.

But, according to the same objectors, who have two strings to their bow, the results will be great and much to be apprehended. The reliance of the English mind on the English Bible will be shaken. Now I venture to say that the opposite will be the case. Englishmen will see, by a careful authorized revision of our version of the Scriptures, two things: first, how little in amount that is which needs change; next, how much the sense and coherence of the text have gained by the change. Did the various issues of the English Bible from the Reformation to the days of James I. loosen the confidence of our people in its authority? Was not each of these, as issued, recognized as better than its predecessor, and has not the last of them held its exclusive ground in all sections of the English Church till now? And is all this an argument against our acquiring one still better? Nay, is it not all an argument directly the other way?

But is the time ripe for such an attempt? I believe it is, at least with regard to that portion of the Scriptures which lies nearest to our belief and practice—I mean, of course, the New Testament. I think the day is fully come, when public opinion ought to begin to express itself in some concentrated form on this matter, and an organization should be undertaken with a view of not letting it be lost sight of.

We are operating at present under a great disadvantage as against the impugners of Scripture. All that our people ought to know, they know well, and represent it in a garbled and exaggerated light for their purposes. The Church of Christ ought to be put in possession of all facts as to the Gospel of Christ, and not in any, even the least matter, to be fighting her enemies in the dark.

And if we once begin being honest and consistent as to the one great Deposit, many other beneficial results, now out of our reach, would follow. By too many good Christians among us, anything like an intelligent study of Scripture is discouraged, and almost forbidden. With regard to anything like an appreciation of its several books, their writers, their characteristics, the comparison of one with another, the majority of our people are very inadequately informed. Certainly if English Christianity is to become the Christianity of the future, more true reverence for Scripture, and more knowledge of it, are requisites which we cannot afford to neglect. Twenty-seven years ago, when I first conceived the idea of editing the Greek text of the New Testament, I received from a dear and valued friend a piece of advice which I cannot forget. It was this: "Do not point out difficulties; pass them over and ignore them: it is not the time to be directing atten-

tion to them." My answer was, I can consent to no such procedure. As every difficulty arises, I will state nothing but the plain truth: for I am persuaded that the cause of Christ never has been and never can be served by any concealment or warping of truth, nor by any equivocation or reservation soever. And every one of the seven-and-twenty years since has confirmed this persuasion. From that time to this, as events have unfolded themselves, every bit of concealment, every stroke of tactics, every cleverly contrived plot to mask or hold back the truth, has been a loss to us: while by every concession to truth and justice, every sacrifice of the conventional for the real, in a word, by every act done on first principles and with no by-end, we may have appeared to short-sighted persons to be losers at the moment, but we have gained immensely in the end.

The spirit of our last remarks leads me to say, that our present Christianity needs more directness, more simplicity, less subjection to the cramping of precedent and the persistence in honored abuses. Great practical wants are crowding upon us, and will not bear to be left outside our door, because to admit them would oblige us to disarrange some of our furniture. Such questions as the part of the laity in our Church work and government want settling in a spirit of generous and ingenuous concession to plain demands of truth and justice: and it was simply lamentable to see the kind of action which seemed threatened, but is so now I would hope no longer, in the nascent Irish Church on this matter. The work of women in the Church, again, is a pressing question, demanding much good sense and mutual forbearance, and curbing of childish fancies, but not on this account to be put by or off for a future time.

And now let us conclude with no mistake as to what has been the spirit and tendency of these remarks.

The Christianity of this country is at the present moment on its trial. We have passed the days of mere thought and books, and we stand on the border of a time of action. What shall that action be?

It depends on the Churches of Christ in England to answer that question. God has given us Christianity for all nations, all languages, all modes of thought, all ages of man. Shall this Christianity fulfil its function over our land in the age now coming?

Now mark well the situation in which we find ourselves. Christianity cannot coerce, cannot persecute: this weapon of her sovereignty is taken from her by the law of the land. Again, she cannot prevail by railing, storming, anathematizing: this weapon is taken from her, thank God, by the growth of common sense. Persuasion is her only weapon left. And here again she is limited. We are more and more coming to days when persuasion must be sound persuasion. Time was when a well-quoted bit of Latin verse would decide a weighty matter lying altogether beside it. Nor is the day quite gone by, when a well-planted bit of banter sells at a premium which seriously disturbs the market. But it is passing. The great masters of the art of banter are not believed in as they were: men laugh, and go their way; but they are beginning to laugh less with, and more at the scorner. Christianity will do well to leave off going down to the Philistines to sharpen her defensive weapons.

If Christianity is to prevail, it must be by love of truth for truth's sake, by transparent simplicity, by self-distrust and self-denial; by walking humbly and sympathizing generously; by large allowances, and boundless forgivenesses; by putting off the spirit of the world, and putting on the Spirit of Christ.

CULTURE AND QUAKERISM.

[*A paper read before Friends' Historical Association, Brooklyn.* By EDWARD BROWN.]

(Continued from page 565.)

What a long line of distinguished names in Philanthropy, Science, and Literature, do honor to the Quaker influences of their early training. Our limits allow us to mention but a few. James Logan, the eminent scholar and statesman, the friend and correspondent of Linnæus, and Chief-Justice of Pennsylvania; John Bartram, the founder of the first American botanic garden, and the foremost natural botanist of his times; Thomas Young, the profound Oriental linguist, the first to decipher the Egyptian hieroglyphics on the Rosetta Stone, and whose rank as a natural philosopher is only second to that of Newton; John Dalton, famous throughout Europe for philosophical researches and authorship, member of the Royal Academies of Paris, Berlin and Munich,—and the author of the Atomic Theory, to which we are so largely indebted for our modern chemical discoveries; Luke Howard, the successful explorer in the fields of Meteorology, whose principles on the formation, suspension and destruction of clouds, have been adopted by all scientific writers; Jeremiah Holmes Wiffen, the poet, librarian for the Duke of Bedford at Woburn Abbey, where he translated Tasso's "Jerusalem Delivered" into Spenserean verse,—and from the Spanish the works of Garcillasso de la Vega, with a critical and historical essay on Spanish Poetry,—and where, after seven years' research and labor, he published his "Historical Memoirs of the House of Russell;" Dr. John Fothergill, so distinguished

in practice and as a medical writer, whose works were largely translated into other languages,—the associate of Howard and the founder of Ackworth School; Jonathan Dymond, whose clear and profound essays on the principles of morality are deserving a world wide appreciation; Caspar Wistar, President of the American Philosophical Society, the eloquent lecturer, and the author of one of the best standard treatises on human Anatomy. Other familiar, distinguished names crowd upon us—Lindley Murray, Bernard Barton, William Allen, Joseph John Gurney, Goold Brown, John Griscom, John Gummere, Elizabeth Fry;—passing in silence the many now living in their useful prime, to be placed in future upon the same roll of honor.

And why should not pure Christianity be favorable to such fruits? Unfettered by sect or dogma, undiverted by military or political ambition—with a vast field of attractiveness laid open for the exercise of this *regained* Liberty. And here lies the great point;—a change of motives; not merely a putting off of the old, but a putting on of the new. And shall not one word be said of that noble rejection of the frivolities of life, which under the influences of the Quaker atmosphere has produced that fair flower of human society,—the ideal Quakeress—an ideal which many of us have seen so closely illustrated in life—influences which may be grouped in our imagination, from the correspondence of Penn and Barclay with the German Princesses, down to Charles Lamb's sweet lament for "Hester," or his Album lines to Lucy Barton:

> "Whitest thoughts in whitest dress,—
> Candid meanings best express
> Mind of quiet Quakeress!"

And in the solid, manly culture we have glanced at, let us not forget the feminine element of education,—refinement of taste,—love of the Beautiful, and the proper culture of the Imagination—that gift, which of all God's gifts of intellect, Milton deemed the most transcendent. "The imagination carries the mind beyond and above the beaten, dusty, weary walks of ordinary life, lifts it into a purer element, and breathes into it a more profound and generous emotion. It reveals to us the loveliness of Nature, brings back the freshness of youthful feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the Spring-time of our being; refines youthful love,—spreads our sympathies over all classes of society, and by the brightness of its prophetic visions helps Faith to lay hold on the future life." The right culture of the Imagination has a peculiar claim upon the Christian mind, as it is only under the transmuting power of Christian Truth, that it can attain its noblest ends in the love of the beautiful or the charms of philosophy.

> "Philosophy, baptized
> In the pure fountain of Eternal Love,
> Hath eyes indeed:—
> . . . . . .
> "Acquaint thyself with God if thou wouldst taste
> His works. Admitted once to His embrace
> Thou shalt perceive that thou wast blind before."

There is nothing in the philosophy of Quakerism that tolerates apathy, or inertia or negation. For every thing that it takes away from the *worldly*, it replaces tenfold in the *Spiritual*. The Society of Friends never assumed a *negative* position, but one emphatically *positive*. Its founders, in ceasing from man, turned to the Lord. The Holy Spirit who led them out of material forms, led them into the Spiritual substance. While rejecting the typical baptism of water, they accepted in its fulness the heart-cleansing baptism of the Holy Ghost. They renounced the outward ordinance of communion, because, in the obedience of faith, they had been led to know of the Spiritual supper of the Lord—the bread of Life and the wine of the Kingdom. Outward silence, in their worship, was a consequence of an endeavor to gather into inward stillness, which was their true silence,—the silence of all flesh before the Lord. The views of "Friends" on divine worship, are the inevitable consequence of the fundamental, scriptural principle of all worship,—that it must be "in spirit and in truth." "If we should deny this way of worship," says Isaac Penington, "we should deny Christ: men cannot worship in spirit and in truth as they please. but must wait, in the silence of the flesh, for God's Spirit to quicken them into Spiritual worship." And here lies the positive point: it is not a negative silence. It is not even the silent exercise of our natural faculties, in the activity of the human will, in thought and meditation. It is more than this. It is turning inward to wait for the gift of God, that, in the exercise of that gift of the Holy Spirit, we may know of its rising into dominion in our hearts, and the bringing into captivity of every thought "to the obedience of Christ." It is the harmony of the human will with the Divine will—the casting out of the temple of the heart, all that is opposed to the glorious holy Presence that would fill it. Such is the scriptural ideal of Worship. Whatever devotional aids others may deem they find in other modes, they must be the judges of. We know the sublime reality of our own. Would we were as loyal to it to-day, as they were in the brave days of old, who went through fire to reach it. They felt its preciousness. "We have found God's presence with us, and blessing upon us, in this way of

worship," says Penington, "our hearts being greatly melted and warmed therein, which presence of God and holy power we would not lose for ten thousand worlds." Is there any want of a right religious enthusiasm in this?

Neither is our doctrine of a *free* Gospel ministry negative,—as of a ministry merely unpaid, or uneducated, or humanly unordained; but of a ministry whose freedom consists in this, that it is of the Gospel, and that it stands not in the wisdom of men but in the power of God. "Well knowing," says William Penn, "how much it concerns the present and future state and preservation of the church in Christ Jesus, that has been gathered and built up by a living and powerful ministry, I am earnest in this above all other considerations,—that the ministry be held, preserved and continued in the manifestations and supplies of the same life and power. Feel life in your ministry. Let life be your commission, or else there can be no converting to God, for nothing can make people alive to God but the life of God. It is not our parts or memory, the repetition of former openings in our will and time, that will do God's work. A dry, doctrinal ministry, however sound in words, can reach but the ear. There is another soundness that is soundest of all—'Christ the power of God.' In your ministry or service, be it little or be it much, —much is not too much, and the least is enough, if from the motion of God's Spirit,—and without this motion, never so little is too much, because to no profit." Such is Gospel ministry, called, qualified and put forth in every exercise of it, by the immediate teaching and guidance of the Holy Spirit—as an outgrowth of the plain, scriptural principles of Christianity. In its simplicity, its spirituality, its moral grandeur, this doctrine alone places the Society of Friends in bold relief, as regards the ministerial services of every other branch of the Christian church since the Apostolic age.

Neither are our views of Prayer negative, because we reject all stated and prescribed place and form of prayer. The human heart we regard as the place of prayer, and the Spirit of God, teaching us how to pray, as the all-including form of prayer. And is there no beauty in this liberty of the Truth? A great poet has seen beauty in even a Pagan's approach to it.

"Not vainly did the early Persian make
His altar the high places and the peak
Of earth-o'ergazing mountains, and thus take
A fit and unwalled temple, there to seek
The Spirit in whose honor shrines are weak
Upreared of human hands! Come and compare
Column and idol dwelling, Goth or Greek,
With Nature's realms of worship, earth and air,
Nor fix on fond abodes to circumscribe thy prayer."

(To be continued.)

For Friends' Review.

THE LAND OF THE BLEST.

"Dear father, I ask for mymother in vain;
Has she sought some far country, her health to regain?
Has she left our cold climate of frost and of snow,
For some warm sunny land where the soft breezes blow?"

"Yes, yes, gentle boy, thy loved mother has gone
To a climate where sorrow and pain are unknown:
Her spirit is strengthened, her frame is at rest,
There is health, there is peace, in the Land of the Blest."

"Is that land, my dear father, more lovely than ours?
Are the rivers more clear, and more blooming the flowers?
Does summer shine over it all the year long?
Is it cheered by the glad sound of music and song?"

"Yes, there flowers are despoiled not by winter or night;
The well springs of life are exhaustless and bright;
And by exquisite voices sweet hymns are addressed
To the Lord who reigns over the Land of the Blest."

"Yet that land to my mother will lonely appear,—
She shrunk from the glance of a stranger while here;
From her foreign companions I know she will flee,
And sigh, dearest father, for you and for me."

"My darling, thy mother rejoices to gaze
On the long-severed friends of her earliest days;
Her parents have there found a mansion of rest,
And they welcome their child to the Land of the Blest."

"How I long to partake of such meeting of bliss;
That land must be surely more happy than this:
On you, my kind father, the journey depends,—
Let us go to my mother, her kindred and friends."

"Not on me, love. I trust I may reach that bright clime,
But in patience I stay till the Lord's chosen time;
And must strive, while awaiting His gracious behest,
To guide thy young steps to the Land of the Blest.

"Thou must toil through a world full of dangers, my boy:
Thy peace it may blight, and thy virtue destroy;
Nor wilt thou, alas! be withheld from its snares
By a mother's kind counsels, a mother's fond prayers.
Yet fear not; the God whose direction we crave,
Is mighty to strengthen, to shield and to save;
And His hand may yet lead thee, a glorified guest,
To the home of thy mother, the Land of the Blest."

ABDY.

STRIVE, WAIT AND PRAY.

Strive! yet I do not promise
The prize you dream of to day
Will not fail when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would now, perchance, disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait! yet I do not tell you,
The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

Pray! though the gift you ask for
May never comfort your fears—

May never repay your pleading,
Yet pray with hopeful tears;
An answer,—not that you long for,
But diviner—will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

ADELAIDE A. PROCTOR.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 2d inst.

GREAT BRITAIN.—A bill had passed the House of Commons, permitting marriage with a deceased wife's sister, such marriages having heretofore been illegal. The Irish land bill was still under consideration in committee. Gladstone said in the House on the 29th, that the important principles of the bill had been settled, and he hoped to be able to resume the consideration of the education bill at an early day. A motion for investigation of the monastic institutions in the kingdom was rejected on the 2d by a majority of 119, and a motion by W. E. Gladstone for a committee to inquire into the tenure of property held by such institutions, was adopted by 291 majority.

FRANCE.—Addresses relative to the plebiscitum had been issued by various parties and leading men. Ollivier had addressed a circular to the electors, impressing upon them that, while an affirmative vote means quiet and peace, and gives an opportunity for the Emperor and Ministers to accomplish reforms, a negative vote means anarchy, disorder and revolution. Some of the Archbishops and Bishops had advised their clergy to vote "yes." Many public meetings had been held throughout the country to discuss matters relating to the plebiscitum. Though these were generally orderly, some were excited and turbulent, cries for a republic were uttered, and the speakers attacked the Emperor and his Ministers. One was dissolved by the authorities on the 28th, because a resolution of impeachment against the Emperor was proposed, and the mover was arrested the next day; and at a later date, several others were also dissolved. The official journal of the 30th asserted that a plot against the life of the Emperor had been discovered; a number of persons were arrested on a charge of being concerned in it, and great military and police precautions were taken. An Italian banker, residing in Paris, having subscribed largely in aid of the opposition to the plebiscitum, had been notified by the police to leave the city within a certain time, and departed without delay. A number of leading Radicals published a protest against this expulsion, declaring it a violation of the laws.

SPAIN.—Great impatience was expressed by the press at the prolongation of the provisional government, and the agitation in political circles was said to be increasing. Various rumors were current, of new candidates for the throne, and of the intended resignation of the Regent Serrano, but the correctness of most or all appears doubtful.

ITALY.—An official announcement is said to have been made in the Council that the discussion of the dogma of infallibility is near at hand. The preliminary propositions concerning it have been printed and distributed among the members.

GREECE.—A few weeks since, a party of foreigners, including the secretaries of the British and Italian legations, Lord Muncaster, an Irish peer, and several others, some of whom were Englishmen, were captured by brigands near Marathon, and taken as prisoners to a stronghold in the mountains. A heavy ransom was demanded, and one of the captives was permitted to go to Athens to obtain the money. Troops were sent by the government against the brigands, and these, after vain efforts to negotiate for the release of the prisoners, moved against the robbers, drove them to a tower on the sea coast, and surrounded it. The brigands, in their retreat, had killed some of the captives who were unable to keep up with them, and Lord Muncaster made his escape; and when the final attack was made on their position, they murdered those who remained. The troops captured the tower, and the brigands, having lost two of their leaders, fled, closely pursued, and are said to have been subsequently all killed or taken. Much excitement was caused by these events, especially in England, and the strong representations to the government by foreign powers caused the Minister of War to resign. Some English journals even suggested that, as the Greek government appeared unable to suppress brigandage, Great Britain should send a strong military force to Greece for that purpose, but there does not appear to have been any official proposition of the kind.

JAPAN.—The U. S. naval court convened at Yokohama to investigate the loss of the U. S. steamer Oneida by collision with the British mail steamer Bombay, has forwarded to the Navy Department an opinion, exonerating the officers of the Oneida from all blame for the collision, declaring that the vessel was skilfully handled and the international rules in regard to the course of vessels meeting at sea were observed; and severely censuring the commander of the Bombay, both for the collision and for his subsequent conduct in not communicating with the Oneida or heeding the various signals of distress from that vessel.

DOMESTIC.—A frightful calamity occurred at Richmond, Va., on the 27th ult. The trial of the question as to the Mayoralty of the city, which has been in contest for some weeks, two persons claiming it under conflicting authorities, was in progress in the Court of Appeals, and a large audience had assembled in the court-room, in the old State Capitol, to hear the decision. The Court was about to open, when the floor of the room and a gallery gave way, precipitating the crowd to the floor below, that of the hall of the House of Delegates, in which were but a few persons at the time, the House not being in session. About fifty persons were killed, including several prominent men, and over one hundred were injured, several of whom have since died. The accident is attributed to the giving way of a girder, which was composed of two pieces of timber bolted together, and the columns formerly supporting which had been removed some time since, in making alterations in the building. This sad event has excited general sympathy throughout the country, and pecuniary contributions have been made in many places for the aid of the injured and the families of those killed.

The monthly statement of the public debt for the 1st inst., showed a total of debt less amount in Treasury, of $2,420,864,334.35; a decrease in the past month of $11,697,793.31, and since Third mo. 1st, 1870, of $17,464,142.82.

CONGRESS.—The Senate passed bills for the enforcement of the 15th amendment; to remove the political disabilities of certain Texan legislators; providing for the better security of life on steamers; and a number of others. The House passed the bill relative to Texan legislators; a bill establishing a Department of Justice; one granting the widow of President Lincoln a pension of $3,000 a year; and several others. The tariff bill is not yet concluded.

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For Friends' Review.

AN ANALOGY.

BY PROF. H. HARTSHORNE.

All geologists are agreed, that once this world of ours was an intensely heated molten mass; that, as it cooled gradually, it remained covered for a long time with dense cloudy vapors,—obscuring its surface from the sun. Then, no green herbage can have beautified its rugged hills and marshy plains; no flowers scented the murky air; no fruit trees bore their burden, to fall, unplucked, to the earth. But, some ages later than that of the first founding of the *terra firma* of the continents, sea-weeds grew, and sea-monsters swam, great fishes and (with myriads of kindred to the nautilus and the crab, and silent coral-builders and sea-lilies) amphibious reptiles came, to swarm in the waters, and even to invade the air. All the world was alike in this teeming aqueous population, all having one "hot-house" climate, so to speak, from the earth's interior heat. Tree-ferns and corals grew even to the arctic realm, while now they are only of the hotter zones. All this made, it may be said, one grand epoch of *terrene* life; earth-heated, earth-sustained. No clear, bright sunshine yet illumined the wide space of waters, and the scanty though slowly increasing land. The round of summer, autumn, winter, spring came not then. Reeking, in deep sea, or peaty swamp and jungle, the sharks, dragons and crocodiles of those days fought and devoured each other. Beauty there must have been, were there eyes to behold it. For corals are beautiful, and ferns, and reeds, and many other more primeval forms. But gentleness and grace, sweetness and light, were not yet. Brute strength, with cruelty and selfishness, dominated over the world. But now, at last, there came a change. "And the evening and the morning were the third day. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also." The sun's rays now reached the earth with power; and summer and winter, seed-time and harvest began and continued; as they do now, and will continue, until the heavens shall be rolled together as a scroll, and put aside as a garment of which the Lord is weary: to be followed by new heavens and a new earth, all of His creation.

Words need not attempt to present a contrast between this now sun-lit world and the *pre-auroral* earth.

> All the joy of our beholdings,
> All the music that we hear,
> From the dead ground's resurrection
> To the glory of the year,—
> Dew-begemmed, and lightning-rended,
> Mountain snows, and blooming sod,—
> All, the Poem of the seasons,
> Hymning praises to our God!

But, let us think. Is not this a type of *man*,—man in Adam, and man in Christ? So, the world before the sunlight, and the world afterwards? The first man of the earth, earthy; the last to come the Lord from heaven. That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. And, also, as we have borne the image of the earthy, so may

we bear the image of the heavenly; when He, the Lord, who is our light, shall come to each one of us, and say to us, as the sun spoke to the earth in his first dawn, going forth as a bridegroom from his chamber to meet his bride,—"*Arise, shine, for thy light is come.*"

OUR HEAVENLY FATHER.

"And the Lord descended in the cloud, and stood with Him there, and proclaimed *the Name of the Lord*. And the Lord passed by before Him, and proclaimed—The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands;—forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty."—EXODUS xxxiv. 6, 7.

It is with a feeling of reverence and solemnity, as well as with a deep consciousness of personal unworthiness, and of the limited range of our finite powers of comprehension, that an effort is made to present, for the consideration of the reader—and more especially of the Bible student—a few thoughts on the infinite LOVE OF GOD.

To approach such a consideration, is felt in itself, to be a solemn and responsible act; one which can only be rightfully performed in some measure of that devotional spirit, which we read, led Sir Isaac Newton, "never to mention the name of God in conversation, without a visible pause or stop; and if he were covered, without lifting his hat from his head;"—or which constrained the Psalmist, after thankfully reviewing the Lord's covenant mercies, to close his song of adoration, with the tribute—"Holy and Reverend is His name."

Yet, though such a devotional frame of mind is undoubtedly a pre-requisite to the profitable contemplation of the Lord's infinite attributes, and purposes towards us, we are nevertheless most expressly and lovingly encouraged to a constant meditation on these very subjects; and even to an interchange of such high thoughts, with one another, in frequent communion.

The secret things, it is declared, belong unto the Lord our God; into them it is not permitted us to seek to penetrate; but those things which are revealed by Himself, not only belong unto us, in perpetual inheritance; but the command is imperative, "to speak of them, when seated in our houses and when walking by the way;" and to teach them to the children, from one generation to another.

Nay, more; it is recorded, as an especial characteristic of "those that feared the Lord, that they spoke often one to another; and He hearkened and heard them;" and the Divine assurance is added, "that a book of remembrance was written before Him, of those that feared the Lord, and that thought upon His name;" with the promise that "they shall be His, in the day when He maketh up His jewels, and that He will spare them, as a man spareth his own son that serveth him."

What, then, is the "NAME OF THE LORD;" to a meditation on which such glorious promises are attached?

The text of the Holy Record, at the opening of this essay, answers the question—on the authority of the Lord Himself, who interpreted and proclaimed it.

In the clear light of that revelation, let us glance at the prevailing opinions and doctrines of some of the modern Christian Churches on this subject; and also endeavor to see whether our own convictions and teachings are fully in accord with the plain and consistent statements of the dealings of God with man, both under the old and new covenant dispensations, from the earliest ages of the world.

If they shall prove altogether to be so, it will afford a fresh cause for encouragement to press thankfully onward, in our Christian vocation; and if haply it should appear that some unintentional variations, however so slight, from the Divine teachings, have gradually interwoven themselves into our belief, or unwittingly, into our forms of expression, surely no one would regret an opportunity of thus humbly reviewing them together; and of comparing our doctrine, in these respects, with the revealed truths of the Holy Scriptures.

In the first place, let us consider what our relations to our Heavenly Father, under the Gospel dispensation, really are; and whether a doubtful, if not erroneous view of these relations, and of His Divine attributes and purposes towards us, has not come to be incorporated with the devotional exercises, and even the psalmody of many Christian Churches in our day; and so acquired a certain form and consistency, in the habits of thought and expression, of many excellent people; until at last it seems to be very generally considered, as an authorized interpretation of revealed truth.

Perhaps no better exposition of this doubtful theology can be briefly presented, by way of illustration, than the proverbial phrase, so often quoted in religious teaching, and usually accepted as a text from Holy Writ, that "*God, out of Christ, is a consuming fire.*"

* * * * *

The substance of this widely received doctrine, that we are endeavoring to present, is simply this: that our Heavenly Father represents the attribute of inflexible and unpitying Justice, and is ever seeking to pursue the sinner with His consuming wrath; but that His avenging hand is continually stayed, by the interposition, in each individ-

ual case, of our Lord Jesus Christ; who, by virtue of a special covenant, is enabled to exercise this restraining power.

Now, we believe it may safely be affirmed, that no such doctrine as this is taught in the Holy Scriptures, either under the old or the new covenant dispensations; and no such Gospel as this was ever proclaimed by our Lord and Saviour, when personally on earth.

We nowhere read there, that God was *ever out of Christ*, as a consuming fire; but we do read that "He was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."

We learn there, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life;" that "God sent not His Son into the world to condemn the world, but that the world, through Him, might be saved;" and that "having spared not His own Son, but delivered Him up for us all," He will also, with Him, freely give us all needed gifts and graces—all necessary temporal or spiritual blessings.

This is the Gospel of the new covenant—the glad tidings of "peace on earth and good will to men," that the angels coupled with their anthem of "Glory to God in the highest." This is the Gospel that the Lord Jesus and His apostles taught; and we are forbidden, expressly, to receive any other Gospel, even though an Angel, professedly from Heaven, should proclaim it.

True, we read, in the Holy Scriptures, that "Our God is a consuming fire," to those that refuse His message of mercy; and we also read there, that the "Lord Jesus will be revealed in flaming fire," as their final Judge; and will banish the condemned "to everlasting fire;" and that these will vainly call, in anguish, "on the rocks and the mountains to fall on them and hide them from the wrath of the Lamb."

Not to the poor sinner, while yet his day of probation is lengthened out; not to the frail and tempted one, who, though he has wandered far and fallen again and again, is yet, once more, seeking to return, and forsake his evil way,—were these words ever once spoken, by the Father, or the Son, under the old, or the new covenant dispensations!

So far from our God being a consuming fire, to such as these, we find that, throughout all the ages, there is proclaimed but one foundation for man's hope of preservation, or final salvation. "I, THE LORD GOD, CHANGE NOT, THEREFORE YE SONS OF JACOB ARE NOT CONSUMED." Nor is there anything, in this declaration, at variance with the truth of the one great atonement of our Lord Jesus Christ; for it is written, that "The Lamb was slain from the foundation of the world;" and that all the types of the old covenant were but foreshadows of that all-sufficient Sacrifice "for the sins of the whole world;" according to the eternal purpose and foreknowledge of our Heavenly Father.

It is only to those who finally reject this merciful provision for our fallen estate, despise His long-suffering goodness, and His forgiving love, and thus forsake, forever, the offers of salvation, that these awful words will, at last, be spoken.

Let no one suppose that we are seeking to present a mere dialectic distinction, or unprofitable argument, for consideration. It is a matter in which the honor of God, and the glory of His gospel, are vitally concerned.

On the one hand, the Unitarian Philosopher finds, in such unscriptural teaching, a plausible reason for his proud rejection altogether of our Saviour's atonement, and His mediatorial office; and on the other hand, the superstitious Romanist, shrinking, as it were, from the infinite power and Divinity of the Lord Jesus Himself, seeks to propitiate even our Great Advocate and Intercessor, by calling on the Virgin Mary and the Saints, to interpose their prayers and protection, between Him and the poor sinner He delights to welcome,—and whom He died to redeem.

It is a matter, therefore, not only of the deepest interest, but of primary importance to us all, earnestly to study, and, so far as they are revealed to us, accurately to comprehend, the attributes and the purposes towards us of the Lord our God, as declared by Himself in the proclamation of His Great Name.

What then are those things that He has promised to forgive, and who are the "Guilty," whom He declares that He will by no means clear?

"INIQUITY, TRANSGRESSION, AND SIN," these He will pardon; or, to render the Hebrew text more literally, *He will take clean away.*

INIQUITY may be equally translated from the Latin root, injustice, or unrighteousness. Surely this is abominable to the most High God, who, it is written, "is of purer eyes than to behold it."

Yet again and again, from one generation to another, our Heavenly Father has sent forth the loving invitation, to the "wicked to forsake his way, and the unrighteous man his path, and to return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

This was under the old covenant; and the promise was reiterated, in the proclamation of the new. "I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more."

TRANSGRESSION—also from the Latin—an overstepping of the bounds of His holy com-

mandment, an outgoing from the safe paths, a wandering into a far country.

Can rebellion like this be forgiven, and the wanderer restored?

Our Heavenly Father again proclaims: "I am He that blotteth out thy transgressions;" and the Psalmist David, on countless occasions, records the praises of the Lord for "purging away our transgressions;" or, the blessedness of him "whose transgression is forgiven."

And He, who "was wounded for our transgressions," has Himself given us that touching parable of the wanderer from his father's house; who, when he came to himself, and turned his face homeward, was met while yet a great way off, and forgiven and joyfully welcomed, as one who "was dead and is alive again, was lost and is found."

(To be concluded.)

POPULATION OF THE GLOBE.

Reported for the Sci. Journ. from official statistics.

Yellow Race	585,000,000
White "	580,000,000
African Negroes	130,000,000
Malese Race	25,000,000
Other races, Caffre, Hottentots, Negroides of the North, Australians,	30,000,000
Total population of our globe	1,350,000,000

From Tingsley's Magazine.

POPULAR SCIENCE.

Many circumstances prove that a taste has arisen for scientific information, if not scientific study, beyond that of any antecedent period. Not by all is this change accepted at one even value. Whilst some persons deprecate the scientific spirit, associating it with some notion of irreligion, or at the least free-thinking, others foster the spirit as one calculated to elevate the mind to conceptions of the Deity such as the mind of an individual unacquainted with science can never aspire to. Meantime science advances, drawing within its ranks men of pure minds and high theological training. The time has come when, if members of the clergy be sought to deprecate scientific culture, they cannot be found in the very highest clerical ranks. Upon the laity science has imposed a yet stronger hold. Oxford and Cambridge, abandoning their ancient principle of exclusive devotion to the dead languages and pure mathematics, have fallen in with the sentiment of the day. Both Oxford and Cambridge have established good chemical laboratories, and the collateral science of geology has been studied at Cambridge with a devotion and freedom from theological bias eminently characteristic of the spirit of the times. Some explanation may be found for the scientific tendencies of the age in practical utilitarianism—men being induced to study science for what it may bring; and much as it is the custom to deprecate this incentive, still the concession must be granted that practical utility is one not unworthy the aspiration of mankind. Some confusion exists as to the meaning of this word "utility," and a loose way of expression has become usual regarding it that may be worth while to dispose of. If a man could bring himself to believe that any specified branch of knowledge, acquired through scientific inquiry, was actually, in every sense, useless, and ever must be useless—then, I apprehend, he would not be morally justified in giving time to its study. The fact is he does *not*, he cannot believe this; the assumption would be wholly adverse to every teaching of periods gone by. No words are, perhaps, more ill-applied than "practical" and "unpractical" in respect to science. The history of science shows that facts, the utility of which could not only not be seen at the time, but not for long ages after the time in some cases, have at length been turned to the most material account. No science is more rich in these examples than chemistry, understanding that science, as is usual in England, to comprehend electricity and certain other branches of physics as well. The example of the electric telegraph has been so frequently adduced in support of this, that I almost hesitate to adduce it; still to omit that illustration would be a mistake in such an argument as we are upon. When the Danish philosopher Œrsted, in 1819, proved that an electric current travelling in any one direction deflected a magnetic needle at right angles to itself, no sort of use for this discovery was at the time apparent. It seemed to be in the list of things popularly called useless. Nevertheless, in time—and, for a discovery to take effect, no long time—it culminated in one form of the electric telegraph. Then, again, when Faraday proved, that by winding an insulated wire around an iron bar, and transmitting electricity through the wire, the bar was instantaneously converted into a powerful magnet, he laid the foundation of other varieties of the electric telegraph; and the electricians who, before his time, proved that electricity could be made to develop color in a chemical salt, furnished a principle on which is based a third variety. Uy to this day all the electric telegraphs made or proposed—whether to indicate by bell-ringing, dial-work, actual printing in ordinary letters, printing by accepted signs, or telling their tale by change of color (and electric telegraphs can do all this) are but developments of three electrical functions that, when discovered, seemed as far from useful application as well might be.

Take electrotype, again; the beautiful process whereby a thin layer of gold, silver, or other metal may be deposited on a conducting surface; consider the numerous practical applications of this art, the manifold ways in which it conduces to the utilities of life: the principle on which it depends was known some time before any practical application became apparent.

A very remarkable application of science, that seemed remote from any human need, is even now taking place to most utilitarian purposes. After the decisive proof offered by Dr. Tyndall at a Friday-evening Royal-Institution lecture, that air can be mechanically purified from dust by transmission through a filter of cotton-wool, it is impossible the demonstration can stop short of effecting a rational means of ventilation. Hitherto, ventilative contrivances of whatever kind have merely had the end in view of admitting to apartments atmospheric air *as* pure, but *no* purer than the atmosphere without, or, at the very utmost, separating the gross fuliginous particles due to smoke by a rude contrivance of filtration, as was accomplished by Dr. Reid in the new Houses of Parliament. It is impossible after recent discoveries that ventilation can remain at that point of immature development. When certain facts in the history of atmospheric physical analysis shall have been laid before the reader in something like the order of their succession, the practical bearing of Dr. Tyndall's late illustrations will become apparent. There is a certain class of phenomena known to experimentalists by the general name of "catalysis;" a word of indefinite meaning, almost equivalent to an admission that the so-called catalytic function was not understood at all. Some catalytic agencies refer to the inorganic, others to the organic, kingdom; but the time seems almost come, if it is not already come, for abandoning the idea of organic catalysis altogether. Not many years ago the change of sugar to alcohol under the action of yeast was said to be a catalytic change; in other words that the yeast acted as a ferment by mere contact in some inscrutable way. About the year 1836, however, the discovery was made that the transmutation was an organic change due to the growth of certain minute fungi, none the less real because they were minute. Proceeding from this starting-point, microscopists soon found that whenever any sort of fermentation or decay occurred, myriads of small living beings—in some cases vegetable, in others animal, in yet others indeterminate—were to be found. Thus, if beef-tea be set aside in the open air, it soon turns sour; and if, when in this condition, it be microscopically examined, it teems with animalcules. Again, the paste of wheaten flour, if set aside for a while in the open air, also becomes the abode of living beings. These are two instances out of many; the generalization being, that every fermenting or putrefying body was the abode of some form or forms of organic life. It was found that great diversity of type was discoverable in the living beings that pervaded different substances, and that each class of body revealed its own forms of life. For example, the yeast fungus has been so frequently observed and drawn, that microscopists now speak of it with the same confident familiarity a botanist does of any variety of the large field mushrooms. Again, the special form of animal life to be met with in sour paste is that of an eel, and under the guise of something like river eels they are to be found depicted. Parallel cases need not be adduced to make comprehensible the philosophic boundary we are arriving at. Out of revelations like these the question naturally evolves itself: How came these things there? How came the yeast fungus in yeast, the paste eels in paste? and so on for the rest. One of two hypotheses must be adopted as a necessity. Either these living things must have been spontaneously generated, or must have been developed from some kind of ovum, seed, or germ. As for the spontaneous-generation hypothesis, any general reader would probably abandon it as absurd; but this word "absurdity" is not lightly adopted by the philosopher, whose usual and only legitimate way of dealing with a disputed proposition is to take measures by experiment, the issue of which shall be to place the truth or falsehood of the disputed phenomenon beyond question. Now, improbable as the thing may seem, the idea of spontaneous generation had, some few years ago, won to its side many advocates amongst philosophers on the Continent, especially in France; the evidence on which they based their hypothesis being gathered from the fact that, notwithstanding all care they had been enabled to take to insure fair conditions of experiment, the living forms of decomposition, as, to generalize, we may call them, would and did present themselves. It was found that the passage of air through such destructive agents as oil of vitriol and potash solution did not interfere with the development of these small forms of life. Flour-paste, enclosed under a glass bell and exposed to air thus treated, soon became pervaded with its family of animalcules; and similarly in respect to other bodies in which the phenomena of organic life would under ordinary circumstances be seen. In trying other forms of air-purification, however, cotton-wool pressed hard was at length alighted upon as being wholly efficient. More than one experimenter proved that certan things naturally prone to

decompose suffered no decomposition when exposed to air that had been carefully filtered through cotton-wool. The inference was inevitable: the cotton-wool must have filtered away the floating germs of organic life.

There was no spontaneous generation. In the cotton-wool these things must be, if one could only discover them. But how? how reveal and make manifest those microscopic forms of life? The task might well have seemed hopeless, but it has been accomplished. Proof having been made, as already stated, that filtration of atmospheric air through a pledget of cotton-wool effectually separated the organic germs naturally pervading the atmosphere, a French experimenter hit upon the following ingenious modification of the experiment. Instead of using ordinary cotton-wool, he employed gun-cotton wool, which, not differing from ordinary cotton in texture, of course had the same physical effect. But the power accruing to the experimenter was this. Gun-cotton is easily soluble in ether, the glutinous fluid known as collodion being the result. So, having taken gun-cotton, M. Pasteur—for this was the ingenious experimenter—used it as a filter; next dissolving the materials of his filter, he liberated into the transparent collodion whatever germs of organic life might be present. Being liberated, he subjected them to microscopic examination, and then what he had been in quest of was found.

(To be continued.)

CULTURE AND QUAKERISM.

[*A paper read before Friends' Historical Association, Brooklyn.* By EDWARD BROWN.]

(Concluded from page 591.)

The religion we profess is personal, independent, and portable—and on this theme of Prayer, is adapted to all healthy religious enthusiasm—according to the zeal of the apostle's injunction,—"Pray without ceasing." And do we need to be told, as if it were something new, that "Friends" should hold prayer-meetings,—when we know that there never was a Quaker meeting rightly held, since George Fox began to hold them in 1648 in the vale of Beavor, that was not emphatically and especially a *prayer* meeting. Standing on Scriptural ground, without human priesthood or clergy, our church in its public worship is a pure, personal democracy. We come together to wait upon God collectively, with the individual privilege of a spiritual privacy and retirement as sacred as that of our own closets at home. And this waiting upon God is prayer:—for it can only be performed by the aid of the Holy Spirit, which is the spirit of prayer, and the source of all true vocal prayer; and any vocal offerings either of prayer, praise, or exhortation, made in such a meeting, in the activity of the human will, and without the immediate pointing and influences of the Holy Spirit, cannot comfort the church, and are an infringement of that private communion which rightfully belongs to every member thus gathered;—which personal, silent communion is never disturbed, but is always edified and refreshed by all vocal offerings on behalf of the church of the Lord's own preparing. On this apostolic basis only, can possibly co-exist in the church, in perfect harmony, Liberty and Order—for God is a God of order, and "where the Spirit of the Lord is, there is liberty." Let us give words in worship their true place. It is not words only that are vocal. True Spiritual Silence is always vocal, for then He is heard who speaks as never man spake, in the soul's native language. And when, as the oracles of God, any are called to minister in words, those words are not words merely, but they are Spirit and life to those whose hearts are prepared to hear them. May we ever remember the infinite majesty, the awful solemnity, as well as the beauty and joy inseparable from the true spiritual worship of God. What loyal courtier, admitted to the presence-chamber of a king, but would humbly and patiently wait, and listen for his commands! How much more does reverent watchfulness become us, who wait in our assemblies for the appearing in our midst of the King of kings, who condescends in unutterable Love to visit us by His Spirit, that we mar not that Royal communion and message by our unbidden or untimely words.

Nor are our views of Church Order negative. Gathered out of every sect and rank, our forefathers were not brought together like loose and disjointed stones, in a chaotic mass:—but, by the same Divine Power in whose forming Hand they became spiritually passive, they were built up together, a spiritual house. "We can boldly say, with a good conscience, in the sight of God," says William Penn, "that the same Spirit which leads us to believe the doctrines and principles of the Truth, and to hold and maintain them in their primitive and ancient purity, as they were set forth by the apostles of Christ in the Holy Scriptures—I say this same Spirit doth now lead us into the like holy order and government, to be exercised among us, which was exercised among them."

Barclay, in speaking of right order and government in the Church of Christ, says:—

"First. Jesus Christ, the King and Head of the Church, did appoint and ordain that there should be order and government in it.

"Secondly. The apostles and primitive Christians, when they were filled with the Holy Ghost, and immediately led by the Spirit of God, did practice and commend such order and government.

"Thirdly. The Church of Christ hath the same necessity now, as of old, to exercise this authority, hath the same power to do so, and is led by the same Spirit into the same practices."

The simple outgrowth, in the early times, of our Church order from this Christian basis, is stated to be this: A holy care fell upon some of the elders among them, to exercise, after the example of the primitive saints, charity to the poor and the orphans, —and to make collections for these and for other services;—to watch for good over the orderly walking of their brethren,—that they might keep to the integrity of their profession; and to have a care regarding births, burials, the sufferings of their fellow-members for conscience' sake, etc. "And it pleased the Lord in His wisdom and goodness," says William Penn, "to open the understanding of that godly elder, George Fox, to the right and orderly way of proceeding herein." And, according to the testimony of George Fox himself, a holy charge was laid upon him by the Lord, to visit "Friends" throughout the English nation, in the establishment of Meetings for the care, conduct, and discipline of the Church, and, by means of epistles, to propose the like order in other nations and provinces abroad. Now, it is clear that unless this recommended order had met the Spiritual Witness individually, in the hearts of those who embraced it, it could never have been established. There was no disposition in George Fox or his worthy helpers to act as "lords over God's heritage." It was wholly a labor of love—in the meekness and gentleness of Christ. Its origin was that love of the brethren, which is the first fruit of love to God. The permanence and integrity of this Church order, through the long generations that have since intervened, during which time hundreds of thousands have enjoyed and appreciated its protecting and fostering care—are proof that it has been mainly administered, as it always should be, in the love and gentleness of its origin. How many, like noble Grellet,—drawn of the Lord to contemplate a union with our department of the Christian church, —have, after the most cautious and independent examination of this order and discipline, accepted it—and found in it, all their lives long, the liberty of the Gospel. Is there nothing of right enthusiasm and loyalty for us in this view of our church? No order or organization in human society was ever instituted that has a clearer identity. It is unencumbered with either tradition or mysticism. The doctrines, the polity, and the history of Quakerism stand recorded. He that runs may read. No mists obscure that mountain-line. It is grandly and sharply defined against a frosty sky. The sole condition of its power and influence, as a church, lies in the personal faithfulness of its members. Its true growth is like the oak's—by internal life —not external accretion. Its aggressive force is not in numbers, but in purity. Its light is not measured alone by its volume, but its intensity. "How far yon little candle throws its beams!" The responsibility resting to-day upon those who profess its membership is most peculiar—because its position to-day, as an evangelical church, standing between the two opposite poles of Ritualism on the one hand, and Scepticism on the other, is unparalelled.

This is not a time when a mere hovering faith in our principles becomes us—but a clear and decided one. May we examine, with increasing interest, the noble vantage-ground of our spiritual doctrines, and identify ourselves with their integrity and dissemination. "Calmly looking back," writes Benjamin Seebohm, "on the characteristics of early Quakerism, as it regards the comprehensiveness of its Christian principles, the completeness of its standard of Christian practice, and the spirit of its Christian discipline —and viewing them in connection with the universal church of professing Christendom, —it appears to be a simple historical fact that wherever, in any direction, there has been any real progress—any onward movement—it has been towards the position occupied by the early "Friends,"—George Fox and his associates."

And who can doubt that a further movement towards Evangelical Truth will result from the wide-spread religious unsettlement of the present day. After her long night of ignorance and degradation, the first streaks of dawn are gleaming over Italy. Over Austria too—no longer chained to great, dead Rome—where now, liberty of worship and the diffusion of the Scriptures are protected. And even Spain, that, three hundred years ago, extinguished the Reformation in the blood of thirty thousand martyrs of the Inquisition, has at last turned her cloistered face to the Light. May we, as a church, *keep our integrity.* We sometimes hear the remark—and we rejoice at all the indication of Christian charity there is in it—that the various Christian sects are drawing nearer to each other—which will, of course be the case, as they draw nearer to the Truth. *If our principles are the Truth, we have no movement to make.* However widely Truth may radiate, its centre is always the same. Our duty is to strive to adorn our doctrines by our lives. Then shall still wider fields of usefulness open before us, and still more of our fellow-travelers heavenward be attracted to the unadorned beauty of Spiritual religion. Here is Repose truer than that of the unquestioned forms of

Ritualism! Here is Liberty broader than the deserts of Infidelity! May we be true to our position. If otherwise, *Truth still will triumph;* but so far as we ourselves may build on any other foundation, we may read the lesson of the permanence of our fabric in many a chapter of History. I close with one illustration, which I trust may never, either through misguided zeal or lifeless apathy, be applicable to any portion of our church in any age—The downfall of the mediæval architecture.

"So fell the great dynasty of mediæval architecture. It was because it had lost its own strength, and disobeyed its own laws—because its order, and consistency and organization had been broken through—that it could oppose no resistance to the rush of overwhelming innovation. And this, observe, all because it had sacrificed its Truth. From that one surrender of its integrity, from that one endeavor to assume the semblance of what it was not, arose the multitudinous forms of disease and decrepitude which rotted away the pillars of its supremacy. It was not because its time was come; it was not because it was scorned by the classical Romanist, or dreaded by the faithful Protestant. That scorn and that fear it might have survived, and lived; it would have stood forth in stern comparison with the enervated sensuality of the renaissance; it would have risen in renewed and purified honor, and with a new soul, from the ashes into which it sank, giving up its glory as it had received it, for the honor of God—but its own truth was gone and it sank forever. There was no wisdom nor strength left in it to raise it from the dust; and the error of zeal and the softness of luxury smote it down and dissolved it away. It is good for us to remember this as we tread upon the bare ground of its foundations, and stumble over its scattered stones. Those rent skeletons of pierced wall, through which our sea-winds moan and murmur, strewing them joint by joint and bone by bone, along the bleak promontories on which the Pharos lights came once from houses of Prayer—those gray arches and quiet aisles under which the sheep of our valleys feed, and rest on the turf that has buried their altars—those shapeless heaps that are not of the earth, which lift our fields into strange and sudden banks of flowers, and stay our mountain streams with stones that are not their own, have other thoughts to ask from us, than those of mourning for the rage that despoiled or the fear that forsook them. It was not the robber, not the fanatic, not the blasphemer, who sealed the destruction that they had wrought: the war, the wrath, the terror, might have worked their worst, and the strong walls might have risen, and the slight pillars would have started again from under the hand of the destroyer. But they could not rise out of the ruins of their own violated Truth!"

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 14, 1870.

A General Meeting in Maryland.—Propagandism, in the good meaning of the word, very properly results from conviction of the preciousness of sacred truths, and of the importance to all of principles, vital and beneficent, which have been received as pertaining to Christian duty. The soul being filled with the love of God longs that all for whom Christ died should freely partake of His unsearchable riches. "The love of Christ constraineth us,"—said the Apostle—and, thus impelled, again he says: "Woe is me if I preach *not* the Gospel!" Thus Paul and the other apostles became propagandists, to spread abroad the glad tidings that the great and universal debt was paid—that death was abolished—that salvation was made possible to all—that He who was the Redeemer, Justifier, and Mediator of His people, though He had returned to the bosom of the Father, had sent His Holy Spirit our Sanctifier to be our Guide, our perfect Teacher and our good Remembrancer. The first Christians knew nothing of the "one man system of ministry." On the contrary, the Church where the disciples were first called by this name, was settled and established by the pious laity, who, becoming fugitives at the death of Stephen, were, as an early Father remarks, "like so many lamps lighted by the fire of the Holy Ghost, spreading everywhere the same flame by which themselves had been illuminated." We find in the *Hartford Democrat* a notice of "a meeting of the Society of Friends, (*orthodox,*) held in *Darlington*, Saturday, April 30th." The audience, it appears, was large, and the meeting consisted of a morning and an afternoon session. The views promulgated being those of our body, are of course familiar to the readers of the *Review*, and need not be repeated *in extenso*.

After a season of solemn waiting upon the Lord, a Friend was moved to draw near in vocal prayer to the Source of help and

strength. Respecting some remarks offered by Daniel Haviland, the *Democrat* says:

"The points of the address were something like these: Concern for our own souls leads us to be concerned about the souls of others. The woman of Samaria, who, in the midst of her daily avocations, heard the voice of Christ, at once went to the men of her city to tell them of Christ, and so now-a-days each who hears the word should be a messenger to others.

"The speaker closed by affirming it as his belief, that men were drawn really by the Spirit of God, and in such a manner as could be felt and known, and that love to God was man's highest aim and first pursuit."

Our dear Friends John Scott and Julia A. Valentine were engaged in the work of the Lord. The audience consisting to a great extent of persons not conversant with our doctrines, an aged Friend was drawn out in explanation of some of them. The newspaper reporter says:

"He believed the Scriptures were written by holy men inspired by God, and that none but Christ could mediate between us and the Father. That salvation was wrought for us by faith in Christ, the only begotten Son of the Father, and not by our own works. That mercy is universal and offered to all; that the atonement was for all."

Among the laborers was our dear Friend Dr. James Carey Thomas, of whose remarks in the morning session the reporter briefly notes:

"He stated that the history of the church is a history of the falling away from religious truth. During the dark ages the doctrines of Christ fell into disuse. A long season occurred, in which corruptions festered in the church, some of which cling to her still. God at times raised up eminent instruments to work His will. Such an one was Luther, who declared that he heard a voice saying 'the just shall live by faith,' and this saying became the basis of the belief in which he lived and died.

"The civil revolution in England was also a religious awaking. George Fox, a man of strong intellect, but without much education, was aroused to study the Scriptures and make inquiry of religious teachers. He came to the conclusion more attention than was taught in Scripture was given to the forms of worship, and that none should stand between us and God save Christ, and that to each was given an inward witness to the mercy of God in him.

"The speaker proceeded to explain the reason why the Friends chose to be called a Society instead of a church. All who were born of Quaker parents were in the Society of Friends, but only the believers, the true believers in Christ, were in the church. They had no creed but the Scriptures. (Upon this point the speaker read from the writings of George Fox.)

"Dr. Thomas continued: We worship in silence through Christ, needing no leader in a form of service because we believe that Christ is present, according to the promise made to even the gathering of two or three in His name. Any one, male or female, is allowed to speak who feels inly moved to address his fellows.

"He instanced the fact spoken of by St. Chrysostom, that until the fourth century after Christ a period of silence was allowed during worship, which he believed to have been handed down from the days of the Apostles, when each had liberty of speech if called of God. In conclusion, the speaker commented upon the mode of enjoying those seasons of silence and profiting by them. A total abstraction from worldly affairs; a humble prostration of the soul before the Father; a solemn meditation upon the past conduct,—was the true way."

The morning closed under a covering of solemnity, in which the Presence of Him whose Name is a strong tower was felt, and prayer was heard from our aged Friend John Scott. In the afternoon, Dr. Thomas found it obligatory to enter into some further explanation of Friends' views. The *Democrat* attempts a condensed report of his remarks:

"He said the doctrines of the Bible must be taken as a whole. He wished it to be carefully borne in mind that there were two distinct dispensations—one previous to the coming of the Saviour, that was all fulfilled; the other, since the advent of Christ, that under which we live. God was now revealed to mankind in love through Christ. The days of types and symbols and ceremonials under the first law had passed, and as Christ ordered no new rites, the simplicity of the mode of worship of the Friends was Scriptural.

"He spoke at length of baptism. In his view it now meant baptism of the Holy Ghost; a spiritual cleansing. Christ, he said, baptized none with water, nor enjoined the performance of baptism upon His disciples. The Son of man submitted to the old law in all things, and also suffered Himself to be baptized by John. Baptism with the Holy Ghost and with fire did work a change in the soul, but baptism by water did not. Cornelius was a true convert before baptism; some who were baptized afterwards went astray.

"He said that in the Lord's Commission, (Matthew xxviii. 14,) the Greek preposition *eis* was translated with merely the force of *en*, altering the signification of the passage, which should read, baptize *into* the name of the Father, Son and Holy Ghost, which power accompanied the preaching of the Apostles, and which is now the power of the ministry of the Gospel.

"Commenting upon the Passover, he said this was a feast under the old dispensation, typical of a special deliverance of the Jews. But under the new dispensation the true Supper of the Lord was a spiritual communion of spirit and not literal eating and drinking. Christ spoke of Himself as bread from heaven, it was the most forcible way of expressing the extent of His sacrifice for the sins of men. They who partook of this bread were filled, and hungered no more for things of earth. This was promised by the Lord.—Rev. iii. 20.

"Upon the subject of speaking as the Spirit moves, he said: All Christians, of whatever name, believed in the stirrings of the Spirit: in the witness of the Spirit. Did the stirring mean nothing? Did it lead to nothing? It prompted the minister to preach, the teacher to teach, the good Samaritan to utter words of comfort and bind up wounds. To-day the belief in the presence and working of the Spirit was more generally admitted than ever before. Special training was improper, for the Spirit of God was the best preparation; learning without it was

vain. And as it was freely given, so those who received should freely give. The Sabbath school was spoken of as a glorious testimony of the fruits of free, unpaid labor in the service of the Lord.

"In reference to the simplicity of their manner and style of speech, he said these were adopted after careful thought and in much tribulation, not as vain-glorious singularities, but with an earnest desire to follow the teachings of Jesus Christ.

"This address was delivered in an earnest, yet kindly manner. Not a word of taunt of disparagement was uttered against any denomination of Christians; not a mocking look or gesture, it was a *friend's* calm counsel to friends. Nor did any attempt at oratorical powers mar the effect; those who listened would utter that highest of all commentaries, 'That man is in earnest.'"

Dr. Thomas was impressively followed by Julia A. Valentine. From the report we learn that a favorable impression was made in the community, and we are thankful that the meeting was held. We all hold that the preservation to the church of a living ministry is a cause of gratitude to our holy Head. Let us be humbly thankful whenever He calls His ministers to exercise the gifts He has bestowed, for the spreading of Truth, for the comfort of saints, for the conversion and salvation of souls. The field of Gospel labor is vast and is white unto harvest, and we have the duty imperatively laid upon us by the highest authority to pray to the Lord of the harvest that He will send forth laborers.

GAMBLING.—This vulgar and seductive vice is one from which those will be preserved who are obedient to the teachings of the Divine Monitor. Dangers and miseries follow in its train, and we would extend a caution against even the appearance of the evil.

In a suite of gaming rooms in the central Duchy of Germany, a middle-aged man entered and took his seat at a table with a party who were playing. It was not long before he was the winner of one thousand ducats. The *croupier* whose province it was to watch the cards and collect the money, passed the ducats to him, and asked if he wished to continue. The man was mute and immovable as a statue. He was *dead*. The croupier raked up the gold, claiming that it belonged to the bank. The heirs have commenced legal proceedings for its possession. This does not interest us. But it is affecting that this immortal being spent the last moment of his mortal life in a game of chance. Did he enter upon it with prayer for the Divine blessing? Did he do it, as everything should be done, to the glory of God? Did the summons out of time find him watching? Reader, wouldst thou be willing that Death should find thee at the gaming table?

NORTHERN QUARTERLY MEETING, IND.—A Friend informs us that at this meeting and at several contiguous ones which followed, there was a realization of the faithfulness of Him who promised to be with His people to the end of the world. Many were comforted in the Holy Ghost—others were brought to seek earnestly for a Saviour—some of these proved that He is not far from every one of us. There have been accessions to the Church. We do not record such manifestations of the overshadowing Presence, to gratify a longing for news, or without a reverent craving that the Lord will keep, through His own power, all those who come in faith to the fountain of healing. Faithful is He that calleth, and if all who respond to the gracious invitation: "Come unto Me," are faithful on their part, none shall be able to pluck them out of their Heavenly Father's hands. There is comforting verity in the Apocryphal writer's words: "The souls of the righteous are in the hands of God, and there shall no torment touch them:" "The righteous live forevermore—their reward also is with the Lord, and the care of them is with the Most High."

THE WESTMINSTER ARTICLE.—A dear Friend of Shanagary, Ireland, judiciously objects to the last twenty lines under the head "Quakers," page 511. We acted advisedly in giving insertion to the essay *as a whole*, for the information of our readers, believing that their judgment would correct its numerous errors. Our dissent was expressed in two editorials, one of which, dated Fourth month 9th, probably reached our correspondent after the date of his letter. We find that it has been satisfactory to many of our readers thus to know what has been said of us *from without*, by a writer who meant to speak fairly. The very point of objection raised by our Friend is not devoid of value, as a testimony. The essayist is an Unitarian, yet he attempts to write with candor. In his concluding lines he objects to the "evangelical tone" which pervades our Society, as in other parts he ad-

mits the full orthodoxy of our earlier Friends. This amounts to a strong Unitarian testimony that we are not, as some would fain have us to be, an Unitarian body. Disingenuous as it would be so to charge us, we are obliged to re-assert our faith as a Church in the New Testament doctrine that redemption, sanctification and salvation are only possible through the meritorious death and continued infinite mercy of Him who suffered and died *for us*, and who, perfectly exempt Himself from sin, became our perfect and sufficient sin-offering, and is our Justifier and Sanctifier.

HEBREWS x. 8.—The quotation in last No., page 584, from Adam Clarke's note upon this verse, was liable to misconstruction upon a superficial reading.

"God *willed* not the sacrifices under the laws, but He willed that a human victim of infinite merit should be offered for the redemption of man."

This passage was altogether used by Clarke in reference to the text, and does not mean that those typical offerings were in violation of the Divine will in that they foreshadowed the true and availing sacrifice, but that as they only typified, they could not *accomplish* what the SON referred to: "Sacrifice and offering and burnt offerings and offering for sin Thou *wouldst not*—lo, *I come* to do *Thy will*, oh God!" The sentence might have been more clearly expressed—the meaning is innocent enough. The shadow is not the substance; the *will* of Deity called for nothing short of what the infinite love of the Eternal Father provided for His creatures in the body He prepared, in which His well-beloved Son became our sin and did His *perfect will*. A word of explanation is, we think, sufficient to correct any misapprehension.

THE OBITUARY DEPARTMENT of the *Review* forms an important and interesting record. In some Friends' periodicals it is restricted to the briefest and simplest statistical notice. The *Review* has allowed greater extension, but brevity is desirable, and the rule is to confine obituaries strictly to what will show the power of grace and edify survivors. We avoid mere eulogy upon the deceased, and are obliged to strike out hackneyed phrases which are sent to us more frequently than once in every week. Hundreds of contributors report that the deceased "bore a lingering and suffering illness with exemplary patience and resignation." This is a good and comforting testimony, but, if repeated a number of times in every issue of the paper, would be monotonous. There are certain texts of Scripture—as, "Be ye also ready"—which are very appropriate, but we always omit them for the same reason. It is very common to insert expressions made to members of the family and messages which are not so well adapted for the public eye as to be circulated *in manuscript* among those who are nearly connected. Sometimes a *second* obituary is offered to us, when the first has not by some been considered full enough. But this would violate a rule which for twenty-two years has been thought to be necessary. Sometimes sentiments not strictly Scriptural are inadvertently given. It is absolutely necessary that the Editor should retain the right to condense these memorials. In exercising this prerogative, he always is impressed with sympathy for those who are bereaved, and it would grieve him to wound the feelings of any. Without this needful abridgment, this department would be swelled to much more than double its present dimensions. These notices are sometimes lost in the mail. *We never intentionally fail to record the death of any Friend.* In all cases, mention should be made of the date and age, and of the Monthly Meeting to which the deceased belonged.

EDUCATION IN THE SOUTH.—We would in a few words invite attention to the letter from our valued Friend R. Lindley Murray. The interesting subject treated upon is forcibly and completely presented.

FRIENDS' QUARTERLY EXAMINER, No. XIV.—This number of our transatlantic Quarterly contains numerous papers of value. CONTENTS: Religious Testimonies, *by the Editor*. Fireside Meditations, *R. Westlake*. Cloud and Light, *M. J. Lucas*. Readings from the Apostolic Fathers, *Dr. Tuke*. Epistles to the Seven Churches, *Anna E. Ashby*. Christ's Prophetic Discourse on the Mount of Olives, *Dr. Ash*. Christian Paradoxes, *C. E. S.* He must increase but I must decrease, *C. E. S.* The Meetings of the Congregational Union in 1869, *Fielden Thorp, B. A.* A Brook by the Way, *M. S.* Practical Unbelief, *Anna D. Peet*. Notes from Spain, *H. Ecroyd, Ph.*

D. Revision of the Authorized Version of the New Testament, *Isaac Brown.* The Marriage Laws of Great Britain and Ireland, *John S. Rowntree.* The Traditions of the Fathers. Editorial Notices.

DIED.

TOWNSEND.—On the 11th of Third month, 1870, at the residence of her son-in-law Elisha Stubbs, West Elkton, Ohio, Elvira Townsend, aged 102 years and 4 days; an exemplary and beloved member and elder of Chester Monthly Meeting, Indiana. Of a meek and quiet spirit and discriminating judgment, our dear Friend was well qualified for usefulness in the Church. She labored much in organizing and supporting meetings in their early establishment, both in Ohio and Indiana. Although warmly attached to the principles of Friends, her enlarged Christian sympathy and charity toward all endeared her to many who were not of the same household of faith. She retained her physical abilities so as to walk about the house, until within about eighteen months of her death, when a slight stroke of paralysis almost deprived her of the use of her limbs; yet she retained her mental faculties to a remarkable degree, even to the close of her life. And often have those about her been cheered and comforted by her holy conversation and unwavering faith in Christ her Redeemer. She often expressed a readiness to end her pilgrimage, saying she believed there was a mansion prepared for her. She never was known to murmur, but always said, "Not my will, but Thine, O Lord, be done!" The day before her death, in conversation with a Friend, she spoke of the bright hope of future blessedness, saying, "I often hear my Saviour's voice, cheering me in the lonely watches of the night." She was the mother of twelve children, two of whom only survive her; but she leaves descendants in the second, third and fourth generations, to the number of upwards of seven hundred. May her Christian life prove a strong incentive to these to follow the dear Saviour whom she was concerned to follow.

STOUT.—On the 22d of Fourth month, of pulmonary consumption, Mary Ellen Stout, a member of Greenwood Monthly Meeting, Ind., in her 30th year. She was preserved in Christian meekness, and may be added to the long list of ransomed ones who "all died in faith."

OGBORN.—On the 27th of Third month, 1870, Joseph P. Ogborn, in his 86th year; a member of White Water Monthly Meeting, Richmond, Ind. His life was exemplary. It was evident that as a shock of corn fully ripe he was waiting to be gathered into the heavenly garner.

WINSLOW.—On the 4th of Third mo., 1870, at her residence near Back Creek, Grant Co., Ind., Martha, relict of the late Thomas Winslow, in the 66th year of her age; an exemplary member and Elder of Back Creek Monthly Meeting. She had the happy faculty of winning the confidence and love of the younger portion of society, and thus she was a valuable mother in Israel. From the commencement of her short illness she was enabled to say: "My work is done, I have nothing now to do but to die. For me to die is gain." Those who visited her were exhorted to faithfulness, and pointed to the Lamb of God who taketh away the sin of the world. Her friends have the comforting belief, that though she has ceased to labor in the Church militant, she has joined the church triumphant in Heaven.

CARTER.—On the 2d of Second mo., 1870, near Jonesboro, Ind., in the 5th year, of her age, Rosetta, daughter of J. W. and Phebe W. Carter, members of Oak Ridge Monthly Meeting.

BOND.—At the residence of her brother Zimri Bond, Randolph Co., Ind., on the 24th of First mo., 1870, Eunice Bond, in the 65th year of her age; a member of Poplar Run Monthly Meeting. She was a sufferer during the whole of her pilgrimage, even from infancy; but, being early imbued with Christian principles, she was sustained in great patience, and enabled to bear a living testimony against prevalent and surrounding evils. A firm believer in the teaching of the Spirit, she experienced the power thereof, to lead out of error and into truth. When death approached it brought no terror. Longing to be at rest and with the Lord Jesus, she assured her friends that there was no cause for fear, and that all was peace. She died rejoicing in a Saviour's love.

COFFIN.—Of pneumonia, on the 13th of 2d mo., at his residence near Pleasant Plain, Jefferson Co., Iowa, Albert M. Coffin, in the 61st year of his age; a member of Pleasant Plain Monthly Meeting. He was concerned from early youth to endeavor to follow the Lord in the way of His leading. He died in peace, relying wholly on the mercy of God in Christ Jesus as the only hope of salvation.

THE INDIAN AID ASSOCIATION OF FRIENDS OF PHILADELPHIA YEARLY MEETING having agreed to support a Teacher for the Ottawa Indians, desire to engage a Friend—either man or woman—for that position.

Apply to JAMES E. RHOADS, M.D.,
Germantown, Philada.

Philada., 5th mo. 9, 1870.—3t.

N. CAROLINA YEARLY MEETING HOUSE.

There is to be built at New Garden, N. C., a house to accommodate the Yearly Meeting. Aid is required. Our friend Isham Cox will soon canvass Indiana to receive contributions.

"Nephesh b, rachah t, dushshan."—*Prov.* xi. 25.

Carthage, Ind., 5th mo. 2d. J. M. CLARK.

CORRESPONDENCE.

NEW YORK, 4th mo. 27, 1870.

Dear friend Wm. J. Allinson:—Perhaps some of the readers of the "Review" will be interested in a little account of a hurried visit recently made among our dear Friends in North Carolina. I had thought that from the first organization of the "Baltimore Association to advise and assist Friends in the Southern States," I had been familiar with its operations, yet may now confess I never before appreciated their magnitude and comprehensiveness.

It was the universal testimony of Friends there, that had it not been for the timely aid furnished by that Association, North Carolina Yearly Meeting would, ere now, have been extinct. It began with the relief of physical suffering caused by the losses and devastations of war. To a self-reliant and energetic people, assistance of this kind was, of course, only for the moment, but the war had deprived the young people of nearly all educational facilities, as well as the means of availing

themselves of them. Schools were therefore established in the different localities of Friends. These were made free to their children, and are now attended by three thousand scholars, about one-half of whom are members. To the devoted labors of Joseph Moore in establishing these schools, the Association owes much of its success in this department, which is now very ably presided over by Allen Jay, his successor. The school buidings are well appointed and commodious, and we were greatly pleased with the efficiency and thoroughness of those of the teachers with whom it was our privilege to meet. The First-day schools are attended by over five thousand.

We were much interested also in the zeal and efficiency which Friends are manifesting in other departments of Christian work. In Bible and tract distribution they are very active, and though money is scarce among them, they are raising and appropriating for these purposes amounts which would astonish many of their more favored brethren of the North. An Association to aid the freedmen has recently organized, Dr. Tomlinson, Supt., under whose auspices thirteen day schools are in successful operation for this class. The expense of these schools is, however, provided by Friends of Dublin Yearly Meeting.

By no means the least important branch of the work of the Baltimore Association is its department of agriculture. The system of slavery, and the prevalence of unskilled labor, had led to the general adoption of superficial tillage. The use of artificial manures was not dreamed of, and those naturally produced on the farm were allowed to run to waste or availed of to a very limited extent. The result was, the land produced but little,—three bushels of wheat to the acre was considered a fair yield. No hay was made, and our Friends were turning their attention to the West, compared with whose richly-producing fields their own seemed verily barren. But the Baltimore Association can say with the Frenchman, "Nous avons changé tout cela."* About three years ago, it purchased the farm of 200 acres, which was the old homestead of Nathan Hunt, and under the skilful and energetic management of William A. Sampson, the Superintendent of this department, this farm is plainly demonstrating the capabilities of North Carolina land. Portions of it, which for twenty-five years had been rejected as utterly worthless, have yielded fifteen bushels of wheat to the acre, and are now producing finely of clover. This change has been wrought, not by a large expenditure which would be impossible to the people generally, but by the judicious application of a very little. The marked effect of under-draining has amazed those before unfamiliar with it, and the importance of husbanding the manurial resources of the farm has been made apparent to the most casual observer. In the absence of these, at first, a small amount of guano was used. This, however, would have availed little but for the system of deep ploughing adopted; not deep, according to Northern ideas, yet deep compared with the light scratching by the Gopher ploughs, which the earth in these parts has been accustomed to receive. The ploughing was to the depth of ten inches, the vital importance of which was made very plain last summer, the "model" farm being the only one where the corn crop was not cut off by drought. All this is an "Object Lesson" which is deeply interesting to the community of North Carolina. During one morning we spent there, the farm was visited by six citizens of the State from a distance, and the number drawn there by curiosity and interest during the year 1869 was about 1500, and what they see there they are turning to practical account. It was interesting to notice the mounds of composted manure beginning to loom up in the neighboring barn-yards, and here and there a new barn erecting after the plan of the one put up at the farm, in which not only the unaccustomed clover will be mowed, but the stock comfortably housed, instead of shivering in the fields. The Association keep on hand a supply of agricultural implements, guano, seeds, etc., which are re-sold at cost, the demand for which is steadily and rapidly increasing.

Now what are the practical fruits of these varied departments of the work of the Baltimore Association? Emigration of Friends from the State has ceased. It has saved our Friends from sacrificing their lands at the present low prices, and moving to the West where land is very high, by demonstrating to them the capabilities of their own soil. It has brought within their reach a free and liberal education for their children, and it has guided them into varied channels of Christian work for the benefit of the community around them, which is the very life-blood of a church. And more than all, it has presented Quakerism to the South as a system of practical Christianity, which, resting on CHRIST the solid foundation, finds its development in love one to another.

The result is, that our section of the church is growing in those parts. Fifty applications for membership were received at one Preparative Meeting while we were there.

The main purpose of our visit to North Carolina was to attend a "First-day Normal School Institute." It was held at Marlboro', about ten miles west of the farm. It lasted four days, and though the roads were bad,

* We have changed all that.

and the weather very stormy, the attendance was so large as clearly to manifest their earnest interest in and devotion to the cause which had brought them together. But this letter is already too long for any extended account of this interesting occasion.

Very truly thy friend,
ROBT. LINDLEY MURRAY.

INDIANAPOLIS, 5th mo. 3d.

I am glad to learn that your Yearly Meeting has passed off with a degree of comfort to you. I do not discover what evangelists were present from other Yearly Meetings. I trust that sometime your Yearly Meeting can *observe its discipline*, so that we can have reports officially furnished on the progress of the gospel. Please send me the *Address* when published. I wish it may have the right ring, and show the pomegranates and the bells, and especially that the breastplate may mirror the twelve tribes.

[Our report of the Yearly Meeting was deficient in not mentioning the presence of Jas. E. Bailey and his companion Geo. E. Hunnicutt from Iowa, Sarah Ann Linton, Murray Shipley and Robt. Douglass from Indiana Y. Meeting, David H. Bennett from New York, and James C. Thomas from Baltimore. The credentials of a number of these Friends have been acceptably read in several meetings for discipline. The "*Address*" referred to was not, we are pleased to say, addressed to those beyond our diocesan limits.]

BOSTON, 4th mo. 28, 1870.

Dear friend:—It gives me great pleasure to inform thee that after a lapse of sixty-two years, Friends assemble regularly for worship in Boston on First and Fourth days. Our first meeting was held last First-day morning, there being about thirty Friends present. It was to many of us a season of Divine favor, some present not having attended a Friends' meeting for many years. . . . . .

We (Boston Friends) have undertaken holding a Friends' meeting in this city, and we feel, in a great degree, our own helplessness, and that, "except the Lord build the house, they labor in vain that build it." And we desire the help, encouragement and prayers of all Friends, that, by the help of our Heavenly Father, our meetings may be held in the truth, and be instrumental in spreading the gospel of our Lord and Saviour Jesus Christ.

We trust the Lord will put it into the hearts of His servants, to turn their feet to this part of His heritage, and help us in carrying on this work. There are many inquiring what we as a Society believe. There is certainly a wide field for labor here, where Friends are almost unknown. May all be done to the Lord's glory, and then the work, under the divine blessing, will prosper.

We should like to inform Friends generally, through the "Review," that Friends' meetings are being held in Boston, on First-days, at 10½ A. M., and on Fourth-days at 3½ P.M., at the Young Men's Christian Association Rooms, in Tremont Temple, on Tremont St. It is a singular coincidence, that at the very hour when our first meeting before mentioned was being held, another meeting of an extremely "radical" or "*rationalistic*" sort, within a stone's throw of where Friends were assembled, was holding its last meeting and being disbanded for want of pecuniary support. I mean the Fraternal Association of Universalists. Caroline E. Talbott and her companion, Sarah E. Jenkins, have been engaged for the last few weeks in visiting public institutions in and about Boston. The latter left for her home on Second-day last, while Caroline intends to continue her labors here for some time yet. . . .

Truly thy friend,
GEO. C. HERBERT.

PHILADELPHIA, 5th mo. 6th, 1870.

In connection with the views expressed in the letter on page 573, relating to the difference between the convicting *visits* of the Spirit in the heart of the unconverted, and the *abiding* of the Spirit in the heart of the faithful believer, the following passage from Barclay, (see *Truth cleared of Calumnies,*) is interesting and confirmatory.

. . . . "Though we say that Christ is in all men, we do not say He *dwelleth* in all men, for *dwelling* signifieth more than *in-being*, and yet I say, He does reveal Himself in some measure unto all, *in whom* He bears witness against iniquity." . . . .

CHRIST THE BREAD OF LIFE.

BY J. MC LEOD CAMPBELL.

Campbell's explanation of our Lord's words with respect to his body and blood being eaten and drunk by his disciples is at once simple and profound. He takes as the key to them Christ's own words to his disciples by the well of Samaria, that he had meat to eat which they knew not of: "My meat is to do the will of Him that sent me and to finish His work." As he then fed on the will of his Father, found his "meat" in identifying his own will with the will of Him that sent Him, so his disciples were *to feed on him, by identifying their will with his;* or, as he said himself, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." In other words, the submission of the will to the Divine will into which any life has been grafted, is illustrated by that process of assimilation by which the body

transmutes into its own substance the food which it requires. Our Lord transmuted his Father's life into his own, by the action of his human will, and he lived by it: his disciples were to transmute his life into their own, by means of the action of their will, and live by it; so they would be one with him as he was one with the Father; or, as he himself said, "I in them, and thou in me." Christ, then, as the wine and bread of life, simply represents the spiritual food offered to the human spirit for its assimilation,—and the eating and drinking of this food is represented in those acts of the will by which Christ is received into the soul as the law of its whole inward conduct. This is, in Campbell's mind, the true meaning of the figure which represents Christ to us as food which satisfies eternal wants. The bread of which whoever eats, shall never hunger; the water, (or wine; in one connection Christ offers to supply the spirits of his disciples with one, and in another, the other,) of which whosoever drinks, shall never thirst.

McLeod Campbell contrasts the Roman Catholic error in regard to transubstantiation with what he considers the corresponding Protestant error, the ultra Protestant doctrine of justification by faith where it is interpreted to mean a mere acceptance of Christ's imputed righteousness as the great operative power of salvation. He says that here, too, we have an appeal to a conscious divine influence, a mere demand that we shall trust ourselves to the operation of a hidden charm or spell;—to be effected this time, however, not through the hidden channels of sense, (as in the Romish view,) but through some equally hidden and mysterious agency, which God has been pleased to annex to the (apparently) arbitrary condition that we shall be willing to acquiesce in the imputation of Christ's righteousness to us. He calls this, as surely an intellectual counterfeit of the true agency, —the acceptance of the *life* of Christ into ours by the action of the human will,—as transubstantiation is a physiological counterfeit of the same. "An intellectual substitute for the life of Christ is not less fatal than a material substitute." "The physical substitute for the life of faith assumes a physical mystery. Does not the intellectual substitute assume a moral mystery? The former is without witness in the conscience—and is taken upon trust in the way of implicit faith; is not this true of the latter also? The Romanist receives transubstantiation, accepting the Scriptures as interpreted by the Church, and feels no need of a corresponding light in conscience. The (ultra) Protestant who receives imputation of righteousness is accepting the same Scriptures as interpreted by himself, and he also feels no need of any corresponding light in conscience." "Either way, whether the mystery be an arbitrary physical process for attaining pardon and sanctity supposed to be ordained (without explanation) by the Church, or an arbitrary intellectual process for attaining pardon and sanctity supposed to be ordained (without explanation) by the Scriptures, the process is as different in the one case as in the other from that which our Lord describes as linking us to Him just as it linked Him to the Father. We are to assimilate his life by accepting him as the moving Spirit within us, just as He assimilated the Father's life by accepting the Father's will as the ruling Spirit within him." Dr. Campbell holds that it is the light we have which enables us to trust even where we cannot see.—*Spectator.*

THE UNITY OF THE SPIRIT.

The Church of Christ that He hath hallowed here
To be His house, is scattered far and near,
In North and South, and East and West abroad,
And yet in earth and heaven, through Christ her Lord,
The Church is one.

One member knoweth not another here,
And yet their fellowship is true and near;
One is their Saviour, and their Father one,
One Spirit rules them, and among them none
Lives to himself.

They live to Him who bought them with His blood,
Baptized them with His Spirit pure and good,
And in true faith and ever-burning love
Their hearts and hope ascend to seek above
The eternal Good.

O Spirit of the Lord, all life is thine,
Now fill Thy Church with life and power divine,
That many children may be born to Thee,
And spread Thy knowledge like the boundless sea,
To Christ's great praise.

—*A. G. Spangenberg*, 1747.

THE INDIAN'S SONG.

Lo, the poor Indian.—POPE.

Land where brightest waters flow;
Land where loveliest forests grow;
Where the warrior drew the bow;
Native land, farewell!

He who made yon stream and tree,
Made the white, the red man free;
Gave the Indian's home to be
'Mid the forest wilds.

Have the waters ceased to flow?
Have the forests ceased to grow?
Why does our brother bid us go
From our native homes?

Here in infancy we played;
Here our happy wigwams made;
Here our fathers' graves are laid;
Must we leave them all?

White men tell us God on high,
Is pure and just in yonder sky,
Will not then His searching eye
See the Indian's wrong?

Redemption is the science and the song of all eternity.—*Pollok.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 9th inst.

GREAT BRITAIN.—The naturalization bill, which declares Englishmen naturalized in the United States and Americans in England freed from their original allegiance, and also enables naturalized foreigners in Great Britain to hold and convey land, enter Parliament, &c., having been first passed by the House of Lords and slightly amended by the House of Commons, was returned to the former, where, on the 9th inst., the amendments were concurred in, and the bill passed. A bill removing the disabilities of women with regard to voting was passed to a second reading on the 4th inst., the previous question on the motion being adopted by a vote of 124 to 91. A member gave notice at the next session of his intention to move a rejection of the bill. The Irish land bill continued under discussion.

A telegram of the 7th inst. announced the death of Dr. James Y. Simpson of Edinburgh, who, it is stated, discovered the anæsthetic properties of chloroform, and introduced its use into medical practice.

FRANCE.—A large number of additional arrests have been made, both in Paris and elsewhere, on the charge of participation in the alleged plot against the Emperor's life. It was estimated that over 2000 persons had been thus arrested, from the 1st to the 4th inst. A decree was published on the 5th, convoking the High Court of Justice for the trial of such. The decree was preceded by a report from Ollivier, declaring the existence of a revolutionary party having for its object the establishment of of a democratic and social republic, and using as its weapons misrepresentation, outrage, calumny, disturbances and assassinations. He had hoped, he said, that kindness and patience would suffice to conquer passions which had their rise in other times; but he was forced to believe that energetic repression is the only means to establish social order and respect for the law, without which the inauguration of free institutions would be foolhardy. An accompanying report of the Procureur General gave some details of the alleged conspiracies, both of the 2d mo. last and more recently, and of the evidence of their existence. A joint committee of the Radical members of the Legislative Body and representatives of the Democratic press issued an address to the electors, protesting against these reports, and the general charges therein made against all the opponents of the government, as favoring insurrection and assassination.

Two-thirds of the French bishops and priests attending the Council at Rome asked to be allowed to vote on the plebiscitum at the French embassy in that city, but the ambassador replied that the law did not permit such a course. The voting took place throughout France on the 8th, and was conducted quietly, unusual military precautions having been taken. The details were not fully known, but returns received at Paris to 6 P.M. on the 9th, stood: "Yes," 7,125,258, "No," 1,485,844, leaving a majority of 5,640,444. The vote of the army, as far as known, was 219,200 affirmative to 36,956 negative; that of the navy, 16,458 to 2,970. In the city of Paris, with one section not heard from, a majority of 44,091 was given against the government project. After the voting was completed, barricades were thrown up in one district of the city, but they were soon carried by the troops.

Several Paris journals were seized on the 7th for violation of the press law, three on account of the publication of a false proclamation signed "Louis Bonaparte." A speaker who at a political meeting in Paris proposed the impeachment of the Emperor, has been sentenced to two years' imprisonment and a fine of 10,000 francs; another person, for making violent speeches at political meetings, to one year's imprisonment and 2000 francs' fine, and several others in the provinces have received similar sentences for the same offence.

SPAIN.—Thirty-eight Spanish bishops have announced from Rome their refusal to take the oath of allegiance to the new Constitution of Spain, although the Pope had interposed no objections. In reply to inquiries in the Cortes, the Ministers of Justice and Finance said that the State will no longer pay salaries to those bishops who refuse the oath, but the government cannot displace the bishops because it did not appoint them.

SWITZERLAND.—Cernucchi, the Italian banker expelled from Paris for contributing money to aid the opposition to the plebiscitum, has been ordered to leave Geneva, his offence consisting in having sent an additional contribution from that city.

MEXICO.—An amendment to the Constitution, creating a Senate, has passed Congress by a vote of 105 to 49, and now awaits ratification by the States.

DOMESTIC.—The Executive and General Committees of the United States Indian Commission have called a convention on the Indian question, to meet in New York on the 18th inst., and they invite "all persons throughout the country, who are desirous of reform in the administration of Indian affairs, of sustaining President Grant in his well-known peace policy, of removing the enslaving ban of outlawry from the Indians, and of a final and complete settlement of this question upon the basis of law, equality, humanity and justice," to form auxiliary associations, and meet with the committees to devise means for securing the object. They state that the Secretary of the Interior has officially declared that there is imminent danger of general hostilities with the Indians along the whole border, and that he ascribes this danger to complaints by all the tribes of lack of faith on our part in carrying out treaties. An expedition now preparing involves serious danger of collision which would inevitably result in war; a war which under the circumstances would be dishonorable to the nation; and they are convinced that the Indians require only justice as a condition of a permanent peace.

This city was visited about 2 P.M. on the 8th inst. by a hail storm of extraordinary severity, accompanied by lightning, wind and heavy rain. The hailstones were of unusual size, many being as large as a walnut, or even larger, and some nearly of the size of an egg, but irregular in shape. For probably fifteen minutes they fell thickly, causing great destruction of glass in windows, greenhouses, &c., stripping trees and plants of foliage, and severely bruising persons and animals exposed to the storm. In some sheltered places, accumulations of the hail, compacted into solid masses by another rain about two hours later, remained until 9 or 10 A.M. the next day, although the thermometer indicated the temperature of from 60° to 70°.

CONGRESS.—Both Houses adopted the report of the Conference Committee on the Census bill. The Senate passed several bills, among them one to aid in the construction of the Oregon branch of the Pacific Railroad, and the House a joint resolution to pay the widow of Gen. Rawlins one year's salary of her husband as Secretary of War. The House continues the consideration of the tariff in Committee of the Whole.

FRIENDS' REVIEW.

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From Friends' Quarterly Examiner.

EPISTLES TO THE SEVEN CHURCHES.

Perhaps the chief thought which strikes the mind in the preface to these seven short epistles is, that every line of it seems to illustrate the glorious truth put forth in Heb. ii. 11: "Both He who sanctifieth and they who are sanctified are all of one." The Seven Churches addressed by the Seven Spirits; the Perfect One speaking to the sharer in His perfection; the Just One to the justified: "Thou art all fair, my love; there is no spot in thee" (Cant. i. 15;) "Perfect through *my* comeliness" (Ezek. xvi. 14;) "Ye are complete in Him" (Col. ii. 10.) Yes! perfect and complete as to her standing; but oh! as the sequel shows, what poor workers out as individual Churches of the salvation given them for their own! what dimmed reflectors of Christ! Jesus addresses the Churches in three capacities: 1st. As "the faithful witness," the character He bore at His first coming—"For this cause came I into the world, that I should bear witness to the truth." (John xviii. 37.) 2d. As the first begotten from the dead,—"ever living to make intercession for us"—his present position. 3d. As the Prince of the kings of the earth, the Coming One; for in all these—the past, the present, and the future—His Church is made one with Him; thus:—

1st. "Ye are the light of the world." (Matt. v. 14.)

"We are His witnesses, and so is the Holy Ghost." (Acts v. 32.)

2d. "Risen with Christ." "Who hath raised us up together." (Col. iii. 1; Eph. ii. 6.)

3d. "The saints of the Most High shall take the kingdom." "We shall reign on the earth." (Dan. vii. 22; Rev. v. 10.)

Well may John pause to look for a moment at the depth from which the Church has been raised to this height of glory, and at the incalculable price paid for her ransom: "Behold, what manner of love!" And then in a few words he gives us a glimpse of that risen Lord; "like whom" we shall soon be; with whom is our everlasting home. Before listening to what He would say to us in these seven exhortations, let us glance for a moment at His person. He comes not as a spirit, but as "that same Jesus," "like unto the Son of *man*." How John's heart must have bounded at the sight of the well-remembered face, recognizable through the transfiguring glory as that of Him on whose breast he had so often leaned!

"*Clothed with a garment down to the foot.*" "We learn from this," says a modern writer, "that the righteousness of Christ clothes the whole of His mystical body from the highest member to the lowest, down even to the foot. The crowned Elders, whose seats are nearest to the throne of God, and the weakest believer struggling afar-off amidst the temptations and tumults of the world, all alike have the righteousness of Christ as their glory and their defence. . . . But the righteousness of Christ becomes by faith the righteousness of the saints. It is the livery which as His servants we wear; it is to extend over our whole life, to be seen in our words and in our works. We also are to be clothed down to the foot. The covering of righteousness is

not given us to hide any unmortified lust of the flesh or spirit. Christ is not the Minister of sin, nor the Abettor of it, nor the Hider of it. Neither is this garment given us to be worn in the Church only; we must carry it into the world with us. The entireness of the covering sets forth the consistency we are to maintain in all our walk and conversation. How can we present our bodies as living sacrifices to Him now, and at another time find ourselves carrying the same bodies to a place or to a company where His name is desecrated or His laws defied? How is it with us in our families? Do we walk there in white? Do they who know us best, see most clearly the hallowing influence of the religion we profess? Do we carry forth with us the sweet savor of the sanctuary—the meekness and truth and righteousness of Him who dwells there? Do all our garments smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made Him glad? . . . . . It is time that we learn the ways of God otherwise than merely to talk about them. . . To bring one stain upon our profession may be to bring a reproach upon the work of the Lord, and to lay a stumbling-block before our brethren which we may never be able to remove."

"*His head and His hairs white like wool.*" "My beloved is *white* and ruddy"—perfect in holiness—crowned with purity. (Cant. v. 10.)

"*His eyes as a flame of fire.*" "The fire shall try every man's work, of what sort it is." (1 Cor. iii. 13.)

"*His feet like fine brass.*" Polished metal, casting off all impurity, as when walking through the world contracting none of its defilements.

"*His countenance as the sun shining in His strength.*" "To you that fear my name shall the Sun of righteousness arise with healing in his wings."—Mal. iv. 2.

"He laid his right hand upon me, saying, 'Fear not, I am the first and the last.'"

And now let us listen to His voice, and ask Him to impress deeply on our hearts that which He would have us learn.

EPHESUS.

This Church seems to have been chiefly powerful in testimony, mighty in doctrine, having the gift of discernment and valuing itself upon it. In testing evil and abhorring it, perhaps unequalled. This is not overlooked by the Faithful Witness: "Ye that love the Lord, hate evil." (Psalm xcvii. 10.) False charity often has a fair show before men, but will not bear the searching gaze of the Lord. If we do not hate what He hates, however loving we may be, we are not out-and-out Christians; we are apt to make terms with the enemy. It must be borne in mind that the Nicolaitanes (according to the best authorities) were not incorrect in doctrine merely, but utterly unholy in walk and conversation. "They held the Epicurean maxim that pleasure and the gratification of the animal appetites formed the true end and happiness of man," (see "Faiths of the World":) so that they appeared to combine the worst features of what we should now term Mormonism and Socialism, yet, having a form of godliness, they "continued in sin that grace might abound."

It must have required some courage and faith in the saints of Ephesus to "try" would-be apostles, who doubtless took the ground of special and peculiar revelation, which, wherever assumed, is often so overpowering to the timid consciences which such would gladly fetter. In these cases, we must always apply the touchstone of the Word, and abide by it and it alone; not deductions or inferences from it, or human interpretations of it, but by *itself*. But we see from the example of Ephesus that we may be so mighty in truth as to lose sight of love; so taken up with guarding against evil and protecting our faith, as to shut out from it the sunshine as well as the wind and the frost; so busy in contending with the enemy, that we have no time for communion with the Captain of our Salvasion; so that we are apt, instead of taking our orders direct from Him, to act on the impulses of our own minds. This is the very way to lose any real power we may have received of witnessing for the Lord, since it is only as we are in sympathy with Him, and living in the light of His love, that we can really shine; for ours is borrowed light, though the Lord in His loving grace calls it ours: "Let *your* light so shine before men," &c. We see Jesus addressing Himself to Ephesus as "He who holdeth the seven stars in his right hand, and who walketh among the seven golden candlesticks." Was not this to remind her that she, so zealous against wrong-doers, was herself "kept," not by her own strength, but "by the power of God?" Again, He has to warn her that if she repent not He will have to remove her candlestick out of its place. Did He not know that the greatest stimulus to such a Church would be the fear of no longer shining for Him?

SMYRNA.

Here we see a persecuted, suffering, calumniated Church, encouraged by Him "who was dead and is alive." "Fear not them which kill the body, and after that have no more that they can do." They had "received the Word in much affliction, with joy of the Holy Ghost;" "as sorrowful yet always rejoicing, as poor yet making many rich." (2

Cor. vi. 10.) "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." (Matt. v. 3.) How refreshing, when falsely accused, to hear the Lord saying, "I know the blasphemy of thy enemies!" It is enough that He knows, for shall not God avenge His own elect? We are told, if we "suffer according to the will of God," "to commit our souls to Him in well-doing as unto a faithful Creator." (Pet. iv. 19.) Not to make long and loud complaint to our fellow-men; not to brood over our troubles or our wrongs; but just to trust to Him to right them. "I have seen, I have seen the affliction of my people, for I know their sorrows." (Exod iii. 7.) Smyrna is promised, for faithfulness, a crown of life, the portion of her risen Lord. The epistle ends with the reassuring and beautifully adapted promise of safety from the second death.

Pergamos.

Steadfastness and endurance seem to be chiefly commended in this Church; but, unlike the brethren at Ephesus, they lacked discernment, and were slack in discipline. They had allowed the unholy life of some among them to pass unnoticed. The Word had not been used as a sword—it was becoming edgeless in their midst; so Jesus speaks to them as "He that hath the sharp sword with two edges," reminding them thus wherein they were found wanting. He has even to threaten them that, if they keep His sword thus sheathed, He will have to use it against some of them when He comes. "The Word of God is quick and powerful, and sharper than any two-edged sword," &c. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction, in the way of righteousness, that the man of God may be perfect," &c. (Heb. iv. 12, and 2 Tim. iii. 16.) No Christian should "bear this sword in vain." "The religion that will not offend the careless will not, cannot, teach the ignorant;" and we cannot teach for eternity, except with and by God's word. "By the word of thy lips have I kept me from the paths of the destroyer." (Psalm xvii. 4.)

Thyatira.

Christ addresses Thyatira in the capacity of the All seeing and the Infinitely Holy One. As with the other Churches, so here He begins with words of commendation and encouragement. Let us remember this when called upon to mingle blame with praise. That love, so conspicuous in the catalogue of those things which He can commend, throws some light on the fact that her "last works were more than the first." As far as service was concerned, there was growth; but she was, so to speak, on good terms with evil, friendly with the world and the flesh, permitting idols to share the rule with the Lord. "Love not the world." "If any man love the world, the love of the Father is not in him." (1 John ii. 15.) "Whoso will be a friend of the world is an enemy of God." (James iv. 4.) Then she allowed teaching which tended to this. How much is there of this in our day? "We cannot all think alike," "one man is no rule for another," "each must follow his own conscience," are phrases that we hear continually; so in many cases, like that of the Samaritans, it comes to a compromised religion.

Sardis.

Here, He, to whom the Spirit is not given by measure, who is filled with the holy oil, addresses those who have oilless lamps. How awful to have only "a name to live," and to be lulled by that very "name" into an almost death-sleep! How this seems to apply to the high profession of our own day! Let us remember that we may be in a Church of God's own calling, yet be so unwatchful that His coming may be to us, as to the world, "as a thief," to take from us those things wherein we delight, and to terrify instead of to rejoice our hearts. "Beware, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." (Luke xxi. 34.) He would have us as "men who wait for their Lord," not settled down here, not absorbed in worldly interests, but standing, as it were, ready to open to the expected and longed-for guest.

Philadelphia.

In this epistle the Lord speaks as a king to His own beloved and loyal subjects, promising them the choicest of His gifts, a share in the chief treasures of His palace and kingdom. It may sound comparatively a little thing to have "kept his word and the word of his patience," and not to have denied Him before a godless world; but only close abiding in and with Him could have enabled Philadelphia thus to walk and to reflect His loveliness. Christ's patience! oh, how wonderful it is! How rare a thing in those who are called by His name! What an outcry may often be heard against even our brethren for supposed heresies! What indignation do we evince if we are wronged or misunderstood! How impatient we are with merely one-sided views of truth! And then the keeping of His Word! How few prize it as a keepsake from the Lord Himself! How few cling to it and abide by it in things small and great! "Thy word have I hid in my heart." (Ps. cxix. 11,) and "where our *treasure* is there will our heart be also." (Matt. vi. 21.) "How love I thy law; it is my meditation

day and night." Oh, to be able to say this in all sincerity! In the night of trouble, God's promises shine out like stars; but in the sunshine of prosperity, we are apt to forget all about them, and with these to lose sight of His precepts, then most needed.

LAODICEA.

Here we see a Church, not of high professors, but of comfortably religious people, doubtless appropriating all the promises, ignoring all the exhortations and responsibilities attaching to God's people; not hypocrites, not infidels, orthodox and cool, "neither cold nor hot," receiving the doctrine of salvation by Christ just as a thing to be believed "after the law of a carnal commandment," not "after the power of an endless life." (Heb. vii. 16.) Such can join in the pursuits of the world and the excitements of the professing Church with equal zest and enjoyment. They can go to a Bible class one day, and to a boat-race the next; to a religious conference one week, and to a series of gay parties the next. They can be perfectly easy in the society of the rejectors of Christ, and join them at a dinner or a ball without one word of warning, which, indeed, would be "ill timed" or "out of place," as the phrase is, though the meal or the dance be on the very brink of the second death, and they profess to believe that it is so. They cordially sing the praises of the Lord, but will adopt in their daily employments such things as He hates, upon which they would not dare to ask His blessing; yet even to this Church, whose ways are more abhorrent to the Lord than those of the open sinner or professed infidel, (for He says, "I would thou wert *cold* or hot,") He speaks in accents of love, and condescends to chasten and to prune.

Oh for an opened ear, that we may "hear what the Spirit saith unto the Churches!" "He who testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus." (Rev. xxii. 20.)

ANNA E. ASHBY.

TRUE LOVE FOR CHRIST.

Then, since our merciful God has made the love of Himself thus easy, first by giving us an express image of Himself in the sinless humanity of Jesus, and secondly, by portraying this image in the narratives of the four Evangelists, our part is to ask ourselves very seriously whether our hearts are drawn towards the likeness, which has thus been furnished to us. Do we love with an adoring love, with a love which more and more establishes its empire within us, the character of Christ as it is presented to us by the Evangelists? I say, *as it is presented to us by the Evangelists*, because I am persuaded that the object of homage with many Christians is a Christ of their own fancy, not the Christ of Scripture,—that is, of history. They copy into their fancy picture all the mild, and gentle, and merciful features of the original; but the indignant repudiation of hypocrisy, the keen-edged censure of religious formalism, the stern exposure of all stickling for the letter while the Spirit is disregarded, the distinct repudiation of the world's estimate of all subjects,—blessedness, misery, sin, piety, God, —the positive severity to characters wanting in truth and wanting in tenderness,—in short, that whole side of the Lord's mind which armed against Him Pharisaic prejudice and exclusiveness, and aroused a malignant hatred against His Person, without parallel in the annals of our race, all this scarcely enters at all into the estimate of Christ's character which many of His professing followers form. But to love Christ must surely imply a sympathy with His antipathies. If we in no measure detest falsehood and formalism as He did,—if we in no measure repudiate, as He did, the world's estimate of spiritual subjects, surely there is every reason to doubt whether, instead of Him, we are not worshipping a creation of our own brain. Oh, it is easy to love God (or to imagine that we love Him) when He comes preaching peace to all who will receive it, and scattering blessings with lavish hand upon the sufferers of the human race; but when He beats down with His fulminations the old idols of prejudice, which have grown green in our hearts, unmasks our hypocrisies, and gives the lie to every single maxim and principle of worldly policy,—how then? Search your heart, my reader; are you worshipping a fictitious Christ as the true one?"—*Goulburn's "Pursuit of Holiness."*

From Friends' Quarterly Examiner.

PRACTICAL UNBELIEF.

"Lord, I believe; help thou mine unbelief." (Mark ix. 24.) The speaker had heard of the fame of Jesus,—the narrative does not tell us whether he had personally witnessed any proofs of His miraculous powers; but the report that a mighty Helper and Healer had come into the neighborhood had reached him, and probably as a last resort, for there is a tone of hopelessness in his words which suggests the idea that many previous means had been tried and found worthless, he determined to bring his sorely-afflicted son under the notice of this stranger, that at least that satisfaction, bitter, yet precious to a parent's heart, might be his, that no possible mode of restoration had been neglected. He came, but not to Christ himself. He had not yet returned from the Mount of Transfiguration, and it was to the disciples, who were awaiting Him and their three companions, that the father first applied. The text gives no special rea-

son for his doing so, and without ample grounds for such suppositions it is as unsafe decidedly to assign motives for actions mentioned in the Bible as for those of our every-day friends and acquaintances. He had come expecting to find Jesus; in His absence, perhaps he judged it well to avail himself of the next best aid; perhaps the difficulty of keeping his unhappy son out of the safe shelter of home, added to the uncertainty of the time of the Master's reappearance, discouraged him from delay; perhaps—are we not from our own sorrowful experiance justified in hazarding the conjecture?—perhaps his faith was so weak, his hope of success in a case, hitherto to all seeming so utterly hopeless, so slender, that he was ready to cheat himself with the bare fact that he had tried this last resource, and then if it failed, as appeared only too probable, return to his sorrowful house, silently, if not with resignation, to watch the quick ending of the young life, "pining away" under the heavy scourge, or, if it were God's will, to pass through that still more terrible furnace of affliction, long years of pitiful suffering with and for his child.

We know how the effort did fail, and how on His return the Master found His disciples the centre of an excited multitude, the scribes questioning and scorning, and doubtless pointing triumphantly to this case of fruitless endeavor as a proof of their assertion of the falsity of the claims of Jesus. The faith of the father was flickering more and more every moment. We seem almost to see into his heart, so distinctly are its workings brought out in the few verses that contain this touching narrative. The passionate love for his son; the keen remembrance of all that he had seen him suffer, since "of a child" the affliction had befallen him; the fresh distress of beholding him in his agony, an agony which no human aid or affection could soothe or avert, all culminating in the last despairing appeal, "If thou canst do anything, have compassion on us and help us." The whole picture is so vivid, so life-like, that we seem to stand amongst the listening, wondering crowd, watching the scene with sympathetic interest.

The hand of faith was numb, it could scarcely grasp the longed-for gift. "If thou canst"—hope and fear struggling together in life and death conflict. And then the word of Jesus, "If thou canst believe, all things are possible to him that believeth." No reproach, no turning away from the suppliant, though every throb of doubt was visible to the All seeing eye; only the steady, calm utterance of a certain truth, rallying and nerving by its very quietness the fluttering spirit, just supplying the touch that was needed to quicken its life. It felt it and responded, and straightway the father of the child cried out and said with tears, "Lord, I believe; help thou mine unbelief."

We do not need to follow the narrative further. It is on this point, this frank and open confession, "Lord, I believe," this cry for help against self, against the prejudices of the past, against the cruel striving of Satan, "help thou mine unbelief," that I would on this occasion fix attention. A seeming paradox, which yet the experience of every Christian has proved, is still proving to be a consistent truth, which rightly understood contains the clue to so much that we deplore in ourselves, in our brethren, in the religious world at large, so much that lowers our position with regard to the Master, and weakens our influence upon others, to our loss and yet more to His dishonor. It may be that I shall have to speak very plainly as my subject unfolds itself. It is one that if treated at all must be treated fully, and the present is a day in which cautious and moderate expression on religious matters is carried almost to an excess. In our anxiety not to wound our neighbor's feelings, or to appear to assert a right of judgment over him, we are in danger —there is such a danger assuredly—of stifling our own convictions and of allowing him to walk on in error, lest by remonstrating we may win for ourselves a name for over-zeal and bigotry. How far natural love of ease and of the approbation of our fellows, or personal want of faith and courage, enters into the matter; how far genuine charity and tolerance of difference of opinion,—each individual Christian must answer to him or herself; only let us be sure to do so and not to ourselves alone; let us take the question into our closets and answer it to our Master also.

"Lord, I believe; help thou my unbelief." May we not all in mingled thankfulness and deep contrition adopt these words as our own? We do believe! Thanks be to God, Christ is precious to us; we do trust in Him for time and for eternity; we do accept Him as our Saviour; we do fix all our hopes on Him, and being fixed we know that they are sure; we do acknowledge that all power in heaven and earth is His: but in the midst of all this, checking our aspirations, numbing the warm and availing grasp of faith, chilling us as with the touch of death, drawing us back from the full and rich fruition of all our privileges in Him, comes something—what is it?—something that makes us again and again, as we dimly recognize the evil, as we feel its stagnating, cramping influence passing over and around us, cry out in agony of spirit, with the very lips that have perhaps just uttered the earnest, "Lord, I believe," the passionate supplication, "help thou mine unbelief."

(To be concluded.)

POPULAR SCIENCE.

(Continued from page 598.)

Hitherto the group of experiments I have been describing seems far enough away from any practical application. To the philosopher it might be very interesting that the question of spontaneous generation was settled in the negative—that the axiom *omne ex ovo* was upheld; but of what use, the utilitarian might still inquire, were all these proofs? This we shall presently see. Few of us who are old enough can have forgotten the discovery which the cholera visitation occasioned in 1848–50. Asiatic cholera was, comparatively speaking, a new disease. Until this century had some way advanced, it had never been seen or heard of even in India; whence, having gone forth, its origin was traced back to a localized region corresponding with the delta of the Ganges; and numerous investigations, conducted by many persons working independently, associated it in some way with a detrimental crop of rice. It was natural that microscopists should apply themselves to the rice. They did so; and with the curious, though not unexpected, result of actually discovering a minute fungus. Analogies came in aid. Rice is a grass, and the fruit ordinarily called the seed of grasses was already known as being prone to the growth of fungi. The so-called smut of wheat is of this sort, as in like manner is rye ergot, a material used as medicine by the physician. In this country a medical man, now deceased—the late Dr. Snow—first called attention to the fact that the incidence of cholera was, in every case known to him, traceable either to the eating or drinking of things which in some way had been associated with previous cholera patients, or else to the eating or drinking of articles of food in which certain processes of decomposition were going on. The late Mr. Warington of the Apothecaries' Hall, though not a medical man, came to the conclusion that Asiatic cholera depended in some way on the incidence of a certain sort of fermentation; which was equivalent to expressing the belief, in other words, that it depended on the growth of microscopic fungi.

Collateral evidence was soon forthcoming. The immunity of copper-smelting works from cholera had become noticed; and here young physicians, led away by false indications, began to administer copper as a cholera remedy, but without success. Reasoning on the matter, the fact was remembered that copper was not, under the ordinary circumstances of copper-smelting, volatile. The cholera preventive, whatever it might be, must have been volatile—must have wrought its preventive agency through the air-passages, being absorbed by the lungs. Explanation must be sought, not in copper itself, but in some collateral product or products. These were sulphurous acid and arsenic; could the prevention of cholera be due to either of these?

Evidence on this point soon came to hand. It was found that men engaged in certain other operations involving the dispersion of sulphurous acid had also been free from cholera; and accordingly a large amount of evidence was in favor of the probability that sulphurous acid or its compounds would be valuable agents in the treatment of cholera, or rather to secure its prevention. All this accorded with previous knowledge as to this agent. The fact had long been known that sulphurous acid absolutely prevented the fermentation of ordinarily fermentible things. In the year 1849 a considerable amount of sugar-cane juice, charged in Barbadoes with sulphurous acid, was brought to this country, uncharged, and its full complement of sugar extracted. The Devonshire cider-maker, wishing to produce sweet cider for the London market, had long been in the habit of sulphuring his casks, as he called the process, *i. e.* burning a sulphur-match inside the bung-hole before turning in his yet unfermented cider. What he wished to effect was thus actually effected—the sugar yet present, but which under the ordinary march of fermentation would have been changed to alcohol, remained sugar, the cider kept sweet. Another illustration. Certain makers of fruit-preserves in the City had discovered, whether by reasoning or practice I know not, that by rinsing out their preserve-vessels with the soluble bisulphite of lime, fermentation of the preserves was obviated. Gradually we see an accumulation of evidence leading up to more than one practical point. Next followed the announcement by a member of the medical profession that sulphite of lime was, so far as his experience went, an absolute cure for choleraic diarrhœa—a symptom that in times when cholera prevails runs on to cholera itself. Other medical men tried this agent in their practice; and having established its character, sulphite of lime is now sold for that purpose by most dispensing chemists. Next dawned the idea that sulphurous acid used in some form might be probably efficacious in the preservation of meat. Professor Gamgee devoted himself to the necessary experiments, which, so far as they have gone, are wholly successful. By the adoption of this process, the details of which it is unnecessary here to give, carcasses of animals home-killed have been rendered, so to speak, incorruptible. It remains yet to be seen whether the process be efficient to protect carcasses packed in the hold of a ship during a voyage of Australian sea transit. If it be, then the problem of feeding our starving millions on good cheap animal food will have been solved.

Let us pause to reflect on some of the remarkable, even stupendous, developments which have resulted from the seemingly abstruse and unpractical experiment of the German philosopher, who proved that filtered air would not prevent the development of living beings in his beef-broth. Whether the germs of these living beings be filtered away mechanically, or whether they are killed by the operation of sulphurous acid, the practical result is identical. It cannot be said that the curious group of experiments detailed has culminated to its full practical issue; but Dr. Tyndall has drawn them to a focus, so to speak—has popularized them to his audiences, and is working in the new field with all his known energy, and employing all his manifold resources. Although he is not a medical man, yet the belief in the germ theory of disease is so strongly fixed in his mind, that he has expressed himself ready to be the subject of experiment, by breathing a diseased atmosphere, armed with no farther protection than a mouth-and-nose filter of cotton-wool.

Perhaps the utilitarian in a perfect sense will cavil at the enunciation of spectrum analysis as a case in illustration of the point I wish to illustrate—namely, the practical application, time being given, of the most seemingly useless discoveries. He may tell me, that although it may be very interesting to know what the sun and stars are made of, and though spectrum analysis would seem to have taught us this, yet such knowledge is of no use to us. Looking at utility from his point of view, we must perhaps give way to the practical man, and say, "Agreed." Responding to this considerate deference, will the practical man kindly meet us half-way? Will he please to remember, that, by aid of this spectral analysis, Mr. Crooke discovered the new metal thallium? Will he admit that the discovery of any new metal belongs to his utilities? No, he says; thallium is not a useful metal. Well, I do not feel inclined to argue that point, the practical man and I viewing the evidence under lights so totally diverse. Not getting up a contest with him, I will proceed to describe the facts and the general line of evidence on which this spectral analysis is based.

Everybody knows that when a sunbeam is passed through a triangular prism, the beam is decomposed into three primary colors: red, yellow and blue. Newton described as many as seven colors; but more modern experimenters have proved all, save three, to be secondary—mere mixed tints. So much for color; but the solar rays are not composed of light alone. They have heat rays, too, and another set of rays termed "actinic," to the operation of which latter chemical changes are referable—all the changes of daguerreotype and other sun-painting, wrongly called "photography," for example. It is with the luminous part of the spectrum we have now to do. If the luminous portion of a prism-decomposed solar beam be looked at, certain black bands willl be seen to traverse it, some broader than others, but each one of invariable relative dimensions, and in one invariable place. Having been first pointed out by Frauenhofer, they were known, and are still known, by the name of Frauenhofer's lines. They remained a mystery until Bunsen and Kirschoff solved it; and out of their solution came the modern spectral analysis, which depends upon the following essential facts.

Every metal can be burned, and heat sufficient being employed, the burning mass can be made to evolve a vapor. Every metal burns with a certain invariable color, and the light of these colors can be projected through a prism. If so projected, a line across the spectral image results, of certain specific size and also color; but if the light of a burning mass of metal be transmitted through its own vapors, then the band of color it would have yielded on the spectrum is quenched as to color, and the result is not color, but black. An indication of the nature and meaning of spectral analysis was only aimed at in this place and at this time, and the outlines given will be sufficient to the end.

Whatever cavil the typical man of practice might raise against the utility of spectral analysis, he will not object to the case now to follow. It is surely of some use to abolish a manufacture that produces horrible disease, mostly fatal, and at the same time to diminish the chances of fire. Amorphous or allotropic phosphorus has accomplished this, or rather might accomplish this. What, then, is allotropic or amorphous phosphorus? Amorphous means devoid of form; in the present example, crystalline form is alone referred to. Ordinary phosphorus crystallizes, the amorphous variety does not; hence the name "amorphous." As for the word "allotropic," it is a very puzzling word to have any discourse about. Philosophers, of whatever kind, have long been used to employ certain words to comprehend certain phenomena which they cannot explain. It was said of Cuvier, that, when he got hold of a living creature he did not know how to classify by any certain assemblage of analogical signs, he pnt it in radiata. Similarly we may affirm of chemists, that catalysis and allotropism are two cupboards wherein they have been wont to stow away certain facts undigested or unexplained. I have said something about catalysis, so let that pass; allotropism needs more attention. Literally, allotropism or allotropicity, when translated into plain English, is a very startling thing

indeed; meaning little else than expression of the fact, or rather belief, that some one thing may be some other thing, and yet remain the same thing. I will give an illustration. Everybody knows that the diamond to look at is very different from a lump of charcoal to look at, and both different from a piece of black-lead. This is physically evident; yet chemistry, apply it as we may, only proves that the diamond, charcoal and black-lead are one and all carbon. If a diamond be actually burned in oxygen gas, carbonic acid results; the very same gas we obtain by the combustion of charcoal in a stove. More evidence: by exposing diamonds to heat in a certain way, they can be changed to coke; but unfortunately for the practical man, and happily for ladies who have invested in diamonds, proud of the investment, no means have yet been discovered for effecting the backward change of coke into diamonds. Enough for our purpose. Here, then, we have an agent, an element—that element, carbon, assuming three forms. Chemically, the element carbon *is* the same; physically, it is *not* the same. How shall the puzzled chemist describe the sameness and unsameness? He has invented the words allotropism, allotropic, allotropicity, to this end. A man who has done his best should not be blamed because the best is imperfect.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 21, 1870.

The Mercy of God in Christ Jesus.—There can be no theme of contemplation more sublime than this, or more worthy to engross the mind. St. Peter declares that "the angels desire to look into it," and this was indicated by the attitude of the Cherubim standing at the ends of the covenant ark in the inner tabernacle with their faces turned towards the mercy seat, "in a bending posture," says Adam Clarke, "as if looking attentively, or as we term it, poring upon it." "Even the holy angels," he continues, "are struck with astonishment at the plan of human redemption; and justly wonder at the incarnation of that infinite Object of their adoration. If, then, these things be subjects of deep consideration to the angels of God, how much more so should they be to us! In them angels can have no *such* interest as human beings have. This amazing plan of mercy involves something at which stubborn pride revolts. The first son of our first parents revolted at it, when he was willing by a thank offering to acknowledge his gratitude to God the Father, and Deism and Unitarianism have rung changes (slight changes) upon the cavils of Cain, through all the centuries. Through the mercy of the Father *in the Son* a lamb without blemish *crouched* at the door for him to offer, a type of the perfect lamb of God and of His willing sacrifice in the fulness of time. By *the same* mercy a substitute for the offering of Abraham (which could have had no inherent efficacy, and could have atoned for no sin,) was provided to confirm the faith of the father of the faithful, and thus, *by types*, through successive ages, faith was evidenced in the use of the appointed means for the remission of sins.

The mercy of God in Christ Jesus! An adequate conception thereof cannot be held without taking into account the awfulness, the infinite majesty of the Autocrat of the Universe. His Justice, in common with all His attributes, is necessarily infinite. It is foolish and illogical to attribute to Him weakness, or changeableness or shadow of turning.

"The great heart of the Infinite beats even"—the law put forth by Him is pure and just and irrevokable. Sin is a violation of that holy law. "The soul that sinneth it shall die." "Without shedding of blood there is no remission of sin." No imperfect offering can be accepted. No merely mortal man in this sense was ever perfect, or ever accumulated any redundant righteousness by which he could atone for his own individual transgressions. Not all the merits of all the holy men that have lived, (save only Him who only was perfect,) could ever pay, much less over-pay, the debt of a single soul. God "hath concluded them all under sin." "All have sinned and *come short*." Admit the absolute Sovereignty of God and the infinitude of His Justice, concede that even a "little sin" is an infraction of His law and makes us "guilty of all,"—and what intellect can contrive a mode of escape, or any means by which a man can be just before Him who chargeth even His angels with folly, and "the heavens are not clean in His sight?" Is it not clear that none but the infinite Intellect

could possibly devise or provide a mode by which the irrevocable doom could be averted, "if He whet His glittering sword and His hand take hold on vengeance,"—a plan by which God may be just, and the JUSTIFIER,—by which Mercy shall rejoice against judgment? Habakkuk was fully impressed with this when he prayed: "O Lord, in wrath remember mercy"—and then he rejoiced in faith's prophetic vision: "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed." Does not that man "charge God foolishly" who criticises His mode of showing mercy, as implying implacable wrath, when the two infinite attributes are made, to the amazement of men and angels, to fit each other to a hair's breadth? The Eternal Father is as much the God of Mercy as of Justice, and though the latter must be appeased, Daniel says: "To the Lord our God belongeth mercy and forgiveness." It was the Father who gave His own Son. The Son testifies: "A body hast THOU prepared me"—and there is scarcely a more glorious text than the declaration "that *God was in Christ* reconciling the world unto Himself." "God so loved the world." William Penn, speaking of Christ's propitiatory act, declares that "He was herein the *effect* rather than the cause of the Father's love."

The High Priest, under the law, once a year made typical atonement for his own sins and those of the people. He who abideth an High Priest forever, by one offering of infinite merit, perfected forever all them that are sanctified. "He bore," says Isaiah, "the sins of many." He took upon Himself our sins and their chastisement, drew vicariously upon Himself all the displeasure of Him who is "angry with the wicked every day," yet vast as was the sin which He thus assumed, still vaster was His inexhaustible merit and the value of the ransom which He paid. Was eternal death the penalty of sin? His inconceivable merit much more than overpaid it,—and though for every man and woman He tasted death, "it was not possible that He should be holden of it." And why? Because to Him, even as He was the Son of man, the Father had given to have inherent life—"life *in Himself*." He was "the Word made flesh"—(pre-existent—self-existent—eternal)—He was "the Resurrection and THE LIFE." The power to lay down life and the power to take it again were never attributes of mere humanity. "Behold the God!" Justice and Mercy:—infinite both—absolute and perfect. Satan tempted Eve to disbelieve the first, when he said to her: "Ye shall not surely die." He sought to shut out Cain from the second when he instigated him to omit the excellent offering of faith, which typified and confessed *the mercy of God in Christ Jesus.*

How fearful to the conscious sinner is the idea of infinite justice! How dear to him the assurance of unbounded mercy! And how emphatic was Paul's sense of this when he queried: "Who shall lay any thing to the charge of God's elect?" Not that His chosen ones have had an inoffensive record. Sins have been charged against them for which they had no extenuation nor atonement to offer. But *who shall prefer the charge against them?* Shall the accuser be "God that justifieth?" On the contrary, He has removed their transgressions from them as far as the east from the west. And "who," asks Paul again, "is he that condemneth?" Shall it be, *can* it be "Christ that died, yea, rather, that is risen again, *who also maketh intercession* for them? Thus the children of God, though their sins have been as scarlet, are in the hands of such large Mercy, that (though with man this were impossible) Justice shall be satisfied to an hair's breadth. This consideration impressively revives Geo. Dillwyn's stanza:

> "Let MERCY be my only theme—
> Let merit sink below,
> For surely merit's but a dream
> Since all we have we owe."

Hence there is no need for the humble Christian to "be afraid with any amazement." Hence the Psalmist could say: "I will sing of mercy and judgment." Hence Paul's unwavering persuasion that no powers, nor circumstances, "nor any creature," should ever be able to separate those who have been made holy and just from "the love of God *which is in Christ Jesus our Lord.*"

These remarks may profitably close with an extract from the truly evangelical William Penn, who was ever ready to acknowledge with his brother George Fox, that "we are nothing, Christ is all."

"That Justification as taken for remission

of sin, accounting penitents just as if they had not sinned, refers to Christ as a Propitiation. He was our common offering for sin, and as the word is taken for a man's being made inherently just and holy, it refers to Christ as the Sanctifier of His people; so that it is Christ still, every way, by which we hope for salvation. And for our works, even the best, such as James meant, they were rewardable *but not meritorious:* because there is no proportion between the work and wages; for the *wages* of sin is death, but the *gift* of God is eternal life through Jesus Christ our Lord."

Shetland.—During the destitution, approaching to starvation, in the Shetland group, it is gratifying to learn that our English Friends have faithfully administered to their necessities. It is interesting to trace the unexpected results of attention to the Divine call to labor in such parts of the wide harvest-field as the Master shall direct. An American Friend, in great physical weakness, was drawn in the constraining love of Christ to visit those Islands, and in this service was accompanied by several warm-hearted English Friends, who thus became acquainted with a number of trustworthy and pious islanders. When tidings of suffering and woe spread over Great Britain, sympathy was excited, and Friends knew to whom and through what channel to send their aid. Fidelity to Divine requiring is "profitable unto all things."

The Private Life of Galileo, *compiled principally from his correspondence and that of his eldest daughter.* Boston, Nichols & Noyes. Philada., J. B. Lippincott & Co. 1870. Pp. 300.—This valuable biography happily describes a life of much unhappiness three centuries ago. The inventor of the telescope, the discoverer of Jupiter's satellites, of the ring of Saturn, and of various planets, was an inhabitant of Earth (where he was too little appreciated,) from Second mo. 18th, 1564, to First mo. 8th, 1642. A profound mathematician, a philosopher, an industrious scrutinizer of "the beginning, ending and the midst of times, the alterations of the turnings of the sun, the change of seasons and the circuits of years, and the positions of stars," he was constrained

> "To tame his mind down from its own infinity,
> To dwell in narrow ways with little men,
> A common sight to every common eye,"

to endure envy and wrong, and, at length, to wither, an imprisoned martyr for scientific truth, under the cruel persecution of that stupid and ungodly prelate whose successor in Rome this day blasphemously claims of Christendom the attribute of infallibility. Incarcerated by the Inquisition—his books condemned and suppressed—his valuable manuscripts burned, and the Papal power exerted to the utmost to tread out and extinguish the glowing "coals of truth," at which humble votaries of Science kindled their torches to enlighten after times—surely it is due to his memory and his fame that we should read his history and appreciate his genius. Has the Church even yet sufficiently learned the lesson that it is a vain attempt to shut out the light with screens of dogmas, and that *they* must ultimately bring upon themselves confusion who would exclude or crush pervading and indestructible Truth?

Funds Needed by the Philadelphia Indian Aid Association.—The heartiness with which Friends within Philada. Yearly Meeting assumed their part in this work, and placed duty upon a committee selected with care as religiously concerned workers in the cause, precludes all doubt that the appeal now made will be responded to.

In co-operating with the committees of other Yearly Meetings among the Indians in Kansas and the Indian Territory, the Association requires some money, and is now endeavoring to raise $3000 to $4000. The money is needed for school books, &c., salary of one or more teachers, and various other items incident to the work. Most of the expenses for which this money is needed will probably in coming years be borne by Government, but in the meantime the committee do not wish (for the want of means while waiting for Government appropriation) to fail in getting all civilized agencies at work *promptly.*

The generous confidence of the Government in our religious Society seems to justify this call on Friends for means to carry on the work.

The Treasurer of the Association is our Friend J. Wistar Evans, 410 Race St., Philadelphia, to whom contributions may be forwarded.

Our American Travellers.—*Sarah F. Smiley* and *James Owen*, at last accounts, were industriously laboring in the Gospel; the former in England, and the latter in Ireland. *Elkanah Beard* and wife, by accounts from *Benares*, dated Third month 8th, were patiently toiling, in faith and trust, having strong claim on the sympathy and prayers of their Christian friends. They designed opening an industrial school on the 1st of Fourth month for girls and young widows, under Rachel Metcalf's supervision, expecting to commence in a small way, but with reasonable prospect of increase, as their acquaintance with the natives progressed. The number of their native visitors increases. Many are very inquisitive. E. B. writes:

"I make considerable use of my microscope and magic lantern. The former interests the Munshis and College students—the latter amuses all. When once the confidence is gained, we can more easily instruct, and the more simple the illustration the better. I often admire the easy, simple comparisons of our blessed Saviour, and in my teaching I hope I shall always imitate Him in this particular. One is our Master, even Christ, and all we are brethren."

Isaac Robson.—At Brighouse Monthly Meeting, Fourth month 8th, this Friend (son of our beloved Friends Thos. and Elizabeth Robson,) was liberated "to visit in the love of the Gospel Friends in some parts of the American continent, especially in Canada and the Western States, and to attend some of the Yearly Meetings."

Change of Correspondents in Philadelphia Yearly Meeting.—Those who possess copies of the *Book of Meetings* are advised to note the following alterations:

Philadelphia Q. M.—Horatio C. Wood, (for Philadelphia Monthly Meeting,) 612 Race St. In place of David Scull.

Concord Q. M.—John M. Sharpless, (for Chester Mo. Meeting,) Chester, Delaware Co., Pa. In place of Isaac P. Garrett.

Burlington Q. M.—Jonathan Cox, (for Little Egg Harbor Monthly Meeting,) West Creek P. O., Ocean Co., N. J. In place of Willits Parker.

Haddonfield Q. M.—Samuel R. Wilkins, (for Evesham Mo. Meeting,) Masonville P. O., Burlington Co., N. J. In place of Nathan Haines.

MARRIED.

On the 2d of Fourth month, 1870, at an appointed Friends' meeting at Rocky River Meeting-house, Chatham Co., N. C., David Newton Stuart to Amy Catharine White.

DIED.

ATWATER.—In peace, at the residence of her son John Atwater, Chicago, Ill., on the 16th of Third month, 1870, in the 77th year of her age, Huldah, wife of Mead Atwater; a beloved member and minister of Hartland Monthly Meeting, Niagara Co., N. Y. This dear Friend in very early life was brought under the sanctifying power of Divine grace, and felt called to make a public confession to the love and mercy of her Heavenly Father in Christ Jesus. Growing in grace and in the gift committed to her, the blessing of the Lord rested upon her faithful, earnest and widely extended labors in the Church, and she was enabled rightly to divide the Word to the comfort of her friends and others, keeping the unity of the Spirit in the bond of peace.

ROBINSON.—At Swansea, on the 12th of Fourth month, 1870, Daniel Robinson, aged 72 years; a member of Swansea Monthly Meeting, Mass.

SHOVE.—At Dighton, Azariah Shove, aged 77 years. (*Membership as above.*)

BEDELL.—At the residence of his brother-in-law Eleazar Andrews, New Providence, Iowa, on the 12th of Fourth month, 1870, Gideon C. Bedell, in the 36th year of his age; a member of Honey Creek Monthly Meeting. Having, through much physical suffering, proved the sufficiency of Divine grace, he was enabled to magnify and praise the name of the Lord for His goodness and mercy.

THE INSTITUTE FOR COLORED YOUTH.

The *Annual Meeting* will be held in the Committee Room of Arch St. Meeting-house, on Third-day, 5th mo. 31, 1870, at 3½ P.M.

Richard Cadbury, *Secretary.*

Philada., 5th mo., 1870—2t.

The Indian Aid Association of Friends of Philadelphia Yearly Meeting having agreed to support a Teacher for the Ottawa Indians, desire to engage a Friend—either man or woman—for that position.

Apply to James E. Rhoads, M.D.,
Germantown, Philada.

Philada., 5th mo. 9, 1870.—3t.

For Friends' Review.

A WORD FOR THE LOCUST STREET MISSION.

The importance of Mission First-day Schools has been so eloquently set forth in *Friends' Review*, and their usefulness has been so clearly proved by facts which speak still more loudly than words, that it is unnecessary to dwell upon this point. Their success is established. The teachers of the schools held in the Locust St. building have informed us that it greatly needs improved means of heating and ventilation; the health and comfort of teachers and scholars demand this improvement. It also needs to be enlarged by the addition of another story, as there is not now room for the scholars seeking admission. The sum needed for these permanent improvements is about $6000, of which only $2000 has yet been obtained, while the season for building is passing rapidly. The repairs ought to be commenced as soon as possible, but first the funds must be procured. Some handsome donations have been received; but mercantile business is so unremunerative at present, being carried on to little if any profit, that we cannot expect our friends who are engaged in business to contribute as they have hitherto done. A plan has occurred to the writer, which, if adopted, would soon furnish the necessary funds. It is this. If those who are living upon an income, instead of giving five or ten dollars, (which is doubtless as much as they can conveniently spare from their income,) would give from their principal the amount which yields them three, six or nine dollars per annum, they would confer a great good immediately, and would actually be depriving themselves of only the interest. They

would not probably feel the loss of the small interest that would accrue from their fifty or one hundred dollars. It would be a good investment in a good cause. Moth and rust, floods and robbers, would not consume it; and the Paymaster is He of whom it is said, he that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again." L.

CORRESPONDENCE.

LAWRENCE, KANSAS, 5th mo. 9, 1870.

Editor Friends' Review—Dear friend,—At the request of the Committee appointed by Indiana Yearly Meeting on account of the request for a Yearly Meeting in Kansas, it has been arranged for the approaching Quarterly Meetings to be held by adjournment as follows,—viz.:

Springdale Quarter at Tonganoxie, on Sixth-day, the 3d of Sixth month. Hesper Quarter at Springfield, Third-day, the 7th of Sixth month. Cottonwood Quarter, usual time, Seventh-day, 11th of Sixth month. Spring River Quarter, usual time, Seventh-day, 18th of Sixth month. Meeting of Ministers and Elders on the day preceding the quarter in each case. This information is forwarded by request and for publication in the *Review*, if not considered out of season.

Respectfully thy friend, W. HADLEY,
Clerk of Hesper Q. M.

INDIANAPOLIS, 5th mo. 9, 1870.

THE BLOOMINGDALE CONFERENCE.—The Terre Haute and Indianapolis and the Evansville and Crawfordsville Railroads, agree to return Friends from their Scripture School Conference at Bloomingdale, Ind., free, provided they hold certificates stating they paid full fare going. *Conference to open Fifth month 31st, at 11 o'clock A.M., and to hold three days.*

W. H. HOBBS.

OUR HEAVENLY FATHER.

(Concluded from page 596.)

SIN means literally a *missing of the mark.* In the old Saxon games, from which the word and the idea are derived, a SINNER was one who had missed the mark; and such, indeed, the poor sinner is at this day. He has missed the mark, both as to his highest aims in this life, and for the glorious prize of the life everlasting.

Can such a failure be passed over, and a new departure in the Heavenly race be once more afforded, and the crown of victory be won at last?

Yea—for this also, there is full forgiveness and mercy proclaimed in the NAME OF THE LORD; and he is invited to forget the things that are behind, to lay aside every weight and the sin that doth so easily beset him, and to press earnestly onward toward the mark for the prize, and it yet may be his.

True, he is a sinner, but "God commendeth His love toward us, that while we were yet sinners, Christ died for us;" and the Lord Jesus declared that He came expressly "to call sinners to repentance."

But the text proclaims that while "iniquity, transgression and sin," were thus freely forgiven and taken clean away, yet the Lord "will by no means clear the guilty." Are not the unrighteous, the transgressors and the sinners "guilty?"

Not till they are condemned.

The word guilty is also from the Saxon, and means "condemned." The guilty man is one whose day of probation is over, and whose trial is at an end. There is no promise of mercy in the name of the Lord for him, either under the old or the new covenant.

For him the harvest is indeed over, the summer has ended and he is not saved. The door is shut.

It is entirely possible that this condemnation may have been pronounced before the outward career has been cut short.

The eternal death of the soul may be entered upon, while life is yet coursing through the veins, and the eye is undimmed and the step firm.

The Lord only knows.

But we read that this condemnation is not for our transgressions or our sins, for which pardon has been freely offered us, but because that offer was rejected, and that mercy despised. "He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God."

These, alas, are the "GUILTY," whom even our merciful Heavenly Father declares that "He will by no means clear."

We have thus endeavored, carefully and we hope reverently, to study and analyze this proclamation of the Name of the Lord, in order to comprehend, so fully and accurately as our finite powers may enable us to do, His gracious intentions in declaring it.

In further contemplation of His infinite love, let us now glance at a few records of the testimony of His servants, and the experience of His people in various ages, and see whether these promises of our Heavenly Father have not been abundantly fulfilled.

Most certainly they were so, to the Children of Israel, during their long wandering in the wilderness—so that Moses, their leader, in his farewell exhortation to the people, at the close of his earthly career, felt constrained to "call Heaven and earth to witness" to the Lord's faithfulness to them;—how He had been "their life and the length of their days" —and entreating them to "love Him and obey His voice, and cleave to Him," that they might inherit the blessing.

Finally, he pours out that memorable song of adoration to the name of the Lord, in that "He is a Rock," and "His work is perfect," "and His ways are judgment," and "He is a God of truth and without iniquity, just and right is He;" an anthem that we read is forever sung by the redeemed, with harps in their hands, even "the song of Moses, the

servant of God, and the song of the Lamb."

So, also, the Psalmist David, on countless occasions, records the faithfulness and long suffering and mercy of the Lord; "blessing His holy name," because "He hath not dealt with us after our sins, nor rewarded us according to our iniquities," but "as far as the East is from the West, so far He hath removed our transgressions from us."

He tells us again and again how, when he "confessed his transgressions to the Lord," He "forgave the iniquity of his sins." He declares that "the Lord is good to all, and His tender mercies are over all His works," that "He is gracious and full of compassion, slow to anger and of great mercy." "Out of the depths" he cries, "If Thou, Lord, shouldst mark iniquities, oh! Lord, who shall stand; but there is forgiveness with thee that thou mayst be feared."

It is impossible to recount a hundredth part of the testimonies of David to the long suffering and mercy of our Heavenly Father. We may almost say of these testimonies, as he himself said of those mercies, "they cannot be reckoned up in order; if we should declare and speak of them they are more than can be numbered."

In the fulness of his heart, he calls on all Nature, animate and inanimate; "everything that hath breath;" and everything in the earth, and air, and sea; on the Angels that wait around the throne, and on all the countless hosts of heaven, to bless, and praise, and magnify the name of the Lord forever and ever.

The Prophets, too, proclaim from age to age the same message of mercy.

Through Isaiah is declared that touching invitation: "Come now, and let us reason together, sayeth the Lord. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool:" and, again, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee."

Jeremiah tenderly tells of the same infinite love and compassion: "Return, ye backsliding children, and I will heal your backslidings. Behold we come unto thee, for thou art the Lord our God."

"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil;" "and ye shall seek me and find me, when ye shall search for me with all your heart."

The Prophet Ezekiel, after sounding, in trumpet tones, a solemn warning to the wicked in his rebellion, is commissioned to announce to him these merciful terms of a full surrender: "If the wicked will turn from all his sins that he hath committed, and keep my statutes, and do that which is lawful and right, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him."

"Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?"

Time would fail us, however, to dwell upon the countless evidences recorded in the Holy Scriptures of the long suffering and tender mercy of our Heavenly Father.

From Genesis to Revelation, they are filled with innumerable variations of the same story; of the weakness, and inconstancy, and wickedness of man; and of the forgiving power, and unchanging fidelity, and the infinite forbearance and love of the Lord our God.

If the sinner will only try once more for the mark; if the wanderer will only return once more to his Father's house, it would seem as though language were exhausted, in the yearning effort to convey an idea of the complete forgiveness that awaits him. His sins and transgressions shall be covered—cast back out of sight—blotted out as a cloud—washed away as white as snow or wool.

Nay more, in the extreme tenderness and delicacy of his Heavenly Father's compassionate reception, *they shall not be once mentioned unto him;* because they are remembered no more against him forever.

Before leaving this branch of our subject, however, it seems fitting to dwell, for a moment, on what may be termed the *Restoring Mercies* of the Lord. In some respects, they appear even more gracious and wonderful, because less familiar, than those continued mercies, that "are new every morning."

Perhaps they cannot be brought before our contemplation more suitably than by reviewing that marvellous vision which broke upon the old Prophet of Israel; and which, in his amazement, he commanded the people to tell to their children, and their children's children, to all generations.

He saw, for the wickedness of the nation, the land laid waste by famine and pestilence: so that the "vine was dried up," and the "fig tree barked and made clean bare and cast away;" "and the pomegranate, and the palm tree, and the apple tree, and all the trees of the field withered;" for what the palmer worm and the locust spared, the canker worm and the caterpiller had devoured; so that "joy withered away from the sons of men."

Then He saw the people turn, in alarm and earnest repentance, "with fasting and weeping and mourning," to the Lord their God, and He had great mercy upon them; and returned to them with full forgiveness, and a fatherly blessing.

He sent not only "the former rain and the

latter rain;" giving back, once more, to the wasted earth, its annual fruitage and harvest, thereafter; but wonderful to relate, almost too wonderful to comprehend—"*He restored the years that the palmer worm and the locust and the caterpillar had eaten*"—all the richness and ripeness of the ground, and all the wealth of accumulated harvests; so that His forgiven children "ate in plenty and were satisfied and praised the name of the Lord their God, who had dealt so wondrously with them."

How often have we seen instances of the like restoring mercy in our own day and generation; when, after years of misspent and fruitless existence,—perhaps the youth and the early manhood all wasted, and the very life withered—so that the soul seems, as it were, like the fig tree, "barked and made clean bare, and cast away;"—yet perhaps, even at the ninth hour, the wanderer has turned at the voice of reproof and invitation, and been favored anew with the sunshine of Divine love and forgiveness.

How a fresh warmth and life and growth are once more imparted to that soul; so that not only it shall bud and bear fruit again, but even something, at times, of maturity and ripe experience are seen; as though the wasted years themselves had been also restored, as in the miracle of old.

The opening buds and the early songs of Spring are indeed lost forever—the fragrant flowers, and the rich foliage of Summer are missing in the picture entirely—but the Creator of the seasons, and the Lord of the harvest, himself, hath undertaken the work; and lo! a golden Autumn, with all its mellowed fruit and ripened grain.

We have now dwelt long and lovingly—in these meditations—on the excellent Name of the Lord; the expression, as it were, of His attributes of forgiveness and compassion.

It is fitting that we should reverently close them with the testimony of His well-beloved Son, our Saviour:—Himself the highest manifestation of the Father's love to man—and who has left on record innumerable evidences of His own assurances and teachings in regard to it.

In His memorable sermon on the mount, He tells the multitudes, assembled around Him, that if the sparrows are watched, and the ravens are fed, and the lilies of the field are gloriously clothed, by their Heavenly Father's care, they have no need to fear that He will forget to care for them.

He assures them, that if an earthly parent is willing to give good things to his children, "much more will their Father in Heaven give the Holy Spirit to them that ask Him."

He commands them to "love their enemies, that they may be the children of their Father which is in Heaven; who maketh His sun to shine on the evil and on the good, and sendeth His rain on the just and on the unjust;" promising them, that if they will "forgive men their trespasses, their Heavenly Father will also forgive theirs."

He tells His disciples not to fear, "for it is their Father's good pleasure to give them the kingdom;" and in His farewell charge to them, after the Passover feast, He assures them that "the Father Himself loved them; and that whatsoever they would ask the Father in His name, should be granted them."

Finally, He closed that last, sad, supper with those memorable words of prayer—"Oh righteous Father, the world hath not known thee, but I have known thee, and these have known that Thou hast sent me. And I have declared unto them thy name, and will declare it; that the love, wherewith Thou hast loved me, may be in them."

Then came that agonizing scene, in the garden of Gethsemane; where even our blessed Redeemer, in His manhood, seemed to shrink, for a moment, from the awful suffering that awaited Him; and sweating as it were great drops of blood, and falling on His face, He prayed earnestly—"Oh my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." And again, a second time: "Oh my Father, if this cup may not pass from me, except I drink it, thy will be done."

It was not possible.

We read, indeed, that an angel from Heaven was sent to strengthen Him; but we know that "God so loved the world," that even in answer to this last awful appeal, He could "not spare His own Son;"—that the cup of our Saviour's sufferings was not removed; and that, for our sakes, He drank it to the dregs.

Now of these meditations, this is our reverent conclusion.

That, in the history of the dealings of God with man, as recorded in the Holy Scriptures, there have been differences of administrations, but the same Lord and the same Spirit pervading them all.

And that this Spirit is not one of vengeance, on the Lord's part, but of mercy and love—and it is not designed to be a spirit of bondage, unto fear, on our part, but a spirit of adoption, whereby we may rightfully call God, our Father.

Seeing, then, that we have a great High Priest and Intercessor, who having once for all offered Himself for the sins of the world, has now passed into the heavens, and who is touched with a feeling of all our infirmities, let us in every time of need,—in every extremity, temporal or spiritual—draw near—through Him—in child-like confidence and

faith, to our Heavenly Father's throne of grace.

If we have failed or fallen, or wandered—so much the more need to come to Him, without doubt or hesitation; for His message is equally one of "peace to those that are far off and to them that are nigh."

Thus, returning to our Heavenly Father's House, we shall realize something of His wonderful love—which passeth knowledge—and which neither life nor death can ever separate us from;—"The LOVE OF GOD which is in CHRIST JESUS OUR LORD."

T. K. Jr.

From "Friends' Quarterly Examiner."

"THE TRADITIONS OF THE FATHERS."

A VISION.

"Being more exceedingly zealous of the traditions of my fathers."—Gal. i. 14.

"Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty."—2 Cor. iii. 17.

Two men with long white beards and solemn faces,
In a dim cave
Lit by one taper, silent vigil keeping
Beside a grave:

That grave a vault of pure and polished marble,
And on the bier
The body of a saint of long past ages,
Whom mourners dear
Embalmed with spices fragrant and most costly,
And laid him here.

Years had rolled on, the endless generations
Rose, lived, and fell;
And watcher unto watcher had succeeded
In that still cell.

But other change was none; in whiteness glimmered
The marble stone,
And its dread load, unliving, undecaying,
Time did not own.

. . . . . .

There came a change—an earthquake rent the cavern
And let in day.
A wind of God blew the damp heavy vapors
Fiercely away,
And strange! most strange! a pulse of life came beating
Through that still clay.

Quivered the lips, and sighs came forth, and in them
Seemed words to be,
"Unwind, unwind these robes of death around me,
Let me go free."

One of the watchers spake and said,—"Thou askest
Unwisely, thou,
For countless years thy robes have been around thee
Even as now."

"But that was Death; now, in each tortured member,
I live again."
Thereat the other guard, one robe dividing,
Lightened his pain;
And for a space, sweet slumber came to visit
The laboring brain.

The sun went down: back to its ancient dwelling
Came Night's soft calm,
Making the eyeballs of those weary watchers
Glad with its balm.

. . . . . .

The Sun arose, and with his light the sleeper
Awaking, said—
"Give me, I pray, some water from the fountain,
Feed me with bread."

The stern-faced Watcher spake—"Oh man! thou askest
Strange things indeed.
Our sires' tradition bade us watch thee duly,
It said not 'Feed.'

"Have we not watched thee ever, duly, truly,
In good old days?
Why thus requite us, why with such wild willings
Our souls amaze?"

Pleading, he turned him toward the younger Watcher
Of gentler mood:
"Brother, I pray thee, hear my soul's entreating,
Grant me some food.

"Wherefore my Lord hath waked me thus I know not
From death's long swound,
But oh! be thou a fellow-worker with Him,
And save life found."

He, thus entreated, of his scanty portion
Gave what he durst,
And brought him water from the dripping fountain
To quench his thirst.

Then, sleep, and stillness, and the creeping shadows
E'en as before,
Till old familiar darkness filled the cavern
At eve once more.

. . . . . .

But with the day-dawn while the watchers slumbered
There came a cry,
Such as glad victors after hours of battle
Send up on high.

They saw the dead man, living, free, and mighty,
Stand on his tomb,
They heard his voice, like laughter of a clarion,
Pierce through the gloom.

"The morning breaks, oh brothers who have watched me!
Breaks, and I go.
For the lives spent beside me in my prison
Thanks, thanks I owe.
And none the less that here ye sought to hold me
Ye could not know.

"But I remember; on my soul there flashes
A light far-hurled,
And I must forth to fight the unended battle
In God's great world."

. . . . . .

Joyous he sped into the joyous morning:
They bided lone,
And with dropped voices each unto the other
Uttered his moan:

"Oh Brother! while we watched him here together
In the dim cell,
Swept the white marble—heard the plashing fountain—
Was it not well?"

"Brother! 'twas well; in evil hour I lifted
The severing knife.
Thy words were wise, and my rebellious kindness
With folly rife.
Oh for the days of Death's unchanging order,
Alas for life!"

"Our duties are like the circle of a whirlpool, and the innermost circle is home."

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 16th inst.

Great Britain.—In the House of Commons, on the 10th, a resolution was offered condemning the raising of a large portion of the revenue of India from opium. In the course of the debate, one member stated that the loss by the opium traffic was equal to a yearly deficit of £7,000,000. The resolution was finally rejected by a majority of 104. On the 12th, the bill allowing women to vote was postponed for six months by 126 majority; a virtual defeat of the bill. The Postmaster General stated, on the 13th, that as the Atlantic steamship companies persisted in their refusal to take the only compensation which the U. S. Postmaster General was empowered to offer, any amelioration of the mail service between Great Britain and the United States, at present, was impossible. The English "Blue Book" just issued, shows that the Cunard line to Boston and New York receives an annual subsidy of £70,000. The contract with this line expires in 1876, but is terminable at a year's notice. The Inman line receives £35,000, and the Halifax and St. Thomas line £79,500, on the same terms. No penalties are exacted for long time on voyages. Letters are required to be carried for three pence per ounce, and papers for three pence per pound.

France.—The total vote on the plebiscitum was; yes, 7,336,434; no, 1,560,709. In Algeria the vote stood civilians, yes, 10,791, no, 13,481; army, yes, 36,165; no, 6,029. The total vote of the army is stated at 227,336 affirmative, 29,364 negative. On the evening of the 9th and 10th, barricades were again erected in two of the districts of Paris which lie outside of the old walls, known as the Faubourg du Temple and Belleville, and considerable military force was required to take them, which was accomplished during the second night. In the contest, several were killed and wounded on both sides. The police and rioters used firearms to some extent, but the troops mostly abstained from employing them. The police made several charges on the crowds which had collected from curiosity, and many persons were injured who were taking no part in the disorder. Over 500 persons were arrested on the charge of participating in the riots; the trial of the cases was speedily commenced, and many were sentenced to imprisonment for terms varying from fifteen days to nine months.

An unusually heavy outflow of specie from the Bank of France took place during the week ending the 12th inst., the amount on hand being lessened during that time by 24,500,000 francs.

One of the Paris journals asserts that the Emperor intends to abrogate the decree banishing the Bourbon and Orleans families.

Some changes in the Ministry were expected after the official verification of the result of the plebiscitum. The official journal of the 16th announced the nomination of the Duke de Gramont as Minister of Foreign Affairs; J. P. Mége, a Deputy in the Legislative Body, Minister of Public Instruction; and C. J. Pleichon, also a Deputy, Minister of Public Works.

Italy.—The discussion in the Council on the lesser catechism closed on the 13th, and that on the primacy and infallibility of the Pope commenced on the 14th. About 100 members had given formal notice that they would oppose, more or less radically, the proposed dogma of infallibility.

Japan.—The Japanese budget for last year shows a deficiency of $2,500,000, which is equal to half the Imperial revenue.

Canada.—In the Canadian Parliament, a bill has passed the House of Commons, forming a new province, to be called Manitoba, embracing the region south of Lake Winnepeg, bordering on the Red River of the North. This district has been for some time past the scene of a rebellion against the government of the Dominion of Canada, the Governor sent thither on behalf of that authority to take the place of the representative of the Hudson's Bay Company, having been compelled to withdraw, and a provisional government established by one Riel. This person is of French descent, and his adherents are said to be mainly French Canadians and half-breeds. A military expedition is on the way to that region, but the act just passed is regarded as a compromise which may prevent active hostilities. A member of the Cabinet recently stated in the Senate, in reply to an inquiry, that the government had remonstrated against the contemplated policy of the British government, of withdrawing all British troops, leaving the military defence of the country to its own government. The British government thought, however, that in times of peace, Canada was as well able to bear the expense as the mother country. The latter proposed to garrison Halifax and similar fortifications, but inland ones must probably be garrisoned by Canadian volunteers, if at all.

Domestic.—The Pacific mail steamer from China and Japan which arrived at San Francisco on the 13th inst., brought 1400 passengers, 1300 of whom were Chinese. Sixteen of the passengers were for New York, and 36 for Europe. Among the freight were 1020 packages of tea and 150 bales of silk for Europe, and 147 packages of silk for New York.

Gov. Senter, of Tennessee, has issued a proclamation announcing the ratification, by popular vote, of the new Constitution of that State, by a majority of 64,256.

An experiment over the Western Union Telegraph wires, of working a long circuit through a number of repeaters, was tried on the 15th inst. with remarkable success. An operator at New Orleans sent a message through nine repeaters,—at Rome, Ga., Lynchburg, Va., New York and Pittsburg, Pa., one each, two at Cincinnati, and one each at St. Louis, Chicago and Memphis; the writing returning to New Orleans almost as clear as when it left that office, having passed through eighteen States and over 4800 miles of wire;—the electric current traversing this distance in about three-fourths of a second. The writing was transmitted as rapidly as on an ordinary short wire.

A frightful collision occurred on the Missouri Pacific Railroad, twenty-eight miles west of St. Louis, on the 12th, between an express train bound east, and an extra freight train, by which 19 persons were killed, and 20 wounded.

Congress.—The Senate passed a bill reducing the army to 30,000 men, and making some other changes in the regulations respecting it. Considerable discussion took place on the Legislative, Executive and Judicial Appropriation bill, which on the 16th was passed over to take up the bill for enforcing the 15th amendment, but neither bill was finally disposed of, up to the 17th. The House passed a bill enforcing the 15th amendment; one to supply deficiencies in the appropriation for the payment of members of Congress; one for the relief of the families of those lost on the Oneida; one appropriating $325,000 in gold for part payment of claims of the Hudson's Bay Company, as awarded by commissioners; and some others. The discussion of the tariff bill was continued till the 16th, when it was postponed, with other measures, until the appropriation bills shall be disposed of; virtually an indefinite postponement.

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From Friends' Quarterly Examiner.

RELIGIOUS TESTIMONIES.

By the Editor of "Friends' Quarterly Examiner."

"Our ancient testimonies" is a phrase that has long been in use amongst the Society of Friends, and around it has gathered much self-satisfaction that after two centuries of sifting and trial, we have been enabled, as a religious community, to endorse the peculiar religious testimonies of our forefathers, and to accept them as our own, without condition and without diminution. This feeling has grown with succeeding generations, and some have been ready to measure the soundness or unsoundness of our modern profession by its accordance with the thoughts, writings and deeds of those who have gone before. Against this undue exaltation of good men, a strong reaction has set in during the present century, and in a laudable desire to measure themselves by the standard of the New Testament alone, others have been ready to ignore the authority, if not almost to disregard the existence, of testimonies once so fondly cherished.

We do not here propose discussing the relative merits of these two schools of thought. So long as there exists a feeling of admiration for earnest men who have lived and died true to their profession, combined with a reverence for the cause they upheld,—and so long as Christian men feel their individual feebleness, there will be a constant tendency thus to extol the dead. Their great and good deeds come down to us through the dim halo of time without the disenchantment of a too close inspection of the motives, or a too familiar acquaintance with the heroes themselves.

This disposition to exalt the human element displays itself with the Romanist in a longing after patron saints and priestly intercession; in the Protestant, by an undue leaning upon ministers and ministerial rites; whilst with the Friends we may trace a tendency to exaggerate the wisdom, and to rely too much upon the teaching, of their early predecessors in the faith.

We are far from condemning the universal respect with which the successors to a creed will regard their first founders, and it would be as hard to destroy reverence for the teaching and memory of Luther, Calvin, or Knox, from their respective adherents, as it would be to [illegible] John Wesley from his followers, or George Fox from the Society of Friends.

But in this age, when the line and the plummet is laid to many old established truths, and the disposition increases not only to doubt the wisdom of our ancestors, but if possible to upset the conclusions under which they rested, each one of our special religious testimonies will in turn be challenged by some within as well as without our pale. The root, the branch, and the fruit will be alike rigorously tested, that all that is lifeless may be lopped away,—that which is decaying be either revived or removed, and the fruit-bearing branches be pruned and purged, that they may bring forth more fruit.

We think, therefore, that it will not be an unprofitable labor if we attempt to give a retrospective glance at the origin, and a pros-

pective view of the probable future of some of the distinguishing testimonies of our religious Society, measuring each, as the Friends have ever professed and desired to do, by the doctrinal standard of the New Testament.

We believe the root of every Christian testimony professed by the early Friends lay in a deep inward and spiritual conviction that the law of Christ, as revealed to them in His glorious Gospel and sealed upon their hearts by the convicting influences of His Spirit, required a certain *conduct* as well as creed on their part;—that every principle they were inwardly convinced of, must not only be held *fast* on their own behalf, but held *forth* for the benefit of others. A mere inward witness to the truth could not satisfy their sensitive consciences, but they were impelled also to an outward witness or testimony concerning it, and every personal conviction which they possessed struggled to shape itself as best it might into an open testimony before men, and an unflinching public protest against all that was opposed to it, or hindered its acceptance.

The religious testimonies of the Society of Friends therefore were no mere logical results scholastically evolved from certain theological dogmas; they were an open confession of an inward profession, and became, in the literal and fullest meaning of the word, a "testimony," or public witness. It was this open declaration, and not the inward conviction, which gave such unpardonable affront to those men against whose action they testified, and which led to very many of the early Friends sealing their testimony with their blood.

There is, we believe, a clear and radical distinction between a religious opinion and a religious testimony; the one is largely based upon the reason, and is an outflow from certain accepted truths; whilst the latter has its spring deep and still within the soul, and is felt to be a prime truth sealed unto the possessor by the Lord Himself. It is to him as a direct and living ray from Him who is the source of all that enlighteneth man, and though never *opposed* to reason, it is based upon that which is beyond its domain, viz., the revelation of God unto the listening and seeking soul.

We find, for instance, the Apostle Paul thus declaring his opinion before conversion: "I verily thought with myself that I ought to do many things contrary to the name of Jesus"—but, afterwards, when "it pleased God to reveal His Son" in him, he tells us he "communed not with flesh and blood." He boldly came forth, declaring to others the testimony of God committed unto him—yet neither "with excellency of speech nor of wisdom." Of the Gospel which he preached, and to which he bore public witness, he declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So with the Christian believer in all ages: according to his measure of the gift of Christ does he realize the precious truths of the Gospel as the power of God to his own soul, beyond human assail or the winds of doctrinal opinions.

How far the Friends in the days of George Fox were correct in thus exalting to so high a level their various religious testimonies, we shall consider presently; but, at this point, we would only insist, that having once placed their convictions on Worship, Gospel Ministry, War, Oaths, Language, Dress, Deportment, and other questions in the rank of "testimonies" committed unto them to uphold, it was a simple matter of duty to maintain each one with unswerving fidelity, whether the consequent punishment was merely the cool contempt of friends, the angry abuse of opponents, or cruel fines, imprisonment and death. The Christian believer cannot measure his scruples by another man's standard of great or little—each one is great that he feels laid upon him of his Lord, and to yield in the least important is doing despite unto the Spirit of grace, a grieving of the Holy Spirit of God.

If the servant of Christ flinches in the hour of trial from any testimony which he feels committed to him, it will either sear the conscience, and cause him to fall through unfaithfulness in that which is least, to unfaithfulness also in much; or, like him who denied his Lord, he will have to suffer deep inward condemnation, and seek carefully, and with many tears, the place of repentance.

We have said that the peculiar testimonies of the Friends were upheld as being based upon the doctrines of the New Testament, and upon the teachings of Christ and His apostles. Let us proceed to the examination of each principle, and the way in which they sought to defend its soundness, and spread its authority.

In doing this, we will commence with those several commandments of Christ contained in His Sermon on the Mount, which our forefathers took as literally binding upon them, from which there could be no appeal, and from the obligations of which they held it was impossible for them, as faithful disciples, to turn a deaf ear.

1. *War.*—That the spirit of wars and fightings is opposed to the spirit of the peace-breathing Gospel of Christ, is a truth so continuously set forth by precept and by example in the New Testament, that to enumerate the texts bearing on this subject would be to transcribe a large portion of the Gospel narrative and of the apostolic epistles. To the

Christian disciple of every age it will be found that "the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits; that the fruit of righteousness is *sown* in peace to them that make peace" (James iii. 17, 18;) and because the truth of these apostolic words was fastened upon the hearts of the Friends by the inward Convincer, how could they fight? how could they refrain from a positive testimony in favor of peace and good-will towards all men, and on the other hand against the war-breathing and aggressive spirit which, as the same Apostle declares, arises out of the lusts that war in our members? Therefore it was, that in an age when the most pious professors bore aloft the weapons of war, and when the God-fearing Puritans enrolled by thousands in the ranks of the Ironsides under the politico-religious standard of Cromwell—when devoted Gospel ministers, elders, and teachers amongst the Covenanters took up arms in defence of their religion and their lives, and charged their enemies Bible in hand—when, in fact, saints and ministers of every rank and degree enlisted under the banner of intestine and foreign war, the Friends uniformly refused to fight for themselves, for the Gospel they preached, or for the political liberties they held dear.

It is for us now, when two centuries have elapsed and we can calmly weigh men's actions and their consequences, to say whether the loving spirit of the Gospel was more nobly upheld, and the cause of religious and political liberty more effectually advanced by those who passively suffered and died for conscience' sake in prison, or by those who fought and bled upon the tented field. We will not ask which conduct was the most Christ-like, which mode of maintaining principle the lovelier and holier, or in which the death-scenes most truly realized to the by-standers the blissful "falling asleep in Jesus."

Can it then be said that this ancient testimony is effete or needless in the present day? We cannot too strongly express our conviction that such is not the case. So long as the spirit of war is rampart amongst men and standing armies kept up in time of peace—so long as war is justified by Christian professors or supported by enlightened nations—must this testimony be carried in our forefront and upheld through good report and evil report.

In reference to the right manner of *bearing* this and other testimonies, we would observe once for all that a clear distinction must in every case be drawn between the principle itself, and the means of upholding and advancing it. A principle is unchangeable; but the right modes of promulgating it will depend upon the condition of those amongst whom we live. It will thus greatly vary from age to age, and the light and wisdom granted to each generation must be its guide in religious action.

2. On the subject of "Oaths" our ancestors in the faith testified against any infringement of the command which Christ superadded to the old Mosaic law of Thou shalt not forswear thyself, "Swear not at all; but let your communication be yea, yea, and nay, nay." It would be beside our present purpose to examine how very much the abandonment of this divine standard of truth-speaking has led men to regard an oath as essential to veracity, and to place upon a low comparative level the yea and nay of ordinary assertion. It can hardly be maintained, notwithstanding the failure of the system of judicial oaths as a means of preventing perjury and the consequent provision of simple affirmations in their stead, that this original testimony can yet be laid aside. There rests beneath it the essential doctrine that truth-speaking is no more binding on the Christian in a court of justice than it is in his every-day life; but that all his communications must bear direct relation to Him who is the Truth itself. Whatsoever in our words is more than these simple asseverations cometh of the evil one (or from beneath,) as our Lord Himself declares.

The testimony to "plainness of speech and behaviour," as it has been conventionally termed, continues the same as in the days of George Fox, but its modus is changed. It was an open protest against untruthfulness in every-day life, forbidding all that was false in words, hypocritical in action, or that fostered a sinful pride in others. It formed a corollary to the law concerning oaths, and was based upon the same duty of faithfully following the Truth in the smallest things. If this be upheld amongst us, we may miss the time-honored peculiar manifestations of the seventeenth century; but it will find ample field for exercise in domestic concerns, in our intercourse with others, and in our daily conduct whether in business affairs, on public boards, joint stock companies, or philanthropic labors.

3. The religious nature and indissoluble character of the Marriage tie, as set forth by our Lord on the Mount, is another Christian testimony universally upheld by the Society of Friends. Notwithstanding their refusal to be united by a priest, they took each other in marriage as the ancient words ran—in the fear of the Lord and in His presence, promising a faithful adherence until death should separate them; affirming that those whom God had joined together, God alone should put asunder. . . . .

4. "Plainness of apparel" is a testimony given the Christian to bear by *example* far more effieiently than by precept. The vanity of dress is so universally prevalent, and the effect of Christian counsel to the ladies of England so hopelessly small, that there can be no frittering away this testimony as though example were no longer essential. The attire of an intellectual Christian woman can hardly take for its model the costume, headdress, and trinkets of heathen females, without imbibing something also of their enfeebled spirit, silly vanity, and mental poverty. We plead not for uniformity in color or shape, but we emphatically protest against deformity of figure and immodesty and extravagance of attire. If English women could daily realize that they are walking on earth in Christ's presence, and that His eye is lovingly, yet so pityingly upon them when before the toilet, how much that is false in idea and irreligious in aim would disappear. It is no marvel that seeing everywhere this prevalent besetting sin of vanity in dress, so many Friends in each generation have cheerfully foregone an innocent elegance of appearance and pleasing variety in color, satisfied to let their adorning be only that of a meek and quiet spirit. Probably it is only women who are thus free from personal vanity who could harmlessly indulge a refined taste in color and costume, and until this high condition has been reached, our Christian testimony concerning dress must err on the side of plainness rather than that of gracefulness.

5. The remaining subject which stood upon the old list of Queries in 1755 was that of "bearing a faithful and Christian testimony against receiving or paying tithes, priests' demands, or those called church-rates." . . .

[Several paragraphs in reference to this subject, to marriage &c., are omitted, as not applicable to *American* readers.]

Our testimony to Christ as the alone Head of His Church, and the equality of all its members, rests upon our Lord's own words, "one is your master, even Christ, and all ye are brethren."—Matt. xxiii. 8. The Apostle also sets forth (Rom. xii. 6.,) that whilst we have gifts differing according to the grace bestowed, and all members have not the same office, yet we are all members one of another, and though many, are one body in Christ. We know of no way in which the testimony against the "one man" system and priestly assumption can be so powerfully borne as by an opposite example. It is of far greater consequence that our light in these respects (if it really be a light) should shine before men that they may see its practical efficiency and beauty, than that we should too busily enlist in pointing out the evils of other forms. It is in vain that we root out error unless at the same time we hold aloft a pure and possible ideal. A living ministry, and lively meetings for worship, in which every member present shall do his part in prayer, preaching, or thanksgiving, vocally or silently according as the service is felt to rest, is the best testimony for the truth and power of our form of worship and of doctrine, and (as in the days of our forefathers) this must *precede* the disparagement of other systems. We shall thus best display the value of the thing we teach, and bear our protest humbly and lovingly and to the Master's praise. . . .

In thus tracing the peculiar testimonies of the Friends, as displayed in their earlier history, we are aware that some have been overlooked, which might justly claim our serious thought. We might also have glanced at those various old cautions and restrictions which in this day are regarded by many either as unwise, or as needless restraints on the outward conduct and physical enjoyment of our members. This question of the "unlawful use of lawful things" is, however, too wide for us here to enter upon; we will only observe, in conclusion, that their objections to field sports, dancing, music, frequenting of taverns and places of diversion, were founded rather upon inexpediency than upon unlawfulness; but in proportion as the Christian lives up to the pure standard set before him in the Gospel, so will the pleasures and amusements of life be increasingly held in abeyance to the higher law of his allegiance to Christ. Leaning upon the heavenly Guide, the faithful disciple will thus not only be led into all righteousness, but out of that which would *lead* to unrighteousness.

POPULAR SCIENCE.

(Concluded from page 616)

Carbon is not the only element that can assume allotropic changes. Oxygen is in the same category, allotropic oxygen having the specific name ozone—a name that I am surprised to see is so much popularized. Hundreds of individuals using English, wholly void of science, talk and write about the luxury of going into the country to breathe pure ozone. Unhappy individuals! they little know what they bargain for. A little ozone will go a long way. Pure ozone entering the lungs would be surely fatal; one might as well breathe pure chlorine. The popular use of the word ozone is in the "fiery element" and "subtle fluid" category. Certain persons can only describe a conflagration by using the first, a lightning flash by the second. We have no concern with ozone or allotropic oxygen now, neither with allotropic sulphur; for this also may take on a second form wholly dissimilar to ordinary brimstone. Allotropic phosphorus is what we have to do

with, and the following particulars relate to it.

In the year 1849 a Viennese chemist, Professor Schrötter, surprised and rather amused the staid members of our British Association by announcing that in his waistcoat-pocket he had brought a sample of phosphorus simply enveloped in a fold of paper. Now the particular circumstance has to be borne in mind, that phosphorus, as everybody knew phosphorus up to the time of the Viennese professor, was an element so prone to burn, that it had to be kept under water, and, when removed from water, handled with the utmost caution, inasmuch as a degree of heat exceeding that of the human body caused it to burst into flame. Sure enough the Viennese chemist had brought in his pocket a certain puce-colored material, and he called it phosphorus; but no such phosphorus had ever been seen. Philosophers tried to smell it. The thing had no smell. Ordinary phosphorus smells strongly. Philosophers shook their heads and demurred; but the Viennese chemist, using means unnecessary to describe here, changed his puce colored powder into ordinary phosphorus without adding anything to it or taking anything away. This evidence was of course irresistible. The Viennese phosphorus had assumed some second form, just as carbon may assume a second and third form; it was allotropic phosphorous; accordingly, by the names allotropic or amorphous phosphorus it has ever since been known.

Ordinary phosphorus is a very deadly and insidious poison. If swallowed, a small portion soon kills; but swallowing is not most to be apprehended. Rats and mice indeed are fond of the phosphorus flavor, and eat phosphorus readily, to their own destruction, when occasions permit; but to human beings the smell of phosphorus is abominable. Children have been killed through putting lucifer-matches into their mouths; but that sort of accident could hardly occur to grown-up people. The poison danger of phosphorus most to be apprehended does not come in this way, but through inadvertently breathing air pervaded with phosphorus fumes. The result is slow, but it is deadly and most horrible. If an individual breathing phosphorus fumes continuously, have an unsound tooth—and how rare is a set of teeth wholly sound!—absorption takes place, the jawbone decays, and in the end the patient dies in excruciating torture. Allotropic phosphorus is wholly devoid of poisonous quality. It is not volatile, hence it has no vapor to be breathed; and, if swallowed, it does no more harm than so much chalk would have done. Now phosphorus is much used in the manufacture of matches; and a very deadly operation match-making was and is under the original system of using common phosphorus. Allotropic phosphorus answers every need if used in a particular way; that is, not as an ingredient of the match itself, but of the tablet upon which the match is rubbed. Thus Schrötter's discovery enables the manufacturer not only to guard his workmen against the chance of poisoning, but to guard the public against the chance of setting their premises on fire, inasmuch as the sort of matches now under consideration will ignite when rubbed upon their own peculiar tablet, but not otherwise.

The general history of phosphorus affords a good instance of knowledge once abstract, ultimately applied to popular utility. The discovery of phosphorus is one of many which have been evolved from labors of the alchemist. It was discovered by Kunkel, and by chance. But for the incentive of the philosopher's stone and universal elixir, phosphorus might not perhaps have been discovered until our own days. It was first procured from animal fluids, next from bones; but ultimately, when the supply of bones ran short, attention was turned to the mineral phosphate of lime of Estremadura, from which mineral nearly all the phosphorus of commerce is now extracted. A valuable essay illustrating our topic might be composed on the subject of the discoveries to which alchemy, or the belief in metallic transmutation, gave rise. At different epochs of human advancement the mind of man is ruled by different incentives; but one—the love of immediate gain—pervades all epochs. Experimental science has now attained such development, that it affords ample scope for intellectual exercise. Day by day it more nearly approaches to the exactness of mathematical science, in the study of which numerous men of high intellectual endowments, from the time of Euclid and Archimedes down to the time when we live, have found solace. It was not thus in respect to chemistry and other experimental sciences until lately. Even going back a century, chemistry barely afforded any field for rigid intellectual study at all; but now, owing to the formularization of its known laws, much advance in the science may be achieved by book-work alone, without the need of actual experiment. The question indeed arises, whether the next great chemical discovery will not appertain to him who, having competent mathematical knowledge, applies himself to generalize the weighings and measurings already done and recorded, rather than to the industrious laboratory-worker. It takes long in the education of the human mind before men come to put faith in the belief that the unravelling of truth is valuable for its own sake alone; and the belief once created, the number of men to whom the unravelling of truth for its own sake is possible

will be comparatively few. The number, however, will be probably commensurate with the number of intellects strong enough to be turned advantageously in this direction. The belief is very common, that discovery and invention are only two developments of one and the same faculty, but in inferior degree. An opinion prevails that discoverers are by necessity inventors; men who, looking down on human needs, might, if they would only condescend, turn their discoveries to profitable use. This opinion does not appear to be borne out by facts. The faculty of invention would appear to be different from that of discovery, and few experimental discoveries could be predicated to their utilitarian issues by aid of theory alone. Of this some remarkable instances may be cited. The theoretical prediction made by Dr. Lardner, that ships steam-propelled would never be able to cross the Atlantic, has been often quoted, and is popularly known. Not so well known is the fact that a lecture was once delivered at the Royal Institution to prove that electricity could never be used for telegraphic purposes save for very inconsiderable distances, the maximum specified distance being, I believe, no more than eighteen miles.

It is curious to reflect on cases in which science has frequently come to the aid of utilitarian man just when wanted—so soon, indeed, as utilitarian man has deliberately sought her aid. Some remarkable examples of this are afforded by the history of the great French Revolution. Much fighting had then to be done, as readers need not be informed; but fighting needs gunpowder, gunpowder needs saltpetre, and up to the period of the revolution almost all the saltpetre of commerce had been imported from India. True, the Italians were aware that saltpetre occasionally forms in caves and tombs; the fact is stated by the Italian writer Tartalea. This does not invalidate the fact that before the French Revolution nearly all the saltpetre of commerce was brought from India. To have recognized small home specimens as a natural product was one thing; to have mastered the conditions of its formation, and generated it at pleasure in quantities large enough to supply the needs of French revolutionary armies, was another. Very soon after the pressure of the need, the thing was done, and for many years every pound of saltpetre entering into French gunpowder was home-made.

The importance of this discovery became apparent to other continental nations. Remembering that they might be subject by fortune of war to conditions of exclusion, just as the French had been, they took measures to insure a home supply. The Government of Sweden to this day imposes a saltpetre tax, payable in kind, on every Swedish farmer. A certain specified amount of this sinew of war must be rendered periodically to the collector. The Swedish Government will accept no money equivalent—the saltpetre must be paid in kind. Another chemical manufacture to spring out of the revolution under the pressure of the times was that of sugar from beetroot. The French are, and always have been, a sugar-eating people; but English command of the ocean was so vigilant, that during a period of the revolutionary war no sugar from the colonies could be obtained. Some years before, it happened that a Prussian chemist had demonstrated the presence of sugar in white Silesian beetroot, but the discovery had been turned to no practical account. The French applied themselves to the commercial problem, and ultimately with complete success—as the large importation to this country of beetroot-sugar testifies. At first, however, they were unsuccessful; and here again we find an instance of the inventors—men of practice—correcting a doctrinal error. A commission of French savans came to the conclusion that, although sugar did exist in beetroot, it could not be extracted at a commercial profit. The doctrinaires were wrong. Less connected with the revolutionary pressure, but associated with it to some extent, was the manufacture of soda from sea-salt. Some of us are old enough to remember the time when washing-soda was not so common and so cheap as now—when pearl-ash was habitually used for washing and other domestic purposes, for which washing-soda is now universal. Well might washing-soda be dearer than it now is, seeing that the whole of this useful substance was got up by a tedious process out of the ashes either of actual sea-weeds, or from the ashes of certain plants that grow on the sea-coast. At length a chemist bethought himself that the sea—the ocean—held illimitable quantities of the material of washing-soda, only it chanced to be in the form of common salt. The proposition, then, was to convert salt into washing-soda. A chemical process suitable to the occasion was soon devised; and now almost all the soda that enters into commerce comes from sea-salt either taken from the ocean or from the salt-mines.

When Mr. Woods, an assay-master in Jamaica, discovered amongst his gold a metal that gave him much trouble, and to which the name of "platinum" is now given, he little knew that it was destined to work a revolution in the whole range of chemical manufacturers. Thus indeed it was to be, and in this way: Few chemical manufactures can be efficiently carried on without the aid of oil of vitriol, directly or indirectly; and before the discovery of platinum, every drop of oil of vitriol had to be distilled from vessels of

glass. The danger, the labor, the expense of this may easily be imagined. Platinum retorts have made the case easy. Oil of vitriol can be bought at considerably less than a penny the pound. To specify a tithe of the manufacturing utilities of oil of vitriol would fill a volume. Amongst other applications, we are not to forget its use in agriculture. Most artificial manures involve the use of oil of vitriol in one way or another. When the reader is informed that mummy bones are exported from Egypt to be half dissolved in oil of vitriol, and in this condition applied to English land, he may come to realize the curious connection between a precious metal, the bones of some two-thousand-year-dead-and-buried Egyptian Pharoah, and our daily bread. Who knows but that you and I, ere this, have breakfasted or dined on the elements that once made up the Egyptian ruler who ruled in Egypt when Joseph went into the pit? . . . . . .

From Friends' Quarterly Examiner.

PRACTICAL UNBELIEF.

(Concluded from page 613.)

And here I would have it distinctly understood that it is not of believing unto salvation that I am speaking; not of Christian birth, but of Christian life,—that after-life wherein "abiding in Christ," "filled with all the fulness of God," of Him "that is able to do exceeding abundantly above all that we ask or think," we enter into a totally new sphere of being, wherein it is given to us, feeble human creatures as we are, to glorify our Master, to show forth in our daily life and conversation "the praises of Him who hath called us out of darkness into His marvellous light." It is of this life that I would speak, this life that ought to be such an intense reality, such a power for good in the world, but which, paralysed by the practical unbelief which I hold to be one of the chief sins amongst Christians of the present day, has shrunk and withered into a faint, nerveless shadow of the original design, a weak protest against evil in so many cases, rather than the substantial resistance which in God's providence it is most surely intended to be.

Why is this? I believe that the answer is a simple one, little guessed at as it may be. Because receiving the Bible as we do,—I am not speaking of "Friends" alone, but of the whole Christian world more or less,—receiving the Bible as the exponent of God's will to us, accepting and prizing it as an inestimable treasure, and obeying its precepts at least in some measure, we yet have large reservations in our minds with regard to one part of it, the promises of God in Christ Jesus to us, His disciples. I believe that consciously, or unconsciously, under one guise or another, humility, self-distrust, dread of spiritual pride, it matters little which, we are defrauded, or help to defraud ourselves, of our full inheritance of these blessings. We fear to take God at His word, clear and full and unmistakable as the utterance may be, and then as we feebly halt along, faint and discouraged and encompassed by mocking foes, yet all the time holding in our hands the charter that contains our rights and tells us where and how to obtain them, we talk of the hardships of the way, of the weakness of the flesh, of the strength of the enemy, of sorrow and fear and pain, and we do not once ask ourselves whether in so acting we are honoring Christ or not; whether our conduct is likely to draw waverers to Him or to turn them aside; whether we are coming up in any degree to the Bible idea of Christian men or women, "strong in the Lord and in the power of his might."

"For all the promises of God *in Him* are yea, and *in Him* Amen, unto the glory of God by us." Let us take this word simply and fully as it is laid before us; let it underlie and be interwoven with every part of our spiritual life, and it will preserve us from self-exaltation on the one hand, and from false humility on the other. In Christ, and in Christ alone, we are accepted of the Father; for His sake, and for His sake alone, every blessing, spiritual and temporal, is granted to us; abiding in Him alone can we bring forth fruit; in Him all things are ours; out of Him, nothing! Let us by God's grace fix these truths so firmly before us that no sophistry of Satan can obscure them; let them be no abstract assertions in our case, but keen, positive, ever present convictions, and then we shall see that to disregard the promises of God, to qualify their extent, to fear to ask for them to the full, lest by so doing we might seem to be pressing *our* claims, to be putting self forward, is in simple truth the very worst form of the error from which we fancy we are shrinking. By so doing, no matter how we may phrase it, we are yielding to practical unbelief of God's word, putting ourselves in Christ's place, doing our poor utmost to defraud Him through His members, of inalienable rights: while to plead and to obtain, to merge the disciple wholly in the Master, to show the unhesitating faith of a little child alike in small and great matters, to trust God implicitly, and to act on such trust, is real humility, genuine and practical as the belief on which it is founded.

To tell the truth, it is strange how the Church manages to keep her foes at bay, or even to exist on the scanty measure of nourishment, to which her members seem tacitly to have agreed to limit her. Every now and

then, when some momentary glimpse comes of the infinite stores within her reach, a painful wonder fills the mind. Why is she debarred from them? why condemned to starve, as it were, in the midst of plenty; to fight feebly with ill-appointed weapons when such treasures of armor and of strength to wear it are laid up for her? Yes, laid up for her, but does she believe it? Do we any of us believe it in that sense in which belief can alone be called such,—active belief, leading to positive action? Oh, fellow Christians, to whom the cause of the Master is precious, have we ever paused and asked ourselves how it would be if the Church of Christ at large, aye, let us bring it home closely, if we each one lived up to our privileges, habitually and fearlessly pleaded, obtained and used all the promises of which the Bible is so full, and which so surely belong to us *because* we belong to Christ? "Ask and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you." We have heard that word so often that it has almost lost its meaning to us; let us put it into practice and it will recover it in its full intensity. That, and this one also, the master-key to all the promises of God, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name He will give it you." Let us believe our Lord and act upon his word, not coldly and formally, but in grateful sincerity of heart, knowing that He who uttered the gracious assurance "ever liveth to make intercession for us." Do we realize this as we ought? We, His members, on the earth; He, our Head, in heaven; He above, pleading the promises of His Father; we, if indeed we be willing to avail ourselves of them, receiving their fulfilment down below!

Let us then open our Bibles and make the riches they tell us of ours. What are these riches? The Scriptures are not surely given to mock us by holding out before our longing eyes impossible ideals of Christian life and practice, describing what the members of Christ Jesus ought to be, bidding us enter into and enjoy the fulness of all these blessings in Him, and not to rest till they are ours, while all the time they are a hollow dream, so far as we are concerned. In theory we reject such a deadening idea, but in practice how is it? Does not unbelief lay its palsying hand on us there and keep us back from what ought to be ours *in* Christ, *through* Christ, as living portions of His body? Let us put aside once and forever, in the strength which He can and will give us, if we earnestly and perseveringly seek for it, these unsanctified fears and doubts; let us avail ourselves rejoicingly of the boundless stores of grace opened to us in Him to whom nothing in heaven or on earth has been refused; let us take every precept as to practice, every feature of Christian conduct, every spiritual strength and beauty contained in the Scriptures, as a separate, distinct promise made to us, for such it undoubtedly is. Whatever we are commanded to do or to be, grace to enable us to obey is—how can we doubt it?—equally sure.

Do we long to be "rich in faith;" "steadfast in the faith;" to be of "good courage;" to be "fruitful in every good work;" "increasing in the knowledge of God;" "that patience may have her perfect work;" to "be careful for nothing;" "to rejoice in the Lord alway;" to possess "the fruits of the Spirit; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" to be "fervent in spirit," refusing to be bound by the cautious rules of self-interest, and not even dreading that ever-ready charge of enthusiasm which follows those who step out of the beaten track; do we crave for a prayerful spirit, a rejoicing spirit, a loving, all-enduring, all-hoping, all-daring spirit; for "the whole armor of God;" "the girdle of truth;" "the breastplate of righteousness;" "the shield of faith;" "the helmet of salvation, and the sword of the Spirit; for our feet to be shod with the preparation of the Gospel of peace?" Do we need these gifts and graces? Why should any need and not obtain them? "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering." "If thou canst believe, all things are possible to him that believeth." "Lord, I believe; help thou mine unbelief."

Can we deny that we are somewhat in the position of citizens who have been granted a charter conferring great privileges upon them? The word of their king is pledged; there is no doubt of the fact that these precious rights are theirs, no difficulty in obtaining them, no question that they are invaluable and that the real prosperity of the men themselves, and, as a matter of necessity, the honor of their monarch, is dependent on their availing themselves of what is so freely and graciously offered. There is no ignorance amongst those principally concerned, they are familiar with all the details of the document, they know that to apply for these powers and privileges is to receive them, and in a dim, uncertain way, they are grateful for such a proof of their king's benevolence; but year by year they are content, nevertheless, to go on in their own poor way, satisfied with the knowledge of what is within their reach, feeling as if possessing the right to these

benefits was in some sort like possessing the benefits themselves, and though occasionally a sense of their folly presses on them, or, it may be, one or another laments over the general apathy, and marvels why it should exist, it continues unbroken, and that which might have been a thriving, populous city, full of eager, busy life, and ever spreading its borders on every side, is feeble and spiritless, holding its old ground with difficulty against the encroachments of its enemies, and bringing reproach rather than honor to him who is willing to do so much for its welfare.

Is not this picture too close in its resemblance to what the religious world of our day most surely is? We know our privileges, we feel that our real prosperity and the glory of our Master depend on their use; we occasionally marvel at and mourn over the inertness both within and without, and then we sit down content with a general and most delusive feeling of thankfulness for all that is offered to us in the Bible instead of availing ourselves, by earnest, persevering prayer, of the rich gifts and graces placed within our reach by our union with Christ, the Fountain-head of all our mercies.

Fellow-believers of every sect and name! let us ask ourselves one searching question. Is it, indeed, *wholly* to the practical unbelief of which I have already spoken, that our sorrowful shortcoming in this matter is referable; or behind it all, hidden away, it may be, from our own view, in our frail human hearts, which are so open to the touch of evil, is there a secret fear of what the real acceptance of the entire truth would lead us into; a sense that if we did take God at His word and availed ourselves of all that He could and would bestow on us, that we should be committed to many things now strange to us; be constrained to refrain from many others long familiar; have to enter upon and unhesitatingly pursue another and far different path from that which we have hitherto trodden; to assume a new character before our companions and friends? There is little doubt that in most, if not in all cases, such a result would follow, and what a blessed one it would be both for ourselves and for those around. "Ye are the light of the world." Are we to extinguish our lights and merge ourselves in the surrounding darkness, or to keep up only such a faint glimmer that those who look on it seem to see it one moment and utterly lose it the next? Is this the Gospel idea of a Christian? Is it obeying our Master's own injunction, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven?" Our good works! Oh, fellow-sinners, what a word is this to have addressed to such as we! As we listen to it, how we need to turn it into a promise and plead it in prayer, and then with what new force comes to our mind that utterance of one of our forerunners in the Christian race, "I can do all things through Christ which strengtheneth me!" Humbly and reverently, but with no false humility, no unsanctified doubt, let us accept and enter into all that our position as "fellow-citizens with the saints and of the household of God" confers upon us; all that is implied in that apostolic assurance, "Ye are Christ's; and Christ is God's!" ANNA D. PEET.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 28, 1870.

THE TERM "PERSON" IN THEOLOGY.—We notice in the *British Friend* for the present month the following words:

> While Friends have ever been believers in the Holy Scripture-Trinity, or Three thereby meant, they have not thought it right to make use of unscriptural terms, as *Trinity*, or to speak of either of the Three as a *person*.

Our much respected contemporary has written perhaps rather inadvertently. Whilst Friends do not condemn the word Trinity, nor dissent from the scriptural doctrine properly expressed thereby, they have with good reason observed a delicate scruple about speaking of solemn mysteries in terms not found in Holy Scripture, lest in the formal employment of scholastic theologic terms they should imperceptibly slide into error. In reference to this possible snare, and to the importance of maintaining the fundamental truth that "the Lord our God is one God," a prominent Episcopalian minister once said to us: "You Friends are right. I am sorry the words Trinity and *three Persons* were introduced into our Church, for I verily fear that, in consequence, some of our members are unconsciously believers in three Gods." We can fully state and confess our belief in the Father, Son and Holy Spirit, without speaking of three Persons, which to some minds would convey the idea of greater distinctiveness than we mean, or than is consistent with the essential oneness so positively declared in Holy Writ. Yet we cannot condemn the use of the word Person as applied to the Father, when we examine the meaning thereof, and when we read in 1st Hebrews that the Son was "the express image of His person," nor to the unapproachably glorious Three in One, when we remem-

ber that He said, "Let US make man in OUR image"—nor can we dare to deny (though we do not apply) the term to the Spirit when we read our Lord's repeated application of the *personal* pronoun: "When HE the Spirit of Truth is come, &c." "The Comforter, which is the Holy Ghost, Whom the Father shall send in my name, HE shall teach you all things." (*John* xiv. 26.) "When the Comforter is come *Whom* I will send you from the Father, even the Spirit of Truth which proceedeth from the Father, HE shall testify of Me. (*John* xv. 26.) Man, who is a person, being created in the image of God, Christ being "the express image of His person," the Holy Spirit being spoken of so frequently by the Saviour himself with the use of a personal pronoun, whilst we would not presume to speak of *three Persons in the Deity*, we would not dare deny the personality of the Great Three in One. But our special point at this time is to express distinctly the appropriateness of the word Person as applied to the incarnate Son of God, for whom the Father prepared a *Body*, who came and suffered in that prepared *body*—and whose *future* glorious *body*, (mentioned as the pledge that His saints shall be like Him) implies absolute personality in the hereafter, as do also the prophetic words: "They shall look on Me whom they have pierced." From that perfect manhood,—body, soul and spirit—we cannot, without failing to "hold fast the form of sound words," withhold the term person.

William Penn, in his *Christian Quaker*, speaks of "that *Holy Person*," meaning Jesus of Nazareth, and elsewhere he says: "I believe that holy Manhood is now in heavenly glory." In 1692, scorning the *perversion*, as he called it, that "the Quakers deny the *Trinity*," he replied:

"Nothing less: They believe in the holy Three, or *Trinity of Father, Word and Spirit*, according to Scripture,—and that these Three are truly and properly One—of one *nature* as well as *will*. But they are very tender of quitting *Scripture* terms and phrases for *Schoolmen's;* such as *distinct and separate Persons* and *subsistence* are; from whence people are apt to entertain gross ideas of the Father, Son and Holy Ghost. And they judge, that a curious inquiry into those high and Divine relations, and other speculative subjects, though never so great truths in themselves, tends little to godliness, and less to peace, which should be the chief aim of true Christians. And, therefore, they cannot gratify that curiosity in themselves or others; speculative truths being, in their judgment, to be sparingly and tenderly declared, and never to be made the measure and condition of Christian communion. For besides that Christ hath taught them other things, the sad consequences in all times of superfining upon Scripture-texts do sufficiently caution and forbid them. Men are too apt to let their heads outrun their hearts, and their *notion* exceed their *obedience*, and their passion support their conceits; *instead of a daily cross, a constant watch and an holy practice.* The despised Quakers desire this may be their care and the *text* their creed in this as in all other points; preferring self-denial to opinion and charity to knowledge."

ECCE CŒLUM.—This is the title of a charming little astronomical book in six chapters or lectures, of which our friend T. L. C. writes us: "It is like a postscript to the Book of Revelation for sublimity." Wishing much that all our readers could share with us the pleasure and instruction of the whole volume, we lay before them the Fifth Lecture, not doubting that many will recur to the Poet's exclamation:

> "Oh how sublime! to tread the milky way
> To the bright palace of the God of day!"

THE PENTATEUCH AND THE GOSPELS.—This is a valuable little volume by J. L. Porter, Professor of Biblical criticism at Belfast, comprising a statement of our Lord's testimony to the Mosaic authorship, the historic truth, and Divine authority of the Pentateuch. "My principal object in writing," says the author, "was to defend the integrity and establish the unity of the Bible—to prove that Christ came *not to destroy the law, but to fulfil.*" This effort seems to have been stimulated by the heresies of Colenso, and the author's sense of honor and integrity is outraged by the persistence of the Bishop of Natal in holding fast to his office and living upon the money of the Church, whilst his intellect is invested in attempts to undermine the Christian faith.

J. L. Porter quotes our Lord's reply to Pilate: "To this end was I born, and for this cause came I into the world, that I should be witness unto the Truth. Every one who is of the Truth heareth my voice." Upon this our writer exclaims:

"O for the power of the Divine Spirit to waft these blessed words from pole to pole; to carry them with enlightening and convincing efficacy into the schools of a false philosophy, into the recesses of those noble minds which have been darkened by the mists of scepticism, or deceived by the delusions of daring speculation! O that the Saviour Himself would now arise in the fulness of His Divine power, and cause His voice—the voice of His Gospel—to be heard in the Church and in the world, that TRUTH might obtain a complete and final victory! With all earnestness and affection would I press upon my readers the necessity, in these times, of a full contemplation of Christ's nature and character. All our faith is centred in Him. All our hopes, for time and for eternity, depend upon Him. And well may we bless God that it is so. Despite the bitter assaults of open foes, and the traitorous insinuations of professed friends, we can still believe in Him as 'the Way, the Truth and the Life.'"

GLIMPSES OF SEA AND LAND DURING A SIX MONTHS' TOUR IN EUROPE. By MARY L. EVANS.—Pp. 361. *J. B. Lippincott & Co., Philada.*, 1870.—A pleasant volume, compiled from private correspondence written in 1861. The well-known feminine tact for letter writing is happily exercised, and thus, especially to the circle of familiar friends, scenes of classic association, of natural beauty and of historic interest, are presented with a charm and freshness which secure a pleased and attentive perusal. England, Scotland and Ireland, with their natural scenery, their works of art and their venerable ruins,—we read of them again without weariness, and with pleasure the reader joins with a gentle Philadelphia pilgrim in re-visiting Paris, Germany, Switzerland, the Simplon Pass, Chamouni, Mont Blanc, the Jungfrau, glides along the exquisite Rhine, drops his gifts into the hands of the pretty little Alpine beggars, listens to the pious summons of "the Alpine horn" sounding the sacred Name, and recalling the commemorative stanzas of a daughter of this city nearly half a century ago:—

"All space thy temple, and the air
A viewless messenger to bear
Creation's universal prayer
On wings to heaven!"

It is refreshing and even restful thus to travel, effortless and in amiable society, over grand scenes and rugged localities.

MARRIED.

On the Fourth of Fifth month, 1870, at Friends' Meeting-house on Twelfth St. in the city of Philadelphia, GILBERT CONGDON, of Providence, R. I., to ELLEN L. SMITH, of Philadelphia.

DIED.

STEVENSON.—At the residence of her son-in-law Alexander Rea, near Quakertown, N. J., on the 11th of Fifth month, 1870, our venerable Friend Susanna, widow of Joseph Stevenson, aged 99 years, 6 mos. and 25 days; an esteemed member of Rahway and Plainfield Monthly Meeting.

REA.—On the 17th of Fifth month, 1870, at her residence near Quakertown, N. J., Amy, wife of Alex. Rea, in the 72d year of her age; an esteemed member of Rahway and Plainfield Monthly Meeting.

STANLEY.—At Spiceland, Ind., on the 9th of 3d month, 1870, in the 62d year of her age, Mahala, wife of Aaron Stanley; a member of Spiceland Mo. Meeting: resigned to her Heavenly Father's will, and feeling her Saviour to be near.

BUCKNER.—On the 25th of Fourth month, 1870, (after a painful illness, which she bore with Christian fortitude,) Alice, wife of Jesse Buckner, in the 44th year of her age; a valuable member of Spring Monthly Meeting, N. C.

CORRESPONDENCE.

RICHMOND, VA., 5th mo. 17th.

Not the least among the important events occurring at the present day in connection with our beloved Society, has been the recent holding of the First day School Conference of Friends in North Carolina. It took place at Rich Square Meeting-house, Northampton Co., and was held from the 12th to the 14th inst., inclusive, under the management of Allen Jay, Superintendent of Educational Department of Baltimore Assoc. of Friends.

During the sessions of the Conference, and at the meetings for worship held on First-day the 15th inst., it was manifest that the Blessed Jehovah of Israel hath indeed become the "Repairer of the breach and the Restorer of paths to dwell in." "To Him be glory forever!"

The present condition and needs of the various First-day schools throughout Rich Square and Piney Woods Monthly Meetings were laid before the Conference; and while the former was cause of encouragement, the latter called forth a character of exercises and discussions very instructive and of peculiar interest to those who had never attended a conference of this kind before.

The most practical feature to be noticed was that of organizing the Conference into a model First-day School with superintendents and teachers. A uniform lesson was given out for the whole school, which was decided to be universally beneficial, as it gives opportunity for teachers' meetings, in which all the teachers may be engaged at some appointed hour during the week in preparing for the exercises of the following First-day. A hope was expressed that ere long the uniform lesson system would be adopted throughout the United States, thus enabling all teachers to be equally interested in the lesson of each week, and affording a means of religious intercourse with those around us which otherwise might not be presented.

It was urged that First-day schools should

always consider their duties in connection with the Temperance cause, and that all should be taught how inconsistent with a self-denying life is the habit of using tobacco. In connection with this subject it was remarked that because a practice becomes customary is no proof that it is a right practice. The character of the disciple Peter was alluded to as a fit subject to claim the study of teachers, particularly in relation to his childlike simplicity and the important commissions he received.

On First day, the meetings for worship were seasons of Divine favor, in which the Lord's servants shunned not to declare the counsel of the Most High. May the great Shepherd of Israel continue to call, anoint and qualify many servants who will preach the living Gospel in the exercise of a baptizing ministry, that sinners may be converted and believers perfected. ROBERT P. GIFFORD.

NEW YORK, 5th mo. 20, 1870.

My dear friend,—I have been attending Friends' First-day School Conference for Eastern North Carolina. I had been interested in them from their position during the war and from subsequent accounts, but I can truly say "the half had not been told me," and that it is only by mingling with them socially and religiously at their houses that one can form any true estimate either of what they have suffered in the maintenance of those testimonies so dear to our beloved Society, or of their sterling worth and earnest, noble desire for their own improvement and for the promotion of the Redeemer's kingdom. As to the Conference, it was a real success every way; largely attended by Friends and others, and was eminently practical as well as spiritual in its character. I was truly surprised at the proficiency, particularly of the young people and children, in the First-day School cause, and felt that we who were there from the North had quite as much to learn as to impart. I caanot enter into the many interesting details of the action of the Conference. . . . The appreciation of those dear Friends of the labors of the Baltimore Association for their benefit is marked, and I feel no doubt that whoever is connected with that Association, or has contributed to its support, and who lives to note the progress of Friends of that Yearly Meeting for the next ten years, will be abundantly repaid.

THOMAS W. LADD.

[A similar Conference for Western N. Carolina was held last month, and one early in this month for Eastern Tennessee. The latter was held in a school house—the classes in a grove, during rain—our friend Tyler White (an Elder) presiding. It was a profitable occasion.]

BRYANTOWN, CHARLES CO., MD., 5th mo. 15th.

The reports of correspondents, of the rapid filling up of settlements of Friends in the far West, induces me to say something of the desirableness of *one* locality in the East. This county, in which I have lived now over two years, is only sixty miles from Baltimore, and has a very agreeable climate, good soil, abundant springs of the best water, and, wherever the least attention is given to it, delicious fruit.

There are many farms for sale at prices ranging from $10 to $25 per acre, and in quantities to suit all buyers.

Several families of Friends have joined us, and steps are being taken to build a meeting-house. Several are engaged in Bible classes among people who two years ago had never seen a Friend, and are not only kindly but thankfully received, with many assurances that they are regarded as Christian brethren.

Eleven farms have been bought and occupied within these two years by families from the North, and one by young men from England, and not one expresses the least dissatisfaction. I feel that in recommending young people of moderate means to locate here, I may benefit some to whom the expense of a journey to Kansas would be an objection, as well as the necessary privations of a settlement in a *new* country, which this is not, as tradition tells of the spot where George Fox landed "in the Patuxent," being in an adjoining county.

While feeling that there is a good opportunity for the energetic man to provide for his household, there is a wide field for the Christian's peculiar service of speaking well for his Master, and hoping that these words may be the means of opening the way for more laborers,

I remain, truly, thy friend,
D. P. HAVILAND.

For Friends' Review.

WAR ON EARTH, BAD WILL TO MEN.

No small part of the guilt incurred by war rests with the recreancy to the peaceful principles of the Gospel of the pretended ministers of Christ. From letters recently discovered by the Brazilian army in Paraguay, it appears that the chief instigator of the mad war which has ruined that country, slain a large part of its people, and annihilated its wealth, was a bishop, calling himself Christian! In a letter to the dictator Lopez, he bewails the peaceable disposition of his flock; which, however, it appears that he labored not without success to destroy, by preaching his gospel of *war* on earth, *bad will* to men. He says that he diligently used the confessional to stir up a war-spirit, and that he promised heaven as the sure inheritance of every one who would enter the army, fight, and kill his fellow-men. By a striking dispensation, this bishop himself was afterwards put to death by the jeal-

ous tyrant, who suspected him of complicity with the enemy. But is it not pitiable to find that one of the basest wars of modern times was fomented by a vile prostitution, on the part of a minister of Satan, of the name of Christ. B.

ECCE CŒLUM.—PART FIFTH.

HIGHER SYSTEMS.

As an example of the Satellite Systems, I have described the earth and the moon. As an example of the Planet Systems, I have described our sun with its revolving planets and comets. We come now to systems of the Third Order—Sun Systems—each of which consists of two or more planet systems revolving about their common center of gravity.

More than six thousand fixed stars, so called, that appear single to the naked eye or to some powers of the telescope, are found to consist, each of several stars, when proper glasses are brought to bear upon them. Some are double, some triple; and in one case six stars are found to make up what appears a single star to the unassisted eye. The list of these compound stars enlarges every year. Recently, a very important addition has been made to the list by the discovery that great Sirius, the glory of our winter nights, is double. An American has the honor of this discovery, and of receiving for it the La Lande prize from the French National Institute.

It is to certain of the double stars that I would first ask your attention. Look at the bright star Castor. Had you a good telescope bearing on it, you would find it to consist of two nearly equal members. And, could you follow from year to year the bearings of these two members with respect to each other, you would, in time, find one of them in course of revolution about the other, just as the moon is about the earth, and the earth about the sun. What does this mean? Why, it means one sun with its attendance of planets revolving around another sun with its attending planets. That these stars in Castor are self-luminous bodies we know from the character of their light, as well as from the impossibility that bodies shining by mere reflection of light from our remote sun or from any neighboring star equally remote, should be visible at such vast distances from us as all the fixed stars must be. That each of these suns is the center of a planetary cohort that brilliantly escorts him on his way, we infer from the analogy of our own system and from the wisdom of the Creator. When we see a lamp in a house, we infer the neighborhood of some persons who need the light; when we see the piercing Fresnel blaze of the light-house pouring far and wide across the darkling seas, we believe in roving ships to be guided and benefited by it; and when we lift our eyes to where a sun blazes as a celestial Eddystone through pitchy space, we conclude that there are bodies needing to be lighted and cheered by its beams, just as the bodies of our planet system need to be lighted and cheered by our solar orb. Thus we have a new and higher order of systems for our astronomy. Behold a sun revolving about a sun, a planet system about a planet system; necessarily two planet systems about their common center of gravity.

Now more than a hundred such pairs of stars have been caught in the act of revolution. The Pole Star is one of them. A famous star in the Constellation of the Swan, known as 61 Cygni, is another. In the case of some of these stars, a complete revolution has been accomplished since attention was directed to them; in one case, two full revolutions have been completed. But these revolving suns are not confined to sets of two. There are sets of three, of four, of more stars, in each of which the members have about the same brightness and distance from each other, and are in the course of years observed describing curved lines among themselves. Evidently, more systems of the third order—suns with their escorts of planets revolving, without any intermediate motions, about their common center of gravity. In addition to these systems whose revolutions we see, there are multitudes of others whose revolutions we do not see on account of their distance or slowness; but of which we are just as certain as if we saw them. Since the beginning of the century, has ripened one of the most important of the sciences, under the name of the Calculus of Probabilities—a branch of that subtle and powerful Differential and Integral Calculus which has served the Prosperos of astronomy, not only to put a girdle around the earth, but also around the whole visible heavens. According to this science, there is no chance worth considering, that any stars, optically so close together as to appear single to the naked eye, are not actual neighbors in space, and so in course of mutual revolution. This principle gives us more than a thousand additional sun-systems. But these are not all. Many stars that do not appear single to the naked eye are proved to constitute similar systems, by the identity of what are called their proper motions. Thousands of stars are found creeping along the sky, not on curves, but on straight lines. The progress is exceedingly slow—scarcely averaging more than $\frac{1}{18,000}$ of the moon's apparent diameter per annum, Now, whether this is due to our own motion, or to that of the stars themselves, or to both, it could not be the same both in amount and direction, in the case of two or more optically near stars, without their being actually near each other

in space, and so forming a mutually revolving system. This principle enables us to make another large addition to the number of our sun systems. Yonder are Mizar and Alcor, two stars in the tail of the Great Bear, more than a third of the moon's diameter apart, which are thus proved to compose a sun-system. They are creeping across the sky in company; going in just the same direction, and at just the same pace. From satellite neighborhoods we have risen to planet neighborhoods; and now, from these, we have evidently risen to grand solar neighborhoods, where orbed suns go grandly wheeling about suns, carrying with them in inseparable union their glittering retinues.

How far from us are these sun-systems? At one time astronomers almost despaired of being able to answer this question. They found that the method used for finding the distances of the moon and sun from us would not apply to the fixed stars. No change in our place on the earth, though it has a diameter of eight thousand miles, caused the slightest change in the apparent place of any of those twinkling points. If we could only travel off two or ten times eight thousand miles on a straight line! Well, can you not—do you not? Do you not every year of your life, make a vastly greater travel than that? Is not the earth sailing away with you about the sun at the rate of sixty-eight thousand miles an hour, and so at the ends of every six months putting you at the opposite extremities of a straight line one hundred and ninety millions of miles long? So observers set themselves to see whether such a monster base line as the diameter of the earth's orbit would make any impression on the places of the fixed stars. Their triangles informed them that in case a star should be displaced on the sky less than the eighteen hundredth part of the moon's apparent breadth, by their going that immense distance, it must be more than one hundred thousand times that distance from them. And they could not find any star that showed a clear annual displacement of even that small amount. So they put up their bulletin, and informed the world that no fixed star could be nearer to us than one hundred thousand times one hundred and ninety millions of miles. A most bewildering distance! It would take light itself, that fleetest of known travelers, that Mercury of Science, whose pace is one hundred and ninety-two thousand miles a second, more than three years to sweep across it. Here it was feared our knowledge must end. We could tell the point from us within which the fixed stars could not be; but their actual distances, who could ever know? But Providence was kind. It gave the world, at length, a Bessel to bridge over that tremendous chasm between us and the sun-systems of remote space, and set up mile-stones along it—a man who found himself able to measure a smaller bit of the sky than one second, who found that by management he could make sensible in his astronomy even so trifling a fraction as the thousandth part of a second—a man, who could not, indeed, like one of his countrymen, write himself, "By the grace of God, King of Prussia," but what was far better, who could write himself, "By the grace of God, King of Prussian astronomers." He found that, by going over the whole diameter of the earth's orbit, one would alter the apparent place of the double star 61 Cygni about one-third of a second. This makes its distance from us three hundred thousand times one hundred and ninety millions of miles—an interval which it takes light nine years to traverse.

This was in 1838. Since then, about forty stars have yielded up their distances from us to our curiosity.

(To be continued.)

THE PENINSULA OF SINAI.

I had been under the impression that the desert was a kind of sandy waste, utterly devoid of all traces of vegetation, but actual experience, gathered during this our first day of travel, completely and entirely upset all my preconceived ideas. The ground over which we made our way after getting clear of the hillocks was by no means unlike a shingly beach, and the camels constantly had to pick their road very cautiously amidst rounded boulders, large and small, so thickly did they bestrew the ground. These rounded stones have been brought down by the agency of water from the hills farther inland, and I was the more astonished to perceive that wherever the water had flowed during the rainy season, there stunted bushy plants grew freely, and with a very creditable attempt at luxuriance. Here and there I came upon small pools of water (due to the retentive nature of the marly soil,) which the sun had not yet evaporated, and near them bright, showy little plants of different kinds were blossoming, evidently thriving despite the burning heat. But a short life have these plants of the desert: for so soon as the moisture evaporates and the soil dries, and that it does quickly, the sun rapidly frizzles up every flowering plant, until the leaves and stalks become as dry as snuff. Hence the space of time allotted to a herb on the Sinaitic desert to attain its full growth, blossom, and seed, is remarkably short. Most of the plants I observed along our line of march, that may be designated shrubbry, were pungent and aromatic, and very many of them had an extremely fragrant and pleasant perfume. Moreover, by far the larger proportion of the

plants, whether little or big, that grow along the terraced plains, are completely clad in an armor of sharp-pointed spikes; but, though very porcupines in prickliness, the camels munch them up without the slightest hurt or visible inconvenience; indeed, the more spiky the plant the greater seems their relish for it.

From the Wells of Moses to our camping-ground, Wâdy Sûdr—for we were unable to reach Wâdy Amârâ the first day—the desert presents nothing strikingly different from the general character it exhibits at Aiyûn Musa. Gravelly plains, many miles broad, stretch away, with a gentle rise, from the sea to the hills, not sandy, like a beach, but bestrewn with pebbles of all sizes. The most singular thing I observed along our line of march was the appearance of these pebbles; some I examined were polished as smooth as if worked on the wheel of a lapidary, while others were scored and furrowed, as by the tool of an engraver, or the action of some powerful solvent, the softer parts being eaten away, leaving the harder and less yielding material in sharp ridges. In both cases the effect is entirely attributable to the ceaseless activity of the ever-drifting sand; if the least wind is astir, although apparently there is very little sand to be seen, that little rolls along close to the ground, and its never-ceasing friction wears away the surfaces of the stones until they become actually polished. The densest pebbles are always the most highly polished, such as jasper, quartz, and others composed of like silicious material, whereas the more yielding limestones are fretted out into network, often resembling the most delicate etching. One would scarcely believe it possible that dry sand simply in a state of continuous motion could produce such an effect upon stones nearly as hard as adamant.

As I ride along I observe that the surface of the plain is cut up into countless channels, all inclining seaward, and rendered the more conspicuous by the mud left by the winter floods still coating most of them. This mud soon cracks, curls up into rolls like the biscuits one has given him with iced puddings, and then breaks up and is blown away with the sand. In the rainy seasons tremendously heavy rainfalls come on without giving very much warning of their approach, and suddenly regular brawling rivers come rushing through the wâdys and over the plains, until the lower levels are, in an incredibly short space of time, converted into temporary lakes. And it has happened more than once that a camel train has been caught by these sudden downpours, and the men and animals all drowned; and often trains are detained by floods—if by good fortune they happen to reach a safe haven of rest—for a week or more at a stretch. Our first halt was at Wâdy Sûdr, one of these dangerously exposed places, and so fearful were the Bedouins of a sudden fall of rain, that sharp watch and ward was kept all through the night, in order that an immediate start might be made in case of need.—JOHN KEAST LORD, F.Z.S., *Naturalist to the Egyptian Exploration Expeditions.*

For Friends' Review.

BROTHER, COME AGAIN.

Weary was I, worn with travel;
Sad, with clouds and rain;
And a scene of man's distraction
Filled my soul with pain:

When a sound of voices lured me,
With a solemn strain;
Words of prayer and praise assured me
Here was *home* again.

Kind eyes beckoned, "Welcome, stranger;"
Kind lips said, "Remain;"
And they bade me, when we parted,
"*Brother, come again.*"

Come again! Though hastening homeward,
Back my thoughts return;
And toward those who called me brother,
Oft my heart will yearn.

Oh, may He whom all call Master
Yet their joys increase!
Evermore may Jesus' banner
Over them be peace.

Echoes in my heart are ringing
Of that solemn strain;
And the meeting, and the parting,
"*Brother, come again.*"

Yet, again, come we together,
Strangers nevermore;
Far beyond all stormy weather,
On the blissful shore.

There will brother meet with brother,
From the isles afar;
Each a kindred glory bringing,
As of star with star;

Yet sometimes, I think, in heaven,
'Mid the angels' strain,
Those sweet words will be remembered,
"Brother, come again." H. H.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 23d inst.

GREAT BRITAIN.—A bill was introduced in the House of Lords on the 16th, rendering education compulsory, and establishing a rate for the support of schools. Action upon it was postponed, pending the consideration of the education bill now before the House of Commons. The bill legalizing marriage with a deceased wife's sister, passed by the House of Commons, was refused a second reading in the House of Lords on the 19th, by a majority of four. A bill protecting the earnings of married women has been read twice in the House of Commons. The Irish land bill continued under discussion in committee, until the 23d, when it was passed through committee and ordered to be reported to the House. The bill for the abolition of the University tests passed to second reading on the 23d, by a majority of 125.

FRANCE.—The official counting and verification of the vote on the plebiscitum, was made by the Legislative Body on the 18th. On the 21st, the Emperor

met that body and the Senate in public assembly, and received the record of the result. He made a speech expressing his gratitude to the nation for this evidence of its confidence; declaring that the plebiscitum had for its sole object the ratification by the people of constitutional reform, but that adversaries had made the question one between the empire and a revolution, and the nation had settled the question in favor of that system which guarantees order and liberty. The empire, he said, is now strong, but it will show its strength by its moderation. The government will execute the laws without partiality or weakness; respecting the rights of its subjects, it will protect them all, and all their interests, but will also cause the national will to be respected. It will labor to diffuse instruction, to simplify administrative measures, to introduce into the code ameliorations in favor of the agricultural interest, and to develop public works, and will give time to the reduction and best distribution of taxation.

The publishers of four journals have been condemned to imprisonment for a month, and a fine of 1000 francs, for publishing a spurious proclamation with the signature of Louis Napoleon; and the *Marsellaise*, for "exciting hatred and contempt of the government," and for offences against the Emperor, has been suspended for two months, the author of the obnoxious article has been sentenced to six months' imprisonment and 5000 francs fine, and the managing editor to a year's imprisonment and a fine of 1000 francs. A number of additional arrests have been made, on the charge of being concerned in the alleged recent conspiracies.

Austria.—Imperial decrees have been issued for the dissolution of the national Reichsrath, and also of Diets in various provinces of the empire, and ordering new elections for those bodies. If the Diets should decline to choose deputies to the Reichsrath, the government will order a direct appeal to the people of the provinces for that purpose.

Germany.—The Chamber, in Bavaria, by a vote of 76 to 67, has rejected a bill abolishing the death penalty. In Prussia, the government has accepted the proposition looking to the abolition of capital punishment, except in cases of killing with malice aforethought, and assassination of the sovereigns of the Confederation.

Holland.—The lower House has passed a bill abolishing the punishment of death.

Spain.—The Cortes has passed a bill authorizing civil marriage, by a vote of 142 to 34.

The press continued to urge a settlement of the question of the throne. Conflicting reports were in circulation; some representing that the Council of Ministers were determined to confer royal attributes on the Regent, Serrano, if no acceptable candidate be soon found; others asserting that the crown had been offered to Espartero, that he had declined it on account of his advanced age, but that he subsequently reconsidered his decision, and consented to accept it. Espartero is now in his 79th year. Originally of humble rank, he was one of the strongest military supporters of Isabella II. in the Carlist war which followed her accession; held the office of Regent from 1840 to 1843, and at a later period that of Prime Minister, and sympathizing with the revolution which resulted in the expulsion of the Queen.

South America.—The Brazilian Minister of Foreign Affairs has officially notified the foreign diplomatic body at that court of the termination of the war in Paraguay. An emancipation movement is in progress throughout the empire, to which the public journals make frequent reference. A "society for emancipating slaves" has been formed at Rio Janeiro, and at St. Paulo, a masonic lodge appointed a committee to call upon the ladies of the city and invite them to form a similar society. A number agreed to do so, and a meeting was about to be called at our last accounts, for the purpose of organization.

The province of Entre Rios, in the Argentine Confederation, has declared war against the national government.

In Venezuela, the capital, Caracas, was captured on the 29th ult., by a revolutionary force under Gen. Blanco, and a new government with him as President has been established. President Monagas appeared before Laguayra with a small force, but learning the success of the revolution, he surrendered to its agents, and was released on parole.

Cuba.—The Captain General, while still asserting and reporting to the home government, that the insurrection is virtually subdued, continues vigorous measures against it. He has recently published an order that all slaves whose masters are insurgents either in the field or in foreign countries, who have taken up arms, served as guides for Spanish troops, or otherwise aided the government, are henceforth free.

Congress.—The Senate, at 7 A. M., on the 21st, after a session continued through the night, passed, by yeas 44 nays 8, a bill to enforce the 15th amendment, a substitute for the bill which had previously passed the House. The act forbids the making of any distinction in the right of voting on account of race, color, or previous servitude, prescribes penalties for preventing, by threats or intimidation of any kind, any qualified voter from exercising the right, for depriving any person of the rights protected by this act, and also for fraudulent voting at any election for members of Congress, re-enacts the civil rights act of 1866, and provides that any person deprived of an office, except a member of Congress, or of a State Legislature, by reason of violations of this act, shall be entitled to hold such office, recovering possession by proceedings in the U. S. Courts. The House passed the Naval Appropriation bill, and one to extend the provisions of the act naturalizing aliens who have served in the army, and been honorably discharged, to those serving in the navy or marine corps. It refused to concur in the Senate's amendments to the bill enforcing the 15th amendment, and appointed a committee of conference.

Domestic.—Within a few days, companies of men believed to be Fenians, have been reported to be leaving or passing through various places near our northern border, apparently moving towards the Canadian frontier, and it has been supposed that a "raid" upon that province was intended. The men were apparently unarmed, but it was believed that arms and ammunition had been secretly collected at different points. On the 24th inst., the President issued a proclamation, announcing that it had come to his knowledge that illegal military enterprises and expeditions were preparing within the United States, to be carried on against the Dominion of Canada; admonishing all good citizens, and all persons within the jurisdiction of the United States against aiding or countenancing such unlawful proceedings; warning all that by such acts they will forfeit all right to the protection of this government, or to its interference on their behalf to rescue them from the consequences of their acts; and enjoining all officers of the United States to employ all their lawful authority to prevent and defeat such unlawful proceedings, and to arrest any who may be engaged therein.

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For Friends' Review.

FEED MY LAMBS.

BY CHARLES WILLIAMS.

"Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs."—JOHN xxi. 15.

Among all the commands given by Christ to His disciples when He was with them in the flesh, this is one of the most beautiful and touching. To Peter, the leading disciple, the representative apostle, is committed the special charge of the lambs of the fold. In that last solemn but joyful and triumphant scene, when Christ held the parting communion with His beloved disciples; when the bonds of death had been burst asunder, and the great victory fully won over the powers of darkness; when the disciples had begun to realize somewhat of the spiritual nature of that dispensation which they had seen ushered into the world; in that impressive moment the fostering care of our Elder Brother is called forth in tender solicitude for the spiritual support of the lambs of the flock.

Many of these are advanced in years, and through long faithfulness and much tribulation have obtained acceptance through the mercy of abounding grace, and have been assimilated to the lamb-like nature of the Messiah; their own wills slain, their fleshly desires crucified, their corrupt hearts purified and regenerated by the penetrating leaven of the kingdom. But it is not alone, nor chiefly for these, that the precious charge seems to be given. It is also for those whose social and moral characters, as well as their religious life, are yet in embryo, or just budding into the bloom and freshness of youth. How beautiful, how lovely, in either of these cases is the charge delivered with so much tender solicitude: Feed my Lambs.

As the timid flocks gather around the fold, confiding in its protection, and quietly await with meek and patient demeanor the expected food from the hands of their accustomed care-taker, so the sheep of the Christian flock look with earnest longing to the bounty of the Good Shepherd, for that protection from the wolf which the ruinous folds of this world cannot ensure, and for permission to feed upon the rich pastures that bloom along the margin of the river of life.

The charge to feed the lambs has descended from the days of the apostles to the present, not in a special line of hereditary or transmitted commission, but as a general duty devolving on all who are entrusted with a special measure of the Spirit, and sent forth as disciples to receive the bread of life and hand it forth to the hungering and fainting multitudes. Especially is this the case with the teachers in a Scriptural school. If they rightly discharge their duty with faithfulness, intelligence, and integrity, they stand among the most efficient agencies in scattering the good seed over the fallow fields of the human mind, where the rank weeds of corruption have taken so deep a hold.

The primary object of the First-day school is to educate and develop the moral nature, the religious sense: to lay the foundation for a rational acceptance of the great principles

of Christianity, that the young mind may be prepared to receive the truths of the Gospel in the full assurance of faith, and be enabled to give a sufficient reason for the hope that is in them. How many in the present day are mere traditionary Christians. They believe in the great truths of our religion as their parents believed. They will plead with earnestness and assurance for that system of belief in which they were educated, and yet when brought to the test, how large a proportion would fail to sustain their creed with even one intelligent argument which would command the respect of a keen antagonist, or it may be of an honest skeptic.

The children of this generation and in this enlightened land have an outward knowledge of the great events that transpired upon our globe more than eighteen hundred years ago, and which have done more to reform and advance society than all other events united; but it is a lamented truth that many of them are taught in that careless, negligent manner which attaches no importance to the doctrines imparted. In many cases the history of Jesus is dwelt upon by the thoughtless parents as a mere passing event in the current of human affairs; as a curious instance of the wonders wrought upon the susceptible mind of man by the influence of any special excitement; or as a proof that a man of strong mind and exalted motives may mould the sentiments of his age and of succeeding generations according to his will.

The history of Christ is held up to the view of a very large number of the youth of to-day as a matter of less importance, and scarcely more interest, than the history of Luther and Knox, of Cromwell and Washington, of Alexander and Napoleon. Whilst all have an external, parrot-like knowledge of the leading facts of those early times, and can argue with more or less flippancy for or against any doctrine taught by this or that church, how few are penetrated with the glorious truths of the gospel to the inmost depths of their nature, and are able to plead the cause of Religion with intelligent and understanding minds! How few are able to meet the champions of infidelity on their chosen ground of argument, and to hurl back the fiery darts of the wicked quenched in the laver of regeneration, and tipped anew with a spark from the coal that touched Isaiah's lips!

We are so constituted that evidence must control our belief. We involuntarily yield to the power of testimony if our minds are not petrified with bigotry or steeled with unreasoning prejudice. The Christian Religion is based upon the fundamental principles of this great system of nature, modified, adapted, and overruled by the great Author of all things to work out a special end. That end is the reformation of man, his redemption from the influence and dominion of his unruly passions, and his salvation from their natural consequences in a future state of existence. The ordinary operations of nature are unequal to work out this result, because it lies beyond their sphere. The means must ever be adapted to the end proposed, or every effort will be in vain. It was necessary that something more than the ordinary operations of nature, the play of material forces, and the usual sequence of cause and effect should be brought into action. An ATONEMENT was required for the transgressions of man; and God saw fit to send His Son to make the atonement.

It is especially the province of the First-day school teacher so to educate the youthful mind that it shall be able to examine the foundation on which rests the whole fabric of the Scriptures; to satisfy itself that all their claims are founded in truth, and are perfectly consistent with a rational interpretation of the mysterious problems of nature; that God has indeed spoken to us by the mouths of the prophets and apostles of old, and in the unsearchable riches of His love has truly given His beloved Son to make reconciliation for the sins of the world, that they may reap the precious reward of eternal life through the sufferings of Him who knew no sin. This is an exalted mission. The class should be thoroughly instructed in the evidences on which the authenticity of the Scriptures is accepted. The external proofs of the Divine origin of these sacred writings are to be found scattered throughout the wide fields of literature, of science, and of history.

In the history of past ages, and also in the passing events of our own and of recent times, we see a constantly growing mass of evidence that Prophecy is a gift of the sacred writers; Prophecy,—far-seeing, minute, and unerring. Here, then, is a link of connection with an intelligence above the sphere of man. It is confessedly beyond the power of our finite capacities to lift the veil of futurity, and penetrate the shadows that envelope the events of coming years. When this is done so effectually as it is in the Scriptures, and not for a few generations merely, but from the earliest times to periods *even yet* far in the distant future; when we see events of the highest moment, and yet very improbable to the view of man, transpiring in the exact order and at the very time foretold by bards and sages who had long since passed away,—we may well bow to the evidence thus forced upon our minds, and acknowledge, with gratitude and reverence, that God has indeed spoken to us through His chosen and qualified instruments.

Again, when we reflect that the Bible was written before even the dawn of our present civilization, and that it most fully harmonizes with all the teachings of modern science, insomuch that while it deals with subjects that are ever open to the scientific critic and ever liable to run into contradictions and inconsistencies, we look in vain for a single instance where its teachings run counter to the inductions of the most rigid science as developed by the prying curiosity of these later days. Now, as science is an undoubted expression of the will of God, spoken in the simple language of *fact*, and utterly unperverted by man, it follows, that any revelation claiming to be from the same source must of necessity harmonize therewith. If a writer, for instance, of any age, should say that the earth does not revolve around the sun, no matter what authority he might claim for his teachings, we of the present day should be compelled to reject his claim to inspiration. The earth *does* revolve around the sun. Science has *proved* it. Everything conflicting with this established principle must be rejected: it *cannot* be from the Author of nature, for it is inconsistent with His own works.

Now it is utterly impossible that so many writers in those early days, speaking on so great a variety of subjects intimately connected with the phenomena of nature, should be able to so thread their way through the intricate mazes of science, as to avoid anything inconsistent with the developments of future ages, unless they were guided by that power which framed and governs all things. Given His inspiring influence, all difficulties vanish. He who knows all things, and who is Truth itself, cannot teach in one revelation of His will any thing inconsistent with another expression of the same will. And here perhaps are the two strongest points in the outward proofs of the sacred origin of the Bible; the prophecies of olden times, and the revelations of modern science.

If we look for the internal evidences, we find them in the mercy, the kindness, and the long-suffering of God towards our fallen race; in the heavenly character of the Messiah, and the general tone that pervades the book. It breathes peace on earth, and good-will to men. It is not willing that any should perish, but that all should come unto the knowledge of the truth and be saved. It teaches that we should do unto others as we would they should do unto us. It pleads for the pardon of sinners, "for they know not what they do." These doctrines never found their first spring in the human heart. They descended from a higher fountain. They are the offspring of a purer parent than the polluted creature man. Thus, then, we find the Scriptures are a connecting link between our present state of existence and a Being of a more exalted nature. They carry the marks of an intelligence more than human. They savor of ambrosia. They are wreathed with the amaranth of heaven. They sparkle with gems of more than earthly lustre, with the jasper and the sapphire from the gates of the New Jerusalem.

Having thus satisfied ourselves that they are of more than human origin, we cannot withhold our belief from doctrines which they teach above our comprehension. If they are a revelation from the Divinity, it follows as an imperative necessity that they are true:—strictly and absolutely *true*. We must receive them in the quiet assurance of faith. Is it possible for anything to command our belief with more absolute authority? Can we hesitate; *dare* we hesitate to yield our full assent to its precious teachings? If not, it follows that Jesus is the Son of the Highest, and came to pay the ransom for sin. Then it follows that we must either accept the terms upon which He has offered us salvation, or reap the bitter fruit of our perverse wilfulness when the harvest of our iniquity is garnered, and treasured up for all-enduring time. Then it follows that the Scriptures are the chief outward instruments in teaching the way of life and salvation. These doctrines cannot be false, for they are the plain, direct, and positive precepts of a book which carries the highest evidence of Divine authority.

And now, dear teacher, whoever thou art, and wherever thy lot may be cast, thou art made a special agent to teach these wonderful truths to a fallen world. To thee is committed the responsible charge of calling the youth to the gospel feast, and winning them away from the passing things of time, to gather around the cross of Christ, and yield a willing obedience to His yoke. Thine is the great privilege of teaching them the principles upon which our religion is founded, and enabling them to uphold their cause by sound and substantial reasons, which even the unbeliever must respect; reasons drawn from the leading events in the history of man, and the beautiful deductions of science.

Thy task is a pleasant one—even Christ Himself loved to have little children brought unto Him. It is easy;—for children delight to consider the lilies of thy field, and to find in them a lesson connected with their future destiny. They soon learn to regard them as the types of the Rose that bloomed on Sharon, and the Lily that is found in the valley of humiliation. And if thou hast faithfully discharged the trust reposed in thee; if thou hast sown the good seed in the rich soil of their virgin minds; if thou hast made them feel that religion is not dismal and gloomy, but is inseparably linked with the bright and

beautiful world in one great and perfect whole; if thou hast led them to the mercy seat in prayer, and there poured out thy fervent petitions for guidance and protection—then hast thou proved *thy* love to thy Saviour, and in part, at least, obeyed His kind parental injunction, Feed my Lambs!

For Friends' Review.

OUR PECULIARITIES.

The fact cannot be concealed, however reluctant we may be to confess it, even to ourselves, that some of the distinguishing testimonies of our Society are gradually losing the attachment and support of a great proportion of the masses of our members. And this, I think, will have to be admitted as true among the more conservative, as well as those regarded as the more progressive branches of the body of Friends.

I suppose that where there are large accessions of new members, it is not deemed wise to require of them the adoption of the plain language or the plain dress of Friends; while some of our prominent members feel at liberty to lay aside whatever, in these respects, mark us as a sect. At the same time a firm conviction of the truth of the fundamental principles of Quakerism is very generally professed.

This state of things is leading thoughtful minds to question deeply what are the "necessary things" which the Church ought to enjoin, while desiring to "lay no greater burden than these." How many who are spiritually exercised for the spread of the Truth, the salvation of souls, and the glory of God, are secretly sifting to discern *what is essential and what is not!*

Some of the questions to which we are led in this examination, and which I propose for earnest minds, and especially for the "watchmen upon the walls" to ponder, are these:—

Do the peculiarities of our Society (not in their rigid formalism, but in the beauty of their simplicity) appertain to a high Christian standard, or do they not?

Were the early Friends mistaken in deeming that the practical application of the principles of Christianity would reach and regulate even the speech and the dress?

Are the flattering compliments which they disused, and the changing fashions from which they cut loose, part indeed of that liberty wherewith Christ maketh us free? or are they among the entanglements of the yoke of bondage?

On the answers to these questions it will depend whether the laying off of our peculiarities will prove a source of weakness, or of greater strength.

Can we broaden our platform without lowering our standard? This is the problem many are laboring to solve. There are those who fear that we cannot—that in the increase of numbers, the "banner" which "has been given us" will be dragged lower, and its characteristics lost.

Others, believing the Church should be a training-school for Heaven, reach out the welcoming hand to the babes in Christ which are seeking sympathy, saying, "Come with us and we will do you good."

If the lengthening of our cords must be the loosening of our stakes; if the extending of our borders must be the lowering of our Christian standard,—it might hardly be a question whether such an exchange would not be a great loss to Christendom and to the world.

Should Friends desert the position they have been called to occupy, and our light become dimmed, and our candlestick removed, others, I cannot doubt, would be called to bear up our fallen testimonies, and to take our crown.

But need we conclude that our highest success in winning souls from "darkness to light, and from the power of Satan unto God," demands the compromise in theory or practice of any part of the Truth?

Such an admission must betray a want of vitality in our profession, and of faith in the Truth itself. The pattern given us to live by ourselves, and to call others to, is a *perfect pattern*; and in the nearest approach to that perfect pattern is found the greatest efficiency for true Christian work.

Brethren and sisters—laborers in the Lord's work—with warning against the dangers of a day of ease, and the superficialities of a popular religious profession, is not the *trumpet's certain sound* calling us to rally to the purest and the holiest standard? Let not a zeal to testify against *formality*, in blindness strike against the *form of a godly life.* Let us not disparage, nor lightly esteem those distinguishing features, those peculiarities even which have grown out of the principles of Quakerism, and which, repulsive as they are when assumed by the hypocrite, or as sheep's clothing to cover wolves, are nevertheless adornings of beauty to the tender, watchful child of the Lord, upon many a one of whom for successive generations they have been marks of loving allegiance to Christ, and modes of confessing Him before the world. Let us sacredly guard and cherish those gentle intimations of the Holy Spirit, which lead to retiredness of mind and chasteness of manner.

"Holding fast" that which she has, holding fast her "first love," holding Christ the Head, the Church may "arise and shine" in the light of a risen Lord, while her hands reach out to the "multitudes scattered abroad

as sheep having no shepherd," to gather to her embrace of sympathy and her heart of love. She will labor both for the conversion of sinners, and the perfecting of the saints. Testifying to the Truth, the whole Truth as it is in Jesus, she will not rest content with mere beginnings. She will aim and lead onward and upward, towards the highest standard.

Christian work will find its successive days of labor, and will not take its rest short of the true Sabbath of God.

How elevating and how animating to our holiest aspirations are the inspired delineations of the Church of God, made up of all the living members of Christ everywhere.

"The King's daughter is all glorious within; her clothing is of wrought gold."

"Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth."

Iowa. J. B.

ECCE CŒLUM.—PART FIFTH.

(Continued from page 638.)

The nearest sun system yet found belongs to the southern hemisphere—Alpha Centauri, the brightest star in the Centaur, and indeed in the whole southern vault. This is only one-third as remote as 61 Cygni. The Pole Star system, on the other hand, is five times as remote—one million five hundred thousand times one hundred and ninety millions of miles. The mariner and the fugitive have used light to guide them on their way which has been forty-six years in coming to them for that purpose.

One would like to know how large these revolving suns are; how they compare in this respect with our sun. If they showed real diameters under the telescope, we could at once make the comparison. But they do not. So we are driven to another method of a less satisfactory kind, but still one that will help us to some just idea of how the different suns of space compare with each other in magnitude. Delicate instruments have been invented for measuring the relative amounts of light from the heavenly bodies. With what is perhaps the best of these instruments, it is concluded that we receive twenty-two thousand million times the light from our sun that we do from the sun-system Alpha Centauri. But that system is two hundred thousand times further away. Hence it follows, that, if it were brought as near to us, it would give a little more than twice as much light as our sun; that is, each of the two nearly equal suns that compose the star is about equivalent, in the matter of light, to our luminary. In the same way we find that the 61 Cygni system gives about half as much light as our sun; making each of its two nearly equal members equivalent to a quarter of our sun. The Sirius system is equal in light to sixty-three of our suns; the Pole Star system to eighty-six. In each of these, the two stars composing the system differ exceedingly from each other in brightness, and the larger star must be credited with most of the brilliancy. Think of an eighty-fold sun! However, some stars are still more astonishing; Vega, for example, which blazes with the light of three hundred and forty-four suns; Capella, for example, which blazes with the light of four hundred and thirty; Arcturus, for example, which blazes with the light of five hundred and sixteen; Alcyone, for example, which blazes with the light of twelve thousand! As we have seen, our sun is no trifle. Its astonishing orb would nearly fill the whole lunar orbit: and would weigh down, eight hundred times over, its whole ponderous cortege of satellites, planets, and comets. And yet it is only one of the lesser lights of space. Not the smallest, indeed—forbid it, little 61 Cygni—but still a mere rush-light and glow-worm as compared with many of the huge luminaries which pour their glories adown the immensity of nature. It could not remain visible a moment in the presence of such golden-haired and majestic day-kings as even Sirius and Polaris, to say nothing of those huger monarchs whose effulgence floods the celestial spaces.

Knowing the distance of one of the systems from us, we can find how far apart its members are at any time, by observing the apparent distance between them. The two suns of Alpha Centauri are apart by only seven diameters of the earth's orbit—something less than the distance of Uranus from our sun—so that planets belonging to the system will sometimes have two suns above the horizon at once, while at another time one sun will rise while the other sets. The two suns of 61 Cygni are apart by twenty-one diameters of our orbit; those of the Pole Star by one hundred and five diameters; Mizar and Alcor by at least five thousand diameters—five thousand times one hundred and ninety millions of miles—a line on which could be ranged three hundred and sixty planet-systems like ours.

Several of these systems having made entire revolutions since they began to be scrutinized, we may be said to have seen their periods. Others have advanced so far on their orbits that we can readily estimate the times required to accomplish the remainders. And others still have been under observation sufficiently long to furnish us with very considerable pieces of the curves they describe; from which, like the naturalists, we can build up the entire orbits, and press out of them by our powerful geometry all their character-

istics—among other things, the periods and ellipticities. The periods differ among themselves wonderfully. One is forty years; that of Alpha Centauri is seventy-seven years; that of 61 Cygni four hundred and fifty-two; another three thousand; and that of Mizar and Alcor must be something like two hundred thousand years! Wonderful year of two hundred millenniums! Wonderful orbits also, as far as observed—wonderful for their ellipticity! In one case, that of Alpha Centauri, the orbit is five times as long as it is broad. What extremes this means may be seen from the case of Halley's comet. This body has an orbit four times as long as it is broad; and the consequence is, that, while at one point it approaches the sun as near as Mercury, at another it recedes from it six hundred millions of miles beyond Neptune—the least distance from the sun being to the greatest as one is to eighty-five. Such variations would be fatal to an inhabited earth; but to a sun, that movable furnace that carries its own light and heat with it wherever it goes, what matters it how far it strays off from its central orb into the cold of space—to a sun that is never at less than white heat, what matters it if it sometimes gets a good deal whiter! We may be sure, however, that those sun-systems which consist of three or more suns do not contain such eccentric orbits. It would be inconsistent with their stability. As our planet system would fall to ruin were not its orbits nearly circular, nearly in the same plane, and controlled by a force at the common centre of gravity greatly superior to any individual force in the system, so would every higher system made up of more than two members.

Before dismissing these sun-systems, I must say a word as to their color. All the colors of the rainbow are represented in them. Some systems are white, some blue, some red, some yellow, some green; and this, you will observe, means differently colored days for the planets of those systems. Castor gives his planets green days. The Pole Star gives his yellow. There are more than sixty blue systems, one of these consisting of a great number of members. In the southern hemisphere are stars, yet to be found double, which in the telescope look like drops of blood—all about the constellations of the Cross and Altar, as if to gloriously symbolize the sprinkled blood of our redemption. Also the suns of the same system often have different colors; one shining like an emerald, another like a ruby, and perhaps a third like a sapphire. And, as if to make that Southern Cross the fairest object in all the heavens, we find in it a group of more than a hundred variously-colored red, green, blue, and bluish-green suns, so closely thronged together as to appear in a powerful telescope like a superb bouquet, or piece of fancy jewelry. Let no one say that the Creator, who makes gems and flowers for the earth, and sets gems and flowers in the sky, cares not for natural beauty: though it be most true that the "beauties of holiness, especially from the womb of the morning, when thou hast the dew of thy youth," are still more precious in His sight.

Group-systems! Near the bright blue star Vega is a star which the telescope finds to be quadruple. The four stars are arranged in pairs—the pairs being many times further apart than are the individuals of each pair. The whole form a system by themselves; as is shown by the sameness in amount and direction of their proper motions. But, grouped as they are, the law of gravity requires each pair to revolve around its centre of gravity, and then both pairs about their common centre of gravity. The revolution is not seen, as in the case of many double stars; but we are just as sure of its reality as if we saw it.

In Orion is a star which the telescope finds to be sextuple. The six stars have all the same proper motion, and so are neighbors in space. Four of them are at about the same distance from each other; but two of these have each a small companion much nearer to it than are the others. The law of gravity requires each pair to form a revolving group by itself, and then all the spheres to wheel about the common centre of gravity of the whole. That superb wheeling is not seen, on account of distance; but we are just as sure of it as if we saw it. Another Group-system!

Look at the famous and beautiful Pleiades! Gathered about the brightest star of the group Alcyone, the telescope sees fourteen conspicuous stars. These are all creeping along the sky, equally fast and in the same direction. The calculus of probabilities assures us that the chances are hundreds of millions to one against their being merely optically connected. They form one grand astronomical neighborhood in space, around whose centre of gravity they all revolve; one grand company of celestial navigators, exploring their way by unerring instinct, without chart or compass, through trackless space. But, if you should see a map of these fourteen stars, you would find them distributed into several groups, each of which must contain its own centre of revolution, while all these centres must be borne in majestic sweep about the gravity-centre of the whole sparkling family. Invisible orbits within orbits; but as certain as if we saw their fiery ellipses burnt into the dark concave of evening! The distance of this group system from us has been determined by the determination of the distance of Alcyone; and is twenty-five million diameters of the earth's orbit. Were the Pleiades this mo-

ment blotted out of existence, they would still blaze away in the neck of Taurus for more than seven hundred years; for that is the time spent by light in passing from that system to us.

These specimens of the group-systems must suffice. We pass to the next higher order—Cluster Systems.

There are thousands of small roundish spots on the sky which, when examined by telescopes, prove to consist of crowded stars; sometimes uniformly distributed; in other cases, gradually becoming denser till all individuality is lose in a general blaze of light at the centre; and in other cases still, arranged into several nuclei which lie quite evenly over the mottled face of the cluster. On examining the nuclei carefully, they are sometimes found to consist, each, not of a single group, but of a cluster of groups. Behold systems of a Fifth Order! The artificial form of each general cluster, and the chasm of black space all around it, show that it is a system by itself in space, with its one centre of revolution for all the nuclei. Then each nucleus has its own subordinate centre for all the groups composing it; and next, each group has its still more subordinate centre for all the suns composing it. Many of these great systems must contain from ten to twenty thousand stars each. Think of a system made up of twenty thousand revolving suns; each sun with its planets occupying at the same time a three-fold orbit, and spinning at once around three widely separated centres—first, around the centre of the group; next, around the centre of its cluster of groups; and then, around the centre of the whole great cluster!

As an example of these cluster-systems, I instance a cluster found in the constellation Hercules. It is famous among astronomers as being the grandest object of its class in the whole heavens. When Sir William Herschel saw it for the first time through his great reflector, it almost made him leap, with mingled astonishment and delight. An eminent astronomer doubts whether any person ever saw it for the first time, through a large telescope, without a shout of wonder. Certainly it is an object of wonderful glory,—that golden shield of packed suns! Shall we call it the ægis of immortal Jove? Call it, rather, the flaming buckler of the Christian Creator, hung out for sign on heaven's blue battlements, and on whose thick bosses those men insanely rush who, in the face of the stars, presume to doubt Almighty God! The first Herschel, sounding the heavens with his telescopes, concluded this cluster-system to be deep in the abyss several hundred times the distance of the nearest fixed star—say some two thousand years, as light travels. Its locomotive suns, with their long trains of planets, do not, at such a distance, render to our eyes those mighty three-fold curves on which they are rushing; but we are just as sure of their reality as though we saw them—saw them as we see the orbits of binary stars—saw them as we see the track of the rocket when it describes its flaming parabola through the air.

(To be concluded.)

For Friends' Review.

A RECENT NOTICE OF BARCLAY'S APOLOGY.

The *Westminster Review*, in its regular and always able survey of "Contemporary Literature," says, in the number for 4th mo., 1870, just received:

"A new edition of Barclay's celebrated 'Apology for the Quakers' (13th edition, Manchester, Eng.: W. Irwin, 1869,) very well deserved to have been given in a larger and more readable type. Notwithstanding a certain narrowness as to a few points, a narrowness rather of application than of principle, there is more anticipation of modern Protestantism in the 'Apology' than in any of the recognized Protestant or Reformed confessions. The great leaders of the Reformation, Luther and Calvin, had for awhile possession of the principle of an immediate Divine light, but they put it aside, partly as a dangerous doctrine, being frightened by the excesses of the Anabaptists, partly as apparently less effective and convenient in controversy than the appeal to the 'written Word,' as the ultimate standard of truth. Nevertheless, in several of the Reformed Confessions, and even in the Westminster Confession, it is admitted that the certainty of the truth of the Scripture is 'from the inward work of the Holy Spirit in our hearts,' and the Friends concluded more distinctly that 'the Scriptures are not the first adequate rule of faith and manners; because the principal foundation of truth must be the truth itself—*i. e.*, that whose certainty and authority depends not on another.' There are also many other points which will be interesting to refer to by those who are watching the controversies of our own days—as concerning the light that lighteth every man that cometh into the world and the universality of Redemption; concerning the futility of an outward call to the Christian ministry, the superstition of a visible succession and the spiritnal interpretation of Baptism and Communion. The reform within the Reform which is necessary in these days, touches the same dogmas of Catholicism and Protestantism, against which the Friends testified two hundred years ago. Opinions or convictions having much affinity with those of Barclay and the 'Friends,' are as unpopular now as then, and lie under the

ban alike of Romanist, Episcopalian, Presbyterian, and Independent."

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 4, 1870.

Accessions.—The statistics reported from *Fairfield Q. M.* under the department of Correspondence are not inserted with any boastful meaning. We hold the principles of the Society of Friends as the Lord's truth. If all these convincements are sound and stable, and all these souls have truly been added to the Church of which He is the Head, it is the Lord's work, and to Him belongs all the praise. How much of patient, prayerful deliberation has been bestowed, how much of the spirit of wisdom and judgment has been experienced in each of these cases reported, we are not furnished with the means of judging. We desire to trust in those Friends, wherever located, upon whom the responsibility of the discipline rests. Where there is healthful life there is growth. A meeting located in a given district of country, owes a debt of Christian love to the people around, and if the Lord enkindle love and zeal, if He send forth laborers and establish the work of their hands, it ought to be less surprising to us than the absence of growth and almost of pulsation. "I have chosen you," said our blessed Lord, "that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name He may give it to you." This is a subject of interest and deep concern. Our feelings have been expressed on pages 473 and 505.

Dublin Yearly Meeting opened at the hour of noon on Fourth-day, Fourth month 27th, attended with that solemnity which on such occasions is always desirable and always cause of thankfulness. James Owen, of N. America, was present, and credentials were presented by Edwin O. Tregelles and Wm. Edward Turner, both of England. After necessary details of organization the London Epistle was read. At a future sitting Samuel Bewley was appointed Clerk, and Jonathan Goodbody and John R. Wigham assistant Clerks. Epistles from abroad were received and answers issued. The subject of total abstinence from intoxicating drink took a strong hold on the meeting. Also the extension of aid to the Freedmen—the movement in N. Carolina—the First-day school question (which seems to have been well appreciated,) &c. These and other subjects appear to have been considered in unfeigned love to the brethren, according to the *Monthly Record*, from which we make a brief abstract. Near the close, James Owen expressed "heartfelt rejoicing that the restraining and constraining power of the Spirit had been abundantly felt, and that there had been experienced a large measure of that liberty which is to be found wherever the Spirit of the Lord reigns."

New York Yearly Meeting.—Letters received just as we are going to press, enable us to report the opening of this interesting body on the morning of Sixth-day the 27th ult., "after a season of reverent waiting upon the Lord, during which vocal prayer ascended, craving a blessing not only upon the convocation, but also upon those unable to come up to the solemn feast."

Of the fifty-eight representatives from the ten Quarterly Meetings, fifty-two answered to their names. A Christian welcome was extended to beloved Friends from other Yearly Meetings. Credentials were presented as follows: *From New England Y. M.*, Jane C. Minot; *from Philadelphia Y. M.*, Samuel Bettle; *from Baltimore Y. M.*, Deborah C. Thomas; *from North Carolina Y. M.*, Allen Jay; *from Indiana Y. M.*, Robert W. Douglas; *from Western Y. M.*, Eli Newlin, accompanied by Jehu Newlin, David J. McMillan, accompanied by Robert W. Hodson; *from Iowa Y. M.*, David Hunt, Lindley Murray Hoag, James E. Bailey, accompanied by George E. Hunnicutt, *from Canada Y. M.*; Eliza H. Varney. Our correspondent says:

"The presence of these dear Friends, as well as those without minutes, was regarded as evidence of the Lord's continued favor to this part of His heritage."

Epistles, acceptable and edifying, were received from all the Yearly Meetings who maintain this brotherly interchange of correspondence, so promotive of "the edifying of the body of Christ," and which the Church has proved available "unto the edifying of

itself in love." To answer these as ability may be granted, a large committee was appointed. Upon the nomination of the representatives, William Wood was appointed Clerk, and Augustus Taber Assistant Clerk.

[*Further particulars postponed for want of space.*]

The First-day School Conference at New York was held in the large room of the Yearly Meeting-house on Sixth-day evening, 5th mo. 27th, Henry Wood acting as Chairman, Lindley Murray Ferris, Secretary.

"The subject of uniform lessons for all Scriptural Schools within our limits was considered, and a committee appointed to select or prepare such a series as way opens for it: after which Robert W. Douglas, William G. Hubbard and Allen Jay made interesting remarks of a general character."

The Associated Ex. Com. on Indian Affairs convened, with full attendance, at Damascus, Fifth mo. 18th, Dr. James E. Rhoads and Parvin Wright being also present, the former at the request of the Washington Committee, the latter by invitation of the Committee on Education. Various details of important business claimed their diligent attention. It is intended to present next week reports from the sub-committees.

It is satisfactory to observe that our Friends are alive to the necessity of strictest integrity in everything regulating intercourse with and transactions bearing upon this greatly wronged people. The vast importance of this is the occasion which prompted the President to place the present responsibility upon Friends, and it was this which influenced us in accepting the arduous trust. Truly all who enter upon this work ought to be men fearing God, hating covetousness, and free from all taint as to their character for uprightness.

To the down-trodden, wasting remnants of the North American Aborigines, the stronger race which has superseded them ought to show sympathy, Christian kindness and generosity. Alas that simple justice should be withheld! Alas that a selfish and treacherous policy should have been pursued! Alas that the examples of those who have influenced them most, should have been demoralizing and unchristian, stimulating to revenge, and cultivating vice instead of virtue.

It is gratifying to notice the vigilance of our Friends in appointing a committee upon *Trader's Licenses*—also their watchful care and strict scrutiny to abate and if possible to end the extensive frauds growing out of the ill-advised practice of some of the Red Men in conferring powers of attorney for the collection of large claims, those who thus acted for them having taken advantage of their ignorance and retained an enormous percentage as commission.

The appointment of our dear Friend Dr. Wm. Nicholson as general agent for the Associated Ex. Com. to look after the rights and interests of the Indian at the seat of national government, &c., appears to us a wise and important measure.

The subjects which claim their attention, the points to be guarded with wisdom and firmness, are indeed numerous. One of these is indicated by the following excellent minute:

"It is a matter of concern with this committee, not only on account of the interests of the Indians, but for the reputation of Truth and of the religious Society of which we are members, that any Friends who may contemplate establishing new homes upon the public lands of the West, should carefully discriminate between such as have been regularly opened to settlement by the Government, and those to which the Indians' title has not yet been legally extinguished. We would affectionately and earnestly entreat such Friends to great caution, lest they may be led, in a moment of temptation, to a practical denial of the rights solemnly guaranteed to the Indians—weaken the hands of the Society at large to labor in behalf of this oppressed people—and abridge or destroy the work of grace in their own hearts."

Some considerations being entertained whether the *Kaw* Indians may profitably remain on their present reserve in Kansas, it was decided that the Washington Committee should watch the legislation relative to this tribe: and the following judicious minute was placed on record:

"It is, however, distinctly understood that this committee is rigidly opposed to the compulsory removal of Indians from reservations to which their occupancy is legally complete, and also the compulsory sale of any part of such reservations."

We gratefully acknowledge the fidelity with which the committee labor as representatives of their fellow-members of the Society of Friends, and we trust that a due appreciation of the work we have consented to enter upon, will be manifested by proper liberality in furnishing, to those whom we have thus deputed, the requisite funds. The Apostle James, who was zealous that faith should give evidence and bear fruit in good works,

gives a hint which properly applies to this matter:

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them: depart in peace—be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it have not works, is dead, being alone."

THE CONDITION OF THE INDIANS.—Our Superintendent, Enoch Hoag, in a letter to the *Associated Ex. Com.*, dated Fifth month, 12th, says:

"I am hopeful for peace and improvement in all parts of the Superintendency. Rumors of war are rife in the press, but in this quarter there is no cause for it. The area of agriculture is largely increased in several of the tribes."

Gen. Cox, Secretary of the Interior, addressed a letter to a Convention of the U. S. Indian Commission, recently held in New York. After stating the earnest desire of the Commission and of the President—"to establish a cordial connection between the officers of the Indian service and those citizens who are in earnest in their wish to make our Indian policy one of which a civilized nation need not be ashamed," he says:

"The appointment of Friends to the several agencies was another step in the same direction. It was designed to proclaim to those who are interested in the welfare of the Indians that we wished our agents to be co-workers with the missionaries, and to assist their work instead of thwarting it. The Government has thus held out its hand to the moral and religious people of the country, and invited closer co-operation and a more intimate mutual understanding in the efforts to save from destruction, both physical and moral, the remnants of the original inhabitants of the land. Pardon me for saying that this response has neither been as prompt nor as hearty as we thought we had a right to expect. We hoped for a concentration of benevolent effort, and a revival of missionary enterprise in this direction, which would, at least, equal what we are willing to do for foreign heathen. The Friends have shown praiseworthy interest in the agency under the charge of members of their society, and have had committees of their own to visit them, and to give them both moral and material aid. But what have others done? With the bright exception of the Santee Sioux mission, we have heard of but little here. The one practical thing I have to say is that in the administration of Indian affairs, as an officer of the Government, and in behalf of the President, I ask the organized help of the people of the land; *and I tell you that unless we have it, on a scale entirely beyond anything hitherto attempted in this direction, the doom of the Indian is sealed, and a quick extermination with the sword would be mercy compared with the influence of our civilization.*"

At this Convention, (over which our Friend Benjamin Tatham presided), an address to the citizens of the United States was adopted, fully endorsing the just, humane and pacific policy of President Grant. Speeches were made by Downing, Chief of the Cherokees, V. Collyer, Col. Tappan, Dr. Holdrich and others, and the Convention was fully awakened, says the *N. Y. Observer.*

"to the importance of taking up more earnestly the cause of the Indians, and demanding that they shall be treated as friends, furnished with ample reservations, be honorably dealt with, and provided with the means of education and a comfortable living, instead of being given up to the perfidy of agents and the mercy of the sword."

DIED.

RICHARDSON.—On the 28th of Fourth month, 1870, Joseph Strangman Richardson, of Waterford, Ireland, aged 53 years. [On the day previous to his death, his name being called up in Dublin Yearly Meeting, his critical condition was referred to, and he was spoken of as "a remarkable example of humility and earnestness of character." A Friend from Waterford testified of him: "One thing after another he had believed himself called upon to give up for the Lord's sake, and he always seemed to keep his mind free from worldly things, despite the large and active nature of his business." On the announcement in the Yearly Meeting of his death, the trust was expressed "that God had taken him in mercy to where he shall ever be in joy and rest—taken him from sickness and sorrow and suffering."]

WILSON.—On the 9th of Eleventh month, 1869, in his 38th year, Reuben Wilson, a member of New Salem Monthly Meeting, Ind. Having whilst in health chosen the Lord for his portion, He did not leave him in time of need.

SCHENCK.—Suddenly, on the 21st of Eleventh month, 1869, Mary, wife of John Schenck, in the 43d year of her age; a member of Bridgeport Mo. Meeting, Ind. Though living remotely from those of her own Society, and seldom privileged to attend its meetings, she was strongly attached to its principles. The comforting assurance is entertained that our loss is her everlasting gain.

MOORE.—On the 7th of Fourth month, 1870, Morris Moore, in his 37th year; a member of Toledo Monthly Meeting, Kansas. He was called home in the beginning of a career of usefulness in the promotion of the cause of Peace. From his fervent prayers for the Church and the world, and from precious words uttered a short time before his peaceful close, his bereaved family and a large circle of sympathizing friends have the cheering evidence of his readiness for heaven.

WATKINS.—Near Pickrelltown, Ohio, on the 6th of Fifth month, 1870, Louisa, daughter of Robert J. and Lydia Watkins, in the 27th year of her age; a member of Goshen Monthly Meeting. In the illness and death of this dear Friend, the reality and truthfulness of those beautiful lines were strikingly exemplified—

"Jesus can make a dying bed
Feel soft as downy pillows are."

Throughout her afflictions she was favored with calmness and resignation, and her countenance beamed with animation as she spoke of the joys that awaited her, through the love and mercy of her Heavenly Father. She spoke most touchingly of her dear departed brother, who preceded her but a few weeks, saying, "I feel him to be so near!" She referred to her life as having been bright, hopeful and happy, and mentioned a special visitation of Divine Love in her early years. She spoke of

her failings, but said: "I think my heart is clean now. And oh! I want us all to meet in Heaven without the loss of one." Thus was her mind borne above the incidents of mortality, and fixed upon Christ Jesus the eternal Rock,—her sweet expressions of hope and trust in whom, and the peaceful confidence which pervaded her apartment, were solemnly impressive, and in the minds of some magnified the Divine Grace which was sufficient and triumphant in nature's extremity.

MOORE.—On the 4th of Fifth month, 1870, in her 9th year, Mary E. Moore, daughter of Thomas and Martha Moore, members of Grove Mo. Meeting, Indiana.

GRIFFIN.—At Centreville, Ind., on the 5th of Second month, 1870, Sarah, widow of Jacob Griffin, in the 88th year of her age; a member of West Grove Monthly Meeting.

COOK.—Near Centreville, Ind., Elizabeth, daughter of Jehu and Mary Cook, (both deceased,) aged nearly 22 years; a member of West Grove Monthly Meeting.

School on Mount Lebanon.—M. A. Longstreth acknowledges with pleasure the receipt of seven dollars from "some readers of the Review in Cincinnati, who are much interested in Syria," and two dollars from a "Pilgrim in Philadelphia."

CORRESPONDENCE.

Fayette Co., Ohio, 4th mo. 17th.—*Fairfield*, one of the oldest Monthly meetings connected with Indiana Y. M., held its 740th session at Walnut Creek in this county on the 19th ult. At that time one hundred and eight persons were received into membership by request. Fifty-one had been received the previous month. Other applications are now pending. Preparations are made to build a meeting house near Londonderry. The opening to receive Friends and their testimony continues to enlarge. At each of our five meetings we have a good First-day Scripture school. In some of them circular meetings are held for Bible and Tract reading. We do not have any meetings set off especially for prayer; we desire that all our meetings may be held in the true spirit of prayer as essentially connected with true spiritual worship. We believe that the nearer we live to the principles of Christianity as maintained by the first members of our beloved Society, the stronger will we be, and the more will our labors be blessed. We rejoice in believing that our good Master has opened a large field for labor in this Monthly Meeting, which spreads into six counties. . . .

Gershom Perdue.

Martinsville, O.—Fairfield Quarterly Meeting which occurred here 4th mo. 30th, was the largest ever held at this place, the increased membership since the preceding Quarterly Meeting being, I believe, over three hundred. It was a highly favored meeting,—unity prevailing. I mention this to show that real Quakerism is the same as in the days of George Fox, and that it needs no new dress.

INDIAN CORRESPONDENCE.

Passages of Letters from Jacob and Ann Crowley.

Sac and Fox Agency, Ind. Terr., 4th mo. 17, 1870.

Our three men with wives and children all lodged in a tent bought at Lawrence. Some nights we could get straw or leaves, but the most of the time we spread a quilt on the bare ground. We had a chapter read, and a religious sitting daily, with but few exceptions—and I believe the Lord was with us daily. We arrived here the 24th of Third mo. We met Thos. Miller on his way to Lawrence, three days before we arrived here.

First-day, the 27th, was held the first meeting for worship at this agency. It was a good meeting: the Lord was with us and blessed us. At two in the afternoon we have a First-day school: the Doctor is teacher. Our mid-week meeting is Fifth-day eve. The next Fourth-day after arriving here, Dr. J. E. Rhoads and Thos. Wistar were here, having visited the different agencies. They gave us good words of encouragement, and were comforted a little themselves to find some with whom they could feel unity of spirit in this distant land, and who had in love to the whole human family made the required sacrifice, and were contented and willing to trust to the Lord for all comforts, both spiritual and temporal. We moved into the doctor's house the next Second-day after we got here. Eliza and Leah thought the house was too small for their families, as they take the boarders. There is no floor to the house. Jacob made a form of rails for bedsteads. My cupboard for dishes is a box 2½ feet by 16 in.; the tin-ware all hang upon the logs. The grass is three or four inches high under the bed. We have no chairs yet, but we expect some in a week or two. 18th. Thos. Miller arrived here Seventh-day, and was with us at meeting yesterday, to our comfort. One Indian sat with us a part of the meeting yesterday. I like the Indians better than I expected. They are all friendly. A large number have been in to see us. They look better and dress better than I expected. There is one named Joanna who can talk English. I always enjoy her visits. She has a babe four months old on her back: her husband is a cripple. The weather has been pleasant, with a few showers. The trees are green—grass four or five inches high—plenty of prairie flowers. We gathered the first flowers on the 19th of Third month, and they have been abundant ever since. Rosa keeps a bouquet about all the time. As to our food, we have

very nice flour, raised in Arkansas. We have no bacon but what was left that we bought at Lawrence, but they expect a supply of meat and fish soon. We have venison that the Indians bring to the store; also golden syrup, beans, dried apples, rice, sweet potatoes, &c. We are all contented and well pleased with our situation.

Fourth mo. 24th.—Our little meeting was held to-day at ten, and school directly after meeting: all our little band present. I felt that the Lord was with us, even in the first moment that we dropped into silence, and realized that though we were separated from our friends and the meetings of which we were members, we were as near to Jesus and as near Heaven. The "*Reviews*" are welcome messengers to us *all*. MARY P. CROWLEY.

SAC AND FOX AGENCY, 4th mo, 20, 1870.

We left Lawrence at 5 P.M. on the 9th of Third month, as I anticipated in my last letter, in covered emigrant wagons, six in number. We travelled 10 miles, and camped about 9 P. M., and spent the night comfortably. I bought a tent in Lawrence, to shelter the women and children. We started with nearly 300 lbs. of provisions, consisting of bacon, flour, potatoes, cheese, bread, &c., to support our party, consisting of ten grown persons and four children.

10th. After breakfast we had a comfortable season of retirement before the Lord. We were delayed here until noon, and then went as far as Ottawa, fifteen miles, in quite a stormy south wind. The dust blew freely, but we camped in good season in some timber.

11th. We waited patiently as we could for the team to come from the old agency. It arrived at night, and camped near us.

12th. Very cold—snowing some. Took breakfast, and started at 7 o'clock: drove twenty-two miles to-day. The men walked most of the time, but the women and children, who were all in one wagon, suffered with the cold. The dust blew so that we could scarcely see from one wagon to another; but at night we found a good place to camp, on Mill Creek, where we had a good supper: and after presenting ourselves before the Lord, and imploring Him to watch over us, we retired for the night.

13th. We came on twenty-six miles, passing but few houses, and camped at Neosho Falls. Our route so far has been mostly over a beautiful country.

14th. A very cold day—wind north-east; about as rough as I ever experienced. We all suffered with the dust and cold—some of us nearly froze. We came twenty-two miles, and camped in some rocks. Some of us sat up all night to heat stones, to keep the rest from freezing. This night will long be remembered by us. There was one load of potatoes in the train which froze, and we only saved three bushels out of the whole load.

15th. It was so cold we only came ten miles to the Verdigris River. The women improved the leisure time in cooking at a house near by. There is some murmuring, but I believe all are ready to go ahead and see the end of the race.

Fourth-day, 16th. We left our fine camping-ground in the timber, and started again into the cold, bleak wind, which blew with unabated fury, and travelled sixteen miles. Camped on Fall River, two miles south of Fredonia, the county seat of Wilson Co. Here my wife cooked quite a lot of bread at the house of one Richardson, who seemed pleased to render us such a favor.

17th. A fine morning. After breakfast we proceeded, and passed over a rough country to Bee Creek, twenty-five miles, where we camped near a house in a good location. We had a good little meeting this evening. Some of the teamsters met with us.

18th. Owing to detention, we only drove fifteen miles to day, which brought us to the banks of the Cana, two miles into the Indian Territory, and making 147 miles from Lawrence, according to driver's measure. The country looks well, being well watered and timbered. The flowers are in bloom along the roadside. The wind south to-day, and blows quite hard.

19th. We began to see some Indians, and lots of ponies and cattle grazing on the prairie. We are now in the Delaware country, and there are several houses on our road. They wear citizens' clothes, and do quite a business at farming. We drove twenty-three miles, and camped on big Cana.

20th. Left at 8 A.M., and passed through the prettiest country I have yet seen. I walked on ahead until noon, to enjoy the beautiful scenery. We are now in the Cherokee Nation. They also dress like the whites, and have considerable stock, consisting of cattle, ponies and swine. At our sitting this evening, we felt that the Lord had been good to us thus far, and preserved us in health and strength.

Second-day, 21st. Started at 7, and arrived at Delaware Creek at noon: got some dinner on the open prairie in a hot sun. Soon after leaving we met our Agent, Thomas Miller, on his way to Lawrence, with whom we passed a few words, and received good counsel. Passed on to the Arkansas River. Reached it at sunset, having come twenty-three miles.

22d. We doubled teams here and crossed in safety: came twenty miles over a rugged road. The soil is red this side of the river—timber poor and small. Our course now is

nearly west-southwest from the river to our agency. It has previously been nearly south.

23d. Passed the Polecat stream at 8 A.M., and overtook another team loaded for our agency, which had come on thus far alone. We travelled twenty-five miles and camped in the timber, having come over some more quite rough country.

Fifth-day the 24th. I got up at 3.30, made a fire and got breakfast. Left at 6 A.M., and came through a rough timbered country to the Deep Fork, only two miles from the agency. Here we again doubled teams and crossed the river. Came on to the agency, where we arrived at 3 P. M. Were kindly received by the doctor in charge, (David Williams,) who did all in his power to make us comfortable; and we were soon safely housed in some tents prepared for us, and put up our stoves, which we brought from Lawrence, and went to housekeeping.

25th. We went to finishing off a log house, which had been partly built for the doctor. The only building here is a storehouse, 16 by 32, kept by Rankin & Co., in which they keep articles to eat and wear. The situation is a pleasant one, overlooking a country about half prairie and the rest timber, mostly white oak and of fair quality—plenty of sandstone ledges, both white and red. They have one well on the premises completed.

26th. We got the doctor's house covered and chinked up to-day, so that we had a good meeting in it on the 27th, which was owned and blessed by the Master's presence. And if there ever was a place that needed true and faithful Friends, who will live up to their profession as patient, faithful watchmen over the flock, remembering our accountability, it is here. We need the prayers of all the Lord's people. . . . . .

JACOB CROWLEY.

Direct—*Sac and Fox Agency, Ind. Terr., via Okmulgee, Creek Nation, Ind. Terr.*

From Chambers' Journal.

SEA DRIFT.

Deep-sea currents are the pulses of the ocean. Vibrating with ceaseless motion, they keep it in strong healthy activity, preserve its waters from corruption and its myriad life fron annihilation, and soften the extremes of climate along its shores. The warm and over-salted water of the tropics is mingled with that which is fresher from river mouths, and colder from chill, unsunned regions both north and south. Nothing disturbs the grand equilibrium of nature. There is an ebb and flow, constant as the tides, of this vast assemblage of watery forces, too gentle to uproot the most fragile coral fan, too strong for the mightiest storm to turn aside. This is a kingdom that knows no disloyalty. Its laws, at least those few that are as yet discovered, have remained unchanged for thousands, perhaps millions of years, and are still in operation, ruling and guiding the same species of living creatures that existed from the earliest ages. One of these fixed laws has been demonstrated by an American geographer of the sea. It is, that wherever a current runs, whether of warm or cold water, another, generally of opposite temperature and density, returns to supply its place. Thus the sea is never at rest. We do not here intend to present a general view of the rivers of the ocean, but of those substances borne along by their waters, and deposited often at great distances from their native shores. Trivial in themselves, they act a part of some importance in the complicated physical system of the world.

The inhabitants of the sea are fiercer than those of the land, all or nearly all being carnivorous, and preying upon each other. Various regions or zones are inhabited by certain fishes and other animals peculiar to them, and found in no other parts. Sometimes they travel to find food, but those greater travellers, the currents, bring them large supplies too. The Gulf-stream carries immense numbers of the jelly-like medusæ northward, to be eagerly devoured by the Greenland whale, whose huge body is chiefly sustained by such apparently trifling food. It is well known that the narrowness of its throat prevents it from swallowing anything larger than shrimps and small crabs. Medusæ abound in the polar seas, sometimes to such an extent as to calm ruffled water, but the amount drifted from the tropics is not too much to make up for its constant destruction by this animal. The great nursery of marine life is in the Pacific and Indian oceans. There the warm, placid waters are seen tinged for miles with crimson, yellow or white, by millions of infusoria, whose curious forms are only revealed by the microscope. There whole fleets of the "Portuguese man-of-war" and "Sallee-man," as sailors call the nautilus and velella, are setting out with the gentle drift currents on a long voyage that has no end for them but death, and a sinking into unfathomable depths of still, dark water below, where their delicate shells add to the crust of dead organisms ever forming freshly upon the sea-floor.

The general drift of the sea is distinct from the motion of the currents, though it is not easy to say why they differ, as both appear to be affected by the same causes: derangement of equilibrium by a variance of temperatures, saltness, level, &c. From three to five tenths of a mile an hour is the usual speed of drift, but its influence is felt more or less over the whole breadth of an ocean; while the Gulf

Stream, for instance, flows at the rate of four knots an hour in the Florida pass, and its extent and that of ordinary currents, are limited to a certain area. The direction of the main drift is generally to and from the poles, with the equator as an actual boundary-line between; but it is turned aside by the earth's rotation and the trend of the coast.

Every current of importance is known on approaching it by a rippling motion along its edge, and the quantity of sea-weed floating with it. When a large space to the right of a current is covered with floating but stationary masses of weed, it is called a sargasso. It appears to be a law, that whatever loose drift-matter may be carried by a current, should be chiefly cast off to the right; that is, when the current is tolerably strong, and meets with no opposition from conflicting streams. This is especially the case when currents flow in a circle, as in the North Pacific and Atlantic. Maury counts five true sargassos, the principal one lying in the pool to the right of that majestic king of ocean rivers, the Gulf Stream, to whom the British Islands owe the mildness of their climate. Over this, called in distinction the Sargasso Sea, weed is not evenly spread, but occurs in thick patches. Its appearance is well-known. Lying in broad masses, like meadows of parched grass, or in long, parallel, yellow strings, of a uniform species, the sargassum rises out of the water, always pointing to the wind, without leaving its place. There it has remained since the days of the first navigators westward, to whose wondering eyes it looked solid as land. Thousands of marine animals, crabs, small fish, star-fish, sea-urchins and infusoria make it their home, finding a quiet refuge under its branching vegetation from the attacks of their hungry brethren. Humboldt thinks the sargassum-weed has been torn by currents from its native rocks, and that though it adheres firmly for some time, after fructification, it separates easily; while Meyen asserts, after a close examination, that it possesses only the mere semblance of a root, and never could have been attached to any solid foundation, but must grow, cast its seed, and perish floating. So that it is, perhaps, as much the offspring of the waves as the living creatures themselves. If it does grow upon the rocky bottom, where is its birth-place? Far from these latitudes, undoubtedly, for the bed of the North Atlantic being pretty well mapped out now, we know that the "grassy sea" is nowhere less than two thousand fathoms deep, and around its edges the water only shoals to seventeen hundred. Of course, no one needs to be told that at such a depth, it is scarcely possible that colored organisms, or even life at all, should exist; and still more improbable is it that there should be the least undercurrent or movement of the water. Nevertheless, our knowledge is yet too slight to make any positive assertion. The universally received theory of Edward Forbes, that all life and color ceased beyond three hundred fathoms, has been demolished by recent soundings, and it is difficult to assign to them a farther limit.

The large patch of weed east of Cape Horn is not a true sargasso, but is probably drifted from Tierra del Fuego, where the giant algæ grows in great quantities. Its ribbon-like ends undulate on the surface of the water, when their roots are attached to rocks from five hundred to one thousand feet below. Parts of the Strait of Magellan are so much encumbered by it, that vessels get through with difficulty. Almost without exception, the different kinds of kelp and wrack are of a sombre tint, generally olive-colored, or of a brownish green. The delicate green and red varieties are small, and grow in shallow water close in shore. Small floating islands of "long kelp" are frequently met with in the southern seas, especially near Cape Horn, warning the sailor to steel himself for battle with the mad, leaping waves of the stormy cape. Torn roughly from its sheltering bays, the sea-weed is hurried away by eddying currents, or left to drift slowly in gray, shivering heaps over the rainy seas. A similar kind grows around the Kurile and Aleutian Islands, and along the north-west coast of America. Its stem is often three hundred feet long, bearing leaves of thirty or forty feet. Some kinds are annual, and grow to the length of forty feet in a single summer.

Sea-weed is not without its uses. The immense quantities of wrack thrown upon the coasts of Scotland, Ireland and Iceland, are used by the poor for fuel and cattle-food, and the more delicate kinds are even eaten by themselves. Formerly, thousands of tons were used annually in the manufacture of alkali. The edible bird's nests found along the shores of the Java and Chinese Seas, are made by a swallow which feeds upon a species of floating sea-weed. From this it extracts the glutinous substance forming the nest. This gelatine can be made artificially, if one may so call it, by boiling the weed; in some parts of the Indies it is really used in cookery.

Seeds, plants, and even large trees are often drifted across the seas to foreign shores, where they sometimes take root, if the soil and climate be favorable. Growing in the hot, rank moisture of a primeval forest, or among the reeds bordering a grassy upland, this living vegetation is swept away with its whole banks by the furious inundations of tropical rivers. It forms a sand-bank at the

river-mouth, which, in course of time, silts up into a delta, generally an immense, thickly wooded swamp of rich alluvial soil, tigers and alligators infesting its gloomy depths. But a great part of this *débris* is driven out to sea. Mr. Bates says that in the flood season the Amazons bears along "a continuous line of uprooted trees and islets of floating plants;" and in the open sea, four hundred miles from its mouth, he saw "patches of floating grass, mingled with tree-trunks and withered foliage," among them fruits of a tree found only on the banks of the great river, the Ubussie palm. The floods of the Orinoco, the Congo, the Ganges, the Platte and the Mississippi, float out to sea similar natural rafts. Among the Philippine and Molucca Islands they are met with, coming, probably, from the large Chinese rivers. Those of the Orinoco are covered with water-plants in flower; and so solid are they, that many a canoe is wrecked against them on dark nights as they come down with the swirling flood. The Mississippi tears away whole acres covered with wood; and one hundred miles from the mouth of the Ganges, floating islands have been seen, composed of matted trees and soil with trees growing erect upon them. Many of these carry monkeys, storks, alligators, snakes and tigers. Generally victims of the next storm, a few may have sailed safely before the steady summer winds to more than one lonely rock or sand-key, plants taken root, and animals multiplied there, before man came to reign over all. It is an interesting question to many, how animal and vegetable life spread over the earth; and our increasing knowledge of deep-sea currents explains much. All these things are received by the great universal ocean, and by it distributed far and wide.

(To be concluded.)

SIN—REMORSE—MERCY.

. . . If we allow the perfect holiness of God, it is impossible for us to suppose, that a life of which the former part has been vicious, and the latter part virtuous, can be the same in His sight as a life spent in virtue from beginning to end; but here again we may appeal to experience. The sinner returns with the sacrifice of a broken heart to an offended Deity. Under these circumstances, does conscience forego her office of condemning and punishing? Does remorse, the scourge which this just Judge employs, abate its force and subside into nothing? So far otherwise, that the deeper the repentance, the more appalling becomes the recollection of past transgression—the more intolerable the pain which that recollection occasions. Absolutely *necessary* as is the penitence of such an offender—approved of God and rejoiced in by angels—it affords no peace to the offender himself. On the contrary, it breaks up his former tranquillity, nor can he again find repose, except in the *mercy* of God—that mercy which is in Christ Jesus our Lord."

—*Gurney's Portable Evidence.*

FINISH THY WORK—THEN REST.

"*Blessed are ye that sow beside all waters.*"—Isaiah xxxii. 20.

Finish thy work—the time is short,
The sun is in the west,
The night is coming on—till then
Think not of rest.

Yes! finish all thy work—then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work—then sit thee down,
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work—then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,—
"Well done! Well done!"

Finish thy work—*then* take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him, who held thee up
In all thy path below;
Who sees thee; faithful unto death—
And crowns thee now!

Knowledge is the *treasure* but *Judgment* the *Treasurer* of a wise man.—Wm. Penn.

The Executive Committee of the "Foreign Mission Association of Indiana" would be glad to receive information of any person feeling drawn to engage in the work of Teaching, or any other Christian labor in foreign lands. Application to be made to the Secretary, Murray Shipley, *Cincinnati, O.*, or to the Treasurer, Chas. F. Coffin, *Richmond, Ind.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 30th ult.

Great Britain.—A bill disestablishing the Church in Wales was considered in the House of Commons on the 24th, but not acted on. A bill removing the civil disabilities of clergymen who have resigned their clerical functions, passed to a second reading on the 25th, by a majority of only eight votes, against a strong opposition. The Irish land bill was reported from committee on the 26th, and on the 30th, was read a third time and passed. The House was informed of the reception by the Colonial Department of telegraphic dispatches, announcing that the Fenians had crossed the line into Canada, at different points, but that the President had issued a proclamation of warning, and troops had been sent to the frontier to prevent any violation of neu-

trality. The press generally expressed much satisfaction at the President's action.

FRANCE.—The project of a law has been introduced in the Legislative Body for reducing the salaries of members 50 per cent., the present salary being 30,000 francs (about $600) per annum.

The committee of citizens which had been formed to promote the adoption of the plebiscitum desired to maintain their organization after the vote was taken. The permission of the government was necessary, and they applied to Ollivier, who declined to grant the desired authorization, declaring that the government could not sanction the creation of a permanent and irresponsible political body. A few days afterward, in the Legislative Body, an inquiry as to the reasons for the dissolution of the committee was addressed to the Ministry, and Ollivier made an explanation, which was considered so satisfactory that the House, by a large majority, voted to proceed to the order of the day, a course equivalent to a vote of confidence in the Ministry.

SPAIN.—The Cortes is said to be averse to bestowing royal prerogatives on the Regent. At a recent session, Prim assured the adherents of Espartero that he considered the refusal of their chief as definitive, and they must now endeavor to consolidate the regency. In a caucus of the country Deputies to the Cortes, held on the 27th, a proposition to invest Regent Serrano with royal attributes was lost, after a long debate, by a vote of 22 to 12, and the caucus adjourned without further action. Gen. Prim had issued a circular to the Deputies, informing them that it was of the utmost importance for all of them to be present on the 6th inst., as he would then explain all the efforts which the provisional government is making to settle the question of the throne, and would appeal to the Cortes to arrive at some solution.

The Minister of the Colonies read in the Cortes, on the 28th, a draft of a law for the gradual extinction of slavery in all the Spanish possessions. It provides that children of slaves born since 1861 shall be free, the government paying an indemnity of $50 each, and all born after the promulgation of this law shall be unconditionally free. Slaves who have fought in the Spanish service, and all over 65 years of age, are to be immediately set free. The proposition was favorably received by the Cortes.

Some Englishmen were captured by brigands, within a few days, near Gibraltar, and the Spanish government was said to have ordered active efforts for their recovery, with precaution to avoid causing their murder, and to have promised the English Minister to refund any ransom that might be paid.

PRUSSIA.—Count Von Bismarck has proposed to the great Powers that they take joint action for the suppression of piracy in Chinese waters; and the governments of Great Britain and the United States, it is said, have signified their acceptance of the proposition.

BELGIUM.—The Chinese ambassadors have concluded their negotiations with the Belgian government, and will next visit that of Italy.

BRAZIL.—In the Emperor's speech at the opening of the Chambers, the expected reference to the emancipation of the slaves was not made.

CANADA.—A destructive fire occurred in a suburb of Quebec on the 24th ult., continuing for six hours, when a heavy rain checked its progress, and aided to extinguish it. The number of houses destroyed was estimated at 400, and a large number of families were thus rendered homeless. The pecuniary loss was estimated by some at $400,000, by others, still higher. No lives were lost, and no person, it was believed, was seriously hurt. A fire in the woods, near the Saguenay river, has ravaged an area about five miles by thirty-six, and reduced 655 families, numbering about 5000 persons, to absolute destitution. Six persons lost their lives. The origin of the conflagration is attributed to some farmers having set fire to the underbrush to clear the woods, at a time when the trees were unusually dry.

DOMESTIC.—The anticipated Fenian movement on Canada, which called forth the President's proclamation, as mentioned last week, has been commenced and appears to have completely failed. On the 25th ult., a body of about 250 men, commanded by "Gen." O'Neil, attempted to cross the border near Franklin, Vt., and encountering a smaller force of Canadian troops, strongly intrenched, a skirmish ensued, without any decided result. During its progress, O'Neil, being found a short distance from his command, was arrested by U. S. Marshal Foster and his deputy, put into a carriage and taken to St. Albans, where he was arraigned before a U. S. Commissioner for violation of the neutrality laws, and in default of bail committed for trial. This arrest, and the failure to receive expected reinforcements, disheartened the party, and those at this point gradually dispersed. Several other Fenian officers were arrested, and some arms and ammunition seized by U. S. authorities. On the 27th, another party of about 350 passed the line at Trout River, near Malone, N. Y., and in a brief but sharp contest with a larger body of Canadian and British troops, were completely routed, and retreated in confusion. At this point, also, some arrests were made, and Gen. Meade, commander of the District, visited Malone and furnished U. S. troops to aid the civil authorities if needed.

A break of communication has occurred in the French transatlantic telegraph between the Massachusetts coast and the island of St. Pierre, south of Newfoundland. Pending its repair, arrangements have been made for transmitting messages through the lines connected with the Anglo-American cable.

Secretary Boutwell has directed sales to be made of $1,000,000 of gold weekly during the present month, on account of the U. S. Treasury, and purchases of $8,000,000 of bonds in the same time, $2,000,000 each on three occasions, and $1,000,000 on two others.

CONGRESS.—The report of the Conference Committee on the bill for enforcing the Fifteenth amendment has been adopted by both Houses. The section authorizing the President to use the army and navy or militia to enforce the execution of the act, was modified so as to allow their use only when necessary to aid in the execution of judicial process under the act. The provisions designed to prevent fraudulent registration and voting were retained, and applied to all registrations for State or other elections at which members of Congress also are to be chosen. The Senate passed the Legislative and Executive Appropriation bill and one appropriating $25,000 of the funds of the Freedmen's Bureau in aid of Wilberforce University, Ohio. The House passed the Diplomatic Appropriation bill, the Senate joint resolution authorizing the Northern Pacific Railroad Company to issue bonds for the construction of the road, and a bill granting pensions to surviving soldiers and sailors of the war of 1812. A bill for reducing internal taxation has been under discussion, but not disposed of.

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For Friends' Review.

AN OUTSPOKEN REMONSTRANCE.

The recommendation of Philadelphia Yearly Meeting, that the document issued as an "Epistle" should be revised by the Meeting for Sufferings which brought it forward, so as to remove or correct some objectionable expressions, has, according to the clear recollection of the present writer, induced little essential change in it. Its publication, under the authority of the Yearly Meeting, as a memorial representing the doctrines and principles of the Society of Friends, makes it a right and duty for those concerned that the ancient standard be not lowered, and the gospel truth held by the Society be not erroneously stated, to judge honestly, and express fearlessly their convictions concerning it. Though natural and customary deference for formal authority may make it hard even to think and feel independently respecting writings put forth in such a manner, we are sure that, potent as, in every Yearly Meeting, a Meeting for Sufferings may be, Truth is greater still, and must in the end prevail.

Near the beginning of this document appears what purports to be a statement of "unscriptural views, and opposed to those always held by Friends," concerning conversion and justification. Upon this it may suffice to remark at present, that there is no evidence that the heresy of resting upon intellectual credence without spiritual baptism and regeneration is maintained by any considerable number, if by any, members of the Society of Friends within the knowledge of the members of this Yearly Meeting.

A "loophole" for hanging a charge of unsound opinion we find, in reading the document farther on, to be, the use of the word justification. That the now universally accepted *dictionary* meaning* of justification is in accordance with expressions in Scripture, is set forth by Wm. Penn, in a passage quoted in this document (p. 6) as follows: "Which doctrine of repentance leads to justification; that is, forgiveness of the sins that are past, through Christ the alone propitiation." We have no desire to ignore the words added here by Penn, "and to the sanctification and purgation of the soul; which is justification *in the complete sense of the word*." We would merely indicate here the recognition, by Penn, of the *propriety* of using the word justification as first defined, in accordance with the general usage of Christians; while, for *special instruction* in doctrinal truth, he, as well as Barclay, (following Augustine, Melancthon, Baxter, and a few other *old* authors on the subject,) rightly insists that in some parts of Scripture the word justification may be held to include the making just or righteous—the *imparting* as well as imputing of Christ's righteousness. But Penn evidently means to discriminate here between the ordinary, accepted meaning of the term, and the fullest or "complete" sense in which, with special explanation thereof, it may be used.

* Thus given, unqualifiedly, by Webster: "In *theology*, remission of sin, and absolution from guilt and punishment; or an act of free grace by which God pardons the sinner, and accepts him as righteous, on account of the atonement of Christ."

On this it must be remarked further, that, since Barclay's Apology was written, the nearly universal usage amongst Protestant Christians, including many amongst Friends, has come to be, to use the word justification in the limited sense above *first* cited from Penn. There needs to be no other evidence of this given than that of the Dictionary (already cited in full in our foot-note). The completing of the work of *individual* redemption is, then, designated by the term sanctification. As a word is wanted for each of these meanings, it was and is *reasonable* thus to separate them. This is a question of *words*, not of truth. And we are ready to assert, fearlessly, that Friends have no right to maintain a use of words of Scriptural origin and reference, and used by all Christians, in a manner peculiar to themselves, and not *necessarily thus* employed. Were there such a right, abstractly, it would and must nevertheless be injurious, as leading to confusion and misinterpretation of their doctrines. They are thus laid open to the charge of denying the doctrine of justification by faith, and placing in its stead that of justification by obedience.

To say, as the document does, (p. 6,) that justification *follows* sanctification, is clearly erroneous. That it accompanies it, in the sense allowed by Penn and preferred by Bar clay, may be safe to say. But if either precedes the other, that which involves the removal of guilt and punishment from the newly converted sinner, must anticipate his perfection, nothing short of which can limit sanctification. Christ is not divided. But, His glorious work is progressive. First, His sacrifice without us; then regeneration by the Holy Ghost. First, repentance, forgiveness, the new birth, the beginning of sanctification; then, the increase and perfection of this, "until we come unto the perfect day." "First the blade, then the ear, afterwards the full corn in the ear." But the Scripture does *not* teach us that we are to wait for forgiveness until we are sanctified; until, as the document says, "the power, nature and habits of sin are destroyed." (p. 7.) "If we confess our sins, he is faithful and just to forgive us our sins, *and* to cleanse us from all unrighteousness." 1 John i. 9. Our Lord, in His visibly personal ministrations, more than once said, as his very first utterances to those who sought him, "thy sins are forgiven thee." Thus, to her of whom the Pharisee had room to say, "she *is* a sinner," (Luke vii. 39–48,) He said, "thy sins *are* forgiven." So also to the man with the palsy, (Luke v. 20,) "Man, thy sins are forgiven thee."

That, in like manner, He often now condescends to make known *early forgiveness* to those who have been led to prostrate themselves at His feet, is a precious truth. "Behold, I bring you good tidings of *great joy, which shall be to all people.*" Alas! that any should seek to burden tender minds with the precept to cast away this joy, and look toward its beginning only after they have, through a life-long, struggling obedience, passed not only in at the strait gate, but through all the length of the narrow way. Not such is the gospel truth; better told is it in John Bunyan's vision of the Pilgrim's Progress: "So I saw in my dream, that *just as Christian came up with the cross*, his burden loosed from off his shoulders, and fell from off his back." That obedience, the obedience of faith, must follow, so that Christ may be the author and finisher of the whole work of salvation, it would indeed be wrong to forget or deny. But He is not at the end only; He is met at the very beginning of the way; He is "*the Way*, the Truth and the Life."

Unwilling as the present writer is to find fault, could it be avoided, with a document issued as this has been, he is bound by a sense of imperative duty to express the conviction that, with honest intentions, it has been prepared, and forced into promulgation, under grave misapprehension. Had it gone forth as a manifesto of the Meeting for Sufferings only, that body might have been left to its own responsibility. But, it claims to represent the Yearly Meeting and the Society; and these claims, we hold, in view of the failure to correct errors protested against in the Meeting, ought now to be solemnly repudiated.

There are other passages than those referred to in the above remarks, which must give dissatisfaction to many, as untimely, uncalled for, and of a scattering and unsettling tendency. But in view of the defects now pointed out, those who apprehend these need not to be greatly disturbed by them.

That there is much need of caution under the momentous awakening which has been experienced latterly throughout our Society, is true. An affectionate warning concerning the dangers on the right hand and on the left, with timely and judicious counsel to the young and to those having but little experience, would have been warmly and gratefully received by many. CONSTANT READER.

COMING OF THE KINGDOM OF GOD.

The stone smote the image, and filled the earth, so that there was no room for any other power. Some persons have supposed that the kingdom of Christ would destroy all preceding empires by violent opposition, by the shouts of warriors, and garments rolled in blood. I more than doubt this. I know that Christ has his kingdom of providence, as well as of grace; and that the operations of this

kingdom are in many instances regulated in reference to his mediatorial government. As he is Lord of heaven and earth, he no doubt often visits the nations, changes the seasons, removeth and setteth up kings; but when for these purposes he employs human agency, it is not the agency of *his people*. The axe by which he heweth the forest of the field has not even its handle furnished by the trees of righteousness, the planting of the Lord.

The direct operations of the kingdom of grace for which we pray, belong to another rule which is not of this world; nor do the servants of Christ fight for it. For if the last great monarchy were to overturn those which preceded it, as they overturned those which were before them, by exploits of arms, then is not the kingdom of Christ in any sense come. The Christian Church possesses no such apparatus of means. The stone is not in human hands, nor does it thus employ human power. An army of real Christians, fighting for Christ's cause, has never yet been seen. On such a spectacle the eye of the world has never fallen; on such a spectacle it never will fall. Such worldly plans were so far from the view of Paul, that even when the image, the Roman power, was yet standing on its legs of iron, he exhorted not to hostile conflict, but to submission. Wars and revolutions belong to another dispensation, to a very different administration of Almighty God, than that of the kingdom for whose coming we are taught to pray. With these, as Christians, we have nothing to do. "Let the dead bury their dead."—*Richard Watson.*

THE HEAVENLY RACE.

A sermon preached First mo. 16th, 1694, at Grace-Church-Street, London. By WILLIAM PENN.

The life of man and woman is compared unto a race that is to be run; and unto a post, that makes haste: And our daily experience confirms, what the Holy Ghost hath lively set forth and expressed to us by the holy men of God in several ages and generations. We are all of us that are here this day, running our natural race; our time is speeding on, and we are every day a step nearer to the grave. God requires, that we will every day draw nigh toHim: Blessed are all those, that are every day a step nearer to God, as well as a step nearer to the grave, and to eternity! If you draw nigh to God He will draw nigh to you, and turn every one of you from your iniquities, and keep you from returning to folly.

Friends, of ourselves we can do nothing, except the Lord be present with us, and strengthen and uphold us: Blessed are those that live in an humble sense of their own insufficiency, and are in a true poverty of spirit, and as the light of every morning appears, are waiting upon God, as a watchman waits for the morning. I say wait upon Him, for the lifting up of the light of His countenance: "They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not wax faint," while they walk in the way of holiness, that leads to eternal blessedness.

All those who are faithful and approved of God at this day, they will not want the presence of the Lord with them, and His hand to uphold them: He will be a God nigh at hand to all, that are true travellers with their faces Zion-ward. All that are travellers to a blessed eternity, to that world that shall never have an end; these shall never want the divine presence of the Lord Jesus Christ, the Son of God; concerning whom God saith, "I will give him for a light and a leader, a king and lawgiver." Now all you, who obey His voice, and come under His holy conduct and teaching, and have denied yourselves, and resolved to take up His cross, and follow Him, and will not be ashamed of His cross, but glory in it; I testify to you from the Lord, that God is with you, and will be with you if faithful. He is such a leader as will lead you in the way of righteousness, and in the midst of the paths of judgment: He will fill your treasures, and make you to inherit substance.

O my Friends! you cannot imagine what peace, joy, and divine consolation, there are in such a good condition, when you have the witness within yourselves, that you give up your hearts to God! God will be always present with you, and withhold no good thing from you: This is my testimony to you this day. O gird up the loins of your minds; be sober and hope to the end. Take heed to your ways, and turn your feet to God's testimonies, while you are in your heavenly race; turn neither to the right hand, nor to the left, but so run, that you may obtain. There is a running where people may miss the prize and fall short; and there is a running where they may obtain the crown. "Let us therefore lay aside every weight, and the sin that doth easily beset us; and run with patience that race that is set before us; looking unto Jesus, the author and finisher of faith; who for the joy that was set before Him, endured the cross, and despised the shame." Let us have an eye to Christ, the great Captain of our salvation, and we shall be sensible of His living presence, and feel His everlasting arms to uphold us. If we press forward, and strive to enter in at the straight gate, we shall receive the recompense of reward, after all our sufferings, afflictions, poverty, troubles, tribulations, scoffings, cruel mockings, reproach, buffetings, losses and crosses, and persecutions,

that we have undergone in this world for Christ's sake. O! let none of us be dejected or discouraged, but wait for the salvation of God. Take no thought for the morrow, let the morrow take thought for the things of itself: sufficient unto the day is the evil thereof. Let your affections be set upon things above, and not carried after perishing things here below: when temptations do assault you, they shall not prevail; for you shall experience with the apostle Paul, that "the grace of God will be sufficient for you." Blessed be the name of the Lord forever, who hath engaged by promise to support and fortify His people in the hour of temptation. While we live in this world, trials and troubles, temptations and tribulations will attend us; we shall not be out of the reach of them on this side the grave. "Your adversary, the devil, goes about like a roaring lion, continually seeking whom he may devour; whom resist, being steadfast in faith;" and you shall be able to quench all the fiery darts of the devil, and be more than conquerors through Christ that hath loved you.

And when you come to the New Jerusalem, into the strong city of God, you shall sing songs of praise and thanksgiving to your great Deliverer, and have salvation for walls and bulwarks round about you, and triumph in His praise, who hath dealt bountifully with you, and by His mighty arm hath done wonderful things for you, and remembered you in your low estate; because His mercy endureth forever.

Such was the infidelity, rebellion, and ingratitude of Israel of old, while they were in the wilderness, "fed with quails and manna from heaven," (Psl. cv. 15,) and supplied with water out of the rock, by a miraculous providence, yet they murmured against the Lord, and they entered not into the good land, because of their unbelief. Take heed of shutting yourselves out of the celestial Canaan by your unbelief and disobedience. As in your natural race you are every day one step nearer the grave, so in your spiritual race, be every day advancing in your progress towards a blessed eternity; that when you come to die, and leave this world, you may live eternally, and be forever with the Lord. O live now as an experienced and concerned people, that you may be of the number of the wise virgins, who have oil in their lamps and in their vessels; and that you may in all approaches to God be found spiritual worshippers, and offer up to Him a pure offering, that your prayers may be as incense and sweet odors, most acceptable to Him through the intercession of the Lord Jesus Christ, the great Mediator, who is the king of saints. Submit to His sceptre and government, as an obedient and willing people, that you may take sanctuary in His mighty name, who is called Jesus, the mighty Saviour, who will save His people from their sins and from the wrath to come.

When you are concerned deeply about your spiritual and eternal state, and cry out, "What shall we do to be saved!" and when you are humbled and afflicted for your sins, He will deal tenderly with you, and have compassion on you: For "He will not break the bruised reed, nor quench the smoking flax:" He shall bring forth judgment unto truth. But many are stopt in the way, because judgment hath not its perfect work. They are not yet humbled under the mighty hand of God, and will not submit to the Lord Jesus Christ, but say, obstinately, "We will not have this man to reign over us." But our Lord Jesus, the Lion of the tribe of Judah, saith concerning such, "But those mine enemies, that will not that I should reign over them, bring hither, and slay them before me." Matt. xix. 27.

O Friends, let us all be a willing people, and take Christ for our Saviour and Sovereign, who is our rightful Lord; "who died (saith the apostle) and revived, and rose again, that He might be Lord both of the dead and living." Let us live to Christ, that died for us; live to Him here, and we shall live with Him forever. Let our souls praise the Lord, and all that is within us bless His holy Name, that hath sent His Son from heaven to seek and to save us that were lost, and to redeem us from all iniquity, that we might be a peculiar people zealous of good works. Blessed be God, who daily loadeth us with His benefits and blessings! *And blessed be Christ, our Redeemer, the Lord of life, who hath invited us to come to Him, that we might have life;* that we may eat of the fruit of the tree of life, whose leaves are for the healing of the nations: that we may sit under His shadow with great delight, and His fruit will be sweet unto our taste. Our Lord Jesus will feed us with heavenly manna, and with honey out of the rock of our salvation, and the true living bread, that came down from heaven: He will make us a "feast of fat things, and with wine on the lees well refined." O remember the loving kindness of God; let it ever be before your eyes, that you may walk in His truth, as the royal Psalmist speaks. And when the meeting is over, keep your watch, and let not the spirit of the world, nor the prince of the power of the air, that rules in the children of disobedience, hinder the good seed (the word) from taking root; and bringing forth fruit, that may abound to God's eternal glory and praise, and your everlasting consolation.

O Friends, live for heaven and eternity, and labor abundantly in the work of the Lord; and you shall know to your joy and comfort, that your labor shall not be in vain.

Do you now follow your works while you live, and your works shall follow you when you die. Rev. xiii. 7. "Blessed are the dead that die in the Lord, for they shall rest from their labors, and their works follow them." I would not have you think, that I put you upon any depending upon your own (best) works; for *if we do any good work, it is by the help of the Spirit of Christ*, by whose power alone we are enabled to do it. It is by the strength and power of Christ Jesus, in whom we believe: It is by that strength and power, that we derive from Him, that we are kept faithful to the death, that we may obtain the crown of life. It is by Christ alone, the great Captain of our salvation, that we must conquer our spiritual enemies, resist the devil, and overcome the world, and be more than conquerors; that persevering in holiness to the end of our days, we may say with the apostle Paul, when we come to die, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Therefore I beseech you all, to give diligence, to make your calling and election sure, and so run in your heavenly race, as to press forward, towards the mark of the high calling of God in Christ Jesus, that you may obtain life eternal. "The grace of God, that bringeth salvation, hath appeared to all men; and God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." And the invitation is made to all: "Look unto me, and be ye saved, all ye ends of the earth." Salvation is *offered to all*, and the means of obtaining it, is *by faith in Christ Jesus*, the dear and blessed Son of God, who was born of the Virgin Mary, and took our nature, as the son of David and the seed of Abraham. As he was made man, he was a confinable being; but he is also both God and man, so He is infinite and eternal, God over all, blessed for ever! Come then to Christ, that you may have life and quickening vital influence from Him, and of His fulness, receive grace for grace: Come to the blood of Jesus, that purifying fountain, to wash you from all your sins, and wipe off all your old scores. Christ is made not only wisdom and righteousness, but sanctification and redemption to us: "We are justified freely by the grace of God, through the redemption that is in Jesus Christ."

"Walk in love (saith the apostle) as Christ also hath loved us, and given Himself for us an offering and a sacrifice to God for a sweet smelling savor." God offers salvation to us in Christ, the second Adam, who only can redeem us from that bondage and misery, which the first Adam by his fall and apostacy brought on all mankind.

Christ is the only Saviour of sinners, and the author of eternal salvation to all them that believe in Him and obey Him. This is the generation of them that seek the Lord, they believe in the Lord Jesus Christ, who came from heaven to show them the way thither, and came to seek and save them that were lost. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in: Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle;" the Lord Jesus Christ, who is mighty to save our souls, and to subdue all the enemies of our salvation.

"Now unto Him that hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion, for ever and ever." Amen.

Selected for Friends' Review.

"ACT UP TO YOUR LIGHT."

Act up to your light, though in the midst of difficulties, and you will be carried on, you do not know how far. Abraham obeyed the call and journeyed, not knowing whither he went; so we, if we follow the voice of God, shall be brought on step by step into a new world, of which before we had no idea. This is His gracious way with us: He gives, not all at once, but by measure and season, wisely. To him that hath, more shall be given. Each truth has its own order; we cannot learn advanced truths before we have learned primary ones. "Call upon Me, and I will answer thee, and show thee great and mighty things which thou knowest not." Religious men are always learning; but when men *refuse to profit* by light already granted, their light is turned to darkness.

Let us look each to himself. There must be a *right* and a *wrong;* and it is a solemn practical concern to us, not to turn away our ears from the truth. Let us listen ever for the voice of the Holy Spirit. Let us seek, all our lives long, true wisdom. It is not a search for this day or that; but as we should, ever, *grow* in grace, so should we ever grow also in the knowledge of our Lord and Saviour Jesus Christ. Others are nothing to us, if they are not holy and devout in their conversation—and we all know what is meant by being holy. Let us seek truth in the way of *obedience;* try to act up to our conscience, and let our opinions be the result of an improved heart. "If any man will do His will, he shall know of the doctrine." God surely will listen to none but those who strive to obey Him. Those who thus proceed, watching, praying, listening for His voice, taking

all means given them of gaining the truth, studying the Scriptures, loving one another, censorious against none, and always doing their duty; in short, those who seek religious truth by principle and habit, as the main business of their lives, humbly not arrogantly, peaceably not contentiously, shall not be "turned unto fables." "The secret of the Lord is with them that fear Him."

Ah! we find it very hard to *rouse* ourselves, to break the force of habit, to resolve to follow our Divine Pattern, and persevere in doing so! And assuredly we must expect, even at best, and with all our efforts, perhaps backslidings, and certainly much continual imperfection all through our lives, in all we do. But this should create in us a horror of disobedience, not a despair at overcoming ourselves. We are not under the law of nature, but under grace; we are not bid to do a thing above our strength; because, though our hearts are naturally weak, we are not left to ourselves. *According to the command, so is the gift.* God's grace is sufficient for us.

Why, then, should we fear? Rather, why should we not make any sacrifice, and give up all that is naturally pleasing to us, rather than that Light and Truth should have come into the world, yet we not find them? Let us be willing to endure toil and trouble; and should times of comparative quiet be given to us, should for a while temptation be withdrawn, or the Spirit of comfort be poured upon us, let us not inconsiderately *rest* in these blessings. While we thank God for them, let us remember that in its turn the time of labor and fear, and danger and anxiety will come upon us; and that we must act our part well in it. We live here to struggle and to endure. The time of eternal rest will come hereafter.

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek Him with the whole heart." "The path of the just is as the shining light, that shineth more and more unto the perfect day."

From The Protestant Churchman.

SOME THOUGHTS ON SPIRITUAL CULTURE.

It is a somewhat striking illustration of the manner in which the Bible is generally read, that St. Paul's quotation to the Corinthians, of the words—"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him"—should have been so frequently taken as relating to the joys and rewards of a future state; while it is evident to any one reading the chapter, with even slight attention, that he applies them to the wisdom imparted to the earnest soul, by the teachings of the Spirit of Truth; beginning with the true knowledge of CHRIST crucified, and going on to the deepest truths of GOD. There are few Christians who do not know that the simple belief, as of any other fact of history, that "CHRIST JESUS came into the world to save sinners," possesses no power to redeem the soul from the dominion of sin. There must be a faith which appropriates the Atonement. But has not this faith been too much restricted to this one fact, while the real culture and elevation of the soul demand that all truth should be received with like faith, and be practically appropriated in like manner? "CHRIST must dwell in our hearts by faith," and "it is that we may know the love of CHRIST which passeth knowledge," and "be filled with all the fulness of GOD."

It was an old Platonic expression, that "truth is the body of GOD;" and if truth is to become the body of our souls, every truth that we can assimilate, and give life to, is of inestimable value to us. It is true that, as far as we may know, love is the Spirit of GOD, that His manifestation to us was love; but in what can love dwell, but in the truth; what else can feed it and supply its growth? If we would be "partakers of the Divine Nature," the Spirit of GOD must bring us our daily portion of GOD's truth, GOD's substance, now and through the ages of eternity, with results which we have as yet no power to conceive. In this gradual restoration of our souls to the Divine image, everything depends upon the quality of our faith, and but little upon its quantity. A true realization of the words, "In Him we live, and move, and have our being," that there is nothing for us apart from Him, will, if there is any true ideal of GOD, do more to bring us near to Him than the every-day belief of the world in whole systems of theology. GOD's image is formed in our souls by the rays of truth which proceed from Him; but our capacity to receive this truth may be so small that we may live in the midst of Christian light with a conception of GOD far inferior to that of many heathen. It is only a belief which enlarges our whole being, and purifies our moral nature, that enables us to "see Him as He is." And this power to know Him is the one supreme joy of the soul. GOD is the Father of our spirits, the one source of satisfaction, the object of every tendency of our souls. Not the far-off Governor, to whom we can bring only obedience and sacrifice, but the Creator of beauty, joy and mirth, to whom nothing is alien but sin and selfishness. And it is to GOD's hands that we must commit our spiritual culture—not entering upon the dangerous and always hurtful path of self-culture. Can any lead an earnest life in this world without finding all the discipline that they need? The sin and weakness of our own natures, that in those

around us, the suffering on every side, the legion of evils to be fought, the work that is to be done, and the hindrances we meet with in doing it from our own limitations, our many uncertainties, the things hard to be understood and trying to the soul—these are the instruments in the hands of GOD'S Spirit for our growth and discipline; and we look at them daily more and more in the light of truth and love.

It is true that Christian experience cannot be a continual joyful dwelling in GOD, a going onward from strength to strength. The outside trials of life cannot be always triumphantly met; we have to fight with hard things, with inherited tendencies, with bitter oppositions. Some attainments are only possible to us through the loss of others; and we are conscious of painful and disfiguring scars in our natures, the marks of long conflicts, where we have perhaps gained fruits valuable in the sight of GOD, but where flowers, precious to us and pleasant to others, have been destroyed—or it may be things of more value than flowers. But tribulation worketh patience, and patience experience of GOD; and this gives a hope which maketh not ashamed, and we know that GOD is bringing us nearer to Himself. We bring everything to Him, even the least desires of our hearts, that we may learn to have none that we cannot bring; and every aspiration rests in His fulness, and we feel that we need not wait until we "wake up after His likeness to be satisfied therewith," but that our life here is, in the one essential thing, identical with our life there; and we have gladness and strength in all the work which we find spread around us.

And in all this we do not forget the teaching of the great commandment of the law, to love the LORD our GOD, with all our hearts, with all our souls, and *with all our minds.* The simple child-love of the heart should come first, and the soul should follow to the throne of GOD; but it will be but a dwarfed and imperfect Christianity, which does not use the mind to bring rich stores to the soul. The danger which is so prominent to the eyes of many persons, of using the mind in matters to them far above its province, doubtless exists; but when the heart and the soul are fast anchored in GOD, this danger is less real than nominal; and the danger that arises from cultivating the mind in every direction but the religious one, is far greater, and its result is either infidelity or superstition. Trained reason, under the guidance of the Holy Spirit, will lead us to a far higher, broader, deeper knowledge of GOD, and the enlightened soul, casting off the shackles of narrowness and weakness, will find that it can do a work in the world, of which, under other training, it would have been utterly incapable.

It is, perhaps, the office of our reason to judge of the quality of our faith, and it is from the failure to cultivate this faculty that the Christianity of the Church has so generally fallen so far below the truth its members have received; and that, instead of striving for a more perfect belief in the ground-works of spiritual life, they have gone on adding belief to belief; making the test of the condition of their souls not *how* they believed, but *what* they believed; using all their religious energy in this process; until, according to the expressive simile of Mr. Beecher, their belief is the cream, and their life the skim-milk. And this is the lesson which we believe the majority of the Christian Church is, in the Providence of GOD, to learn from those whom it casts out as rationalists and infidels. Certainly, it has had a most impressive spectacle in the deeds which it has seen performed, by men whose minds were incapable of any extended system of belief, or whom the Church had disgusted; but who, with a living faith in the FATHER of all men, went forward to works, at the magnitude of which the Church stood appalled. It has often happened that men who did not receive the faith of some particular church, have gone boldly forward to remove mountains, feeling that "the Spirit of the LORD was upon them, because He had anointed them to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that were bruised;" while the Church stood paralyzed with fear for the destruction of its property, and of the existing order of things. The parable of the talents was transposed, and the servant that had received one talent went forward and gained five other talents; while those that had received five, made shields and ornaments of them, and pointed to the men of one talent as very dangerous fellows. No man is dangerous from what he does not believe, but from what he does; and if there is danger to the world from the men who have worked, and are working, for the renovation of humanity, outside of some particular church organization, it will be from the fact that they cannot transmit to others the quality of their belief; while men, judging them by their fruits, will think its quantity is amply sufficient.

How can the SON of GOD and His revelation be more effectually trodden under foot, than by giving men any reason to suppose that the highest ideals of truth, justice and infinite love are possible without them? If the lessons of the Cross are only effectual in enabling its professed followers to go about pouring a little balm into the wounds made by the pressure of social systems of evil, the world not always distinguishing whether the constraining motive is to help others or to

make capital for their own salvation,—while the battle against these evils is left to men who reject these lessons—CHRIST will be rejected. Many were, doubtless, struck with the want of religious tone in the National Education Society which met lately at Liverpool; but all its power for evil will arise when it does the work committed to the English Church, which she has left undone. We have heard much of the gross materialism and scientific skepticism which are flooding the higher classes of England. If the Church cannot retain her hold upon them, the masses are awaking to new life and power, and she may form from them a new church of believers. But who will be the guides of this new life?—the positive philosopher, who comes with sanitary reform in one hand, and education in the other, or the clergyman who stood silent, allowing the Squire to kneel among his people, and say with them, "Our Father, which art in Heaven," although he was maintaining an estate upon which no cottages had been built for over fifty years, from mistaken economical notions; so that the people were herded together in a manner to destroy all decent humanity—and yet deceived himself, in his ignorance, sufficiently to think that he understood what he said, and was performing an acceptable act of worship? Materialism and infidelity are to be fought by a spirituality which has the power utterly to root out and destroy every idea of caste, as it did among the first disciples. And we in this country may well arm ourselves for the battle, when we see before us not only the degraded inhabitants of our large cities, and the negro, but the coming Chinese, and the Indians, whose history is such an evil record against us.

It is the great hope of the age, that men are fixing their eyes more and more upon the Person of CHRIST, and feeling that in His life is the inspiration of the world. Whatever may be allowed to the pressure of material forces in the construction of the universe, or to the struggle for existence in the development of the various forms of animal life, His character can never appear as the product of these; and therefore there is a spiritual life above the material, and, if these are its admitted laws, not subject to them. But CHRIST is, to many minds, seen across "dim tracts of time," and the records concerning Him will not, they think, bear critical examination; then, it is the work of His disciples, in their oneness with Him, to manifest Him to all, and, through the force of their conviction of the Supernatural, to crush materialism, and build up the spiritual kingdom of CHRIST upon its ruins. And it is their living faith in *all* the truth of GOD which is to accomplish this, building up, first, their own souls; and their ardent love, not for the dead SAVIOUR, but for the living CHRIST, whose last prayer re-echoes through their hearts—"that they all may be one in us;" feeling it not as the prayer of the Master for His disciples, but of the One with the CREATOR, who loves all His children. G. L.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 11, 1870.

WILLIAM PENN AND COTTON MATHER.—There have been many fearful errors in Christendom which would have been avoided by a proper application of the words of the beloved John, and of the spirit which permeates them:

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

The two distinguished names used as a heading for this article, suggest a striking contrast in many things, and especially in the treatment by professed ambassadors of the most merciful One, of the Aborigines of this continent. Cotton Mather's policy was the popular one of to-day, that of hatred, persecution and extermination. William Penn's was that which President Grant has endorsed, and committed to Penn's successors,—that of love, justice, peace, civilization and permanent benefit.

Cotton Mather's "loving kindness to transgressors," was apt to culminate in their death. Indian, witch or Christian Quaker had little reason to desire his pastoral care. He was certainly a man very much in earnest. We crave that he may have found that mercy which he was not prone to show to his fellow sinners.

Sectarian bigotry is a most undesirable occupant of the human heart. It whispers suggestions of intolerance. It assumes the administration of justice and vengeance, and it knows not how to be loving or merciful.

The following bitter morceau, which we clip from "*The Press*," has been copied into leading journals. We thought it possible that it might be a canard, but the name of E. Penington, Jr., warrants our treating it as genuine, and it scarcely adds to the character for intolerance of the austere Puritan who loved to denounce, with mouth and pen, "*the cursed sect of the Quakers.*"

Mr. E. Penington, Jr., favors us with the following: "Mr. Judkins, the librarian of the Massachusetts Historical Society, in overhauling a lot of old papers deposited in the archives of that body by the late Robert Greenleaf, made a curious discovery of a letter in the quaint handwriting of the Rev. Cotton Mather, addressed to 'ye aged and beloved Mr. John Higginson.' It bears date 'September ye 15, 1682,' and runs thus:"

There bee now at sea a shippe (for our friend Mr. Esaias Holcraft, of London, did advise me by the last packet that it wolde sail some time in August) called ye Welcome, R. Greenaway master, which has aboard an hundred or more of ye heretics and malignants called Quakers, with W. Penne, who is ye chief scampe, at the hedde of them. Ye General Court has accordingly given secret orders to Master Malachi Huxett, of ye brig Porposse, to waylaye ye said Welcome as near the coast of Codde as may be and make captive ye said Penne and his ungodlie crew, so that ye Lord may be glorified and not mocked on ye soil of this new countre with ye heathen worshippe of these people. Much spoyl can be made by selling ye whole lotte to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do ye Lord great service by punishing ye wicked, but shall make great gayne for his ministers and people.

Master Huxett feels hopeful, and I will set down the news he brings when his shippe comes back.

Yours, in ye bowells of Christ,

COTTON MATHER."

It would be curious to turn over the voluminous effusions of Mather, characterized by theology, superstition, credulity and remorseless intolerance, and then read, with refreshment and edification, the Christian writings of Penn, spread through many volumes, written often in prison "for the testimony of Jesus," and fraught with the Spirit of his holy Master and Exemplar. His name (despite Macauley's attempt to blacken it,) is spoken with reverence by all candid men—while their estimate of the man who thought to "do the Lord great service," by bartering Christ's free-man for rum and sugar, will not be materially affected by the above publication.

THE HEAVENLY RACE.—Those who are truly joined to the Lord will recognize, in Wm. Penn's sermon with this caption, the "clear ring of the gospel bell." It is not a pamphlet elicited by and struck out in the heat of controversy, but an extempore utterance under the anointing, not meant for the critic's eye, but for the listener's heart. Speaking as the Spirit of his Master moved him, and only anxious to acquit himself so as to "please Him who had chosen him to be a soldier," we cannot fail to be impressed with the evangelical tone of the discourse, and his complete inculcation of the doctrine that salvation and all that appertains to it—the washing of regeneration, the renewings of the Holy Ghost, repentance, remission, sonship, sanctification, and redemption,—are all by Grace and through Faith. How beautifully he sets forth the value of that Faith through which Grace works, and without which it is declared to be a sheer impossibility to please God. How earnest his exhortation: "O Friends, live for heaven and eternity, and labor abundantly in the work of the Lord." "Let us live to Christ who died *for us;* live to Him here, and we shall live with him forever." "Blessed be Christ our Redeemer, the Lord of life, who hath invited us to come to him that we might have life; that we may eat of the fruit of the tree of life whose leaves are for the healing of the nations; that we may sit under His shadow with great delight, and His fruit will be sweet unto our taste. Our Lord Jesus will feed us with heavenly manna, and with honey out of the Rock of our salvation, and the true and living bread that came down from heaven." Such were the breathings, such the "angels' food" of a man whom bigot zeal called "heretic and malignant," and such was the "*heathen worshippe*" *of* "*ye said Penne and his ungodlie crew.*"

NEW YORK YEARLY MEETING—(*Continued.*)—The acceptable presence of Eunice Howland, a minister from New England, was accidentally omitted last week. Among the items of referred business from last year was a proposal so to alter the phraseology of the fifth Query as to avoid the discrimination between intoxicating drinks, distilled or undistilled. The subject having been commended to the ten Quarterly Meetings, was now introduced by their reports. Three Quarters thought a change necessary, but did not approve the form suggested—one failed to report upon the matter—six endorsed the proposed alteration. The subject being thus fairly before the Yearly Meeting, the alteration in the Query was made, (almost unanimously,) and a committee appointed to harmonize the *Query* and *advice*, which latter was already admonitory against the use of those milder drinks which the Query, by inference,

permitted. The change in the discipline to be perfected at a future meeting.

An interesting report was produced by the Trustees of the Murray Fund. Their continued care, the usefulness of the fund, and the blessings attendant upon its annual appropriations, were highly satisfactory. We have not access, as yet, to the statistics.

The report respecting the Boarding-school at Union Springs gave rise to a lively deliberation upon the Educational interests of our Society, and the whole subject was referred to the Representatives from the Quarterly Meeting, to be digested and reported upon to a future sitting.

It has been for years the practice of New York Yearly Meeting to consider in joint session some matters which concern alike the brethren and sisters. To those who have been privileged to be present on such occasions, the advantages of the arrangement are evident.

Joint sessions were held on Seventh-day afternoon and Second-day morning. The minutes of the Representative Meeting (formerly styled Meeting for Sufferings,) were listened to with general approval; showing that during the interval since last Yearly Meeting, those to whom the trust had been deputed had been alive to the interests claiming their attention. The Report of the Freedmen's Committee demonstrated the propriety of continuing the work, and it was determined to raise by voluntary subscription five thousand dollars, of which sum three thousand four hundred dollars was subscribed in the face of the meeting. Samuel H. Jones, the Superintendent of Freedmen's affairs in Virginia, made impressive statements and remarks, enforcing the importance of the work, and encouraging the faithful performance of individual duty. He said that at least one hundred and fifty thousand Freedmen in Virginia to-day need education. He went recently with a teacher to open a school in a country district. They found sixty children assembled, only four of whom knew the alphabet. In four days, many of them knew the whole of it. The way, he said, is daily opening for this educational work. Schools are being established where, until recently, the day set apart for devotion was desecrated by old and young, but where the Truth as it is in Jesus is taught, and upon week-days the rudiments of a common school education are imparted. He thought the City of Richmond would soon take care of our school there, leaving us power to do more in destitute country districts. He was informed by our Friend J. B. Crenshaw, a member of the Virginia Legislature, that the House would probably pass the Senate's bill levying a capitation tax for educational purposes, to benefit alike all classes of citizens. His remarks and the whole question interested the meeting deeply, our brethren of New York being forward to remember the poor and solicitous to serve their generation according to the Divine will.

The Indian question claimed the attention of the joint session in the reading of the reports and proceedings of the Associated Executive Committee of the American Yearly Meetings, (which, although crowded out of the present number, is to be laid before our readers.) No doubt was entertained that the Indians could be subdued by peaceful means, and that, in addition to the expediency of doing always right, it would be a matter of public economy thus to deal with them.

The letter of J. D. Cox, Secretary of the Interior, to the late convention held in New York, was read, being a most clear exposition of the views of the Executive. Benj. Tatham gave further information as to what both Friends and the public are doing and have done in this direction. David Hunt related a touching conversation between Thomas Wistar and some of the agents, teachers, &c., who have gone forth to labor in this field. With deep feeling they asked him to request Friends to pray for them. After other lively remarks it was decided to encourage the good work by contributing the proportion of this Yearly Meeting towards the sum of $5,000 asked by the Asso. Ex. Com., and the solemn duty was felt of continued prayer to the Father alike of the red man and the white for His help and blessing.

"An excellent Memorial of our dear Friend and brother Samuel M. Heaton, was read, causing a precious *covering* to overspread us, during which many testimonies, exhortations and supplications were heard. The printing was ordered of five thousand copies."

On FIRST-DAY, the 28th, says our esteemed correspondent:

"Meetings for worship were held in New York

and Brooklyn at 10½ A. M., an appointed meeting at 4 P. M., in New York, by Lindley M. Hoag, and one in the evening at Brooklyn, by Allen Jay and James Bailey, all of which were largely attended and were seasons of Divine favor, the Gospel being preached in demonstration of the Spirit and with power, greatly to the satisfaction, and, we trust, edification of Friends and others."

Further reports not being received at the time of our going to press must be deferred. From various sources we are informed that it was a favored Yearly Meeting.

DIED.

STOKES.—On the 10th of Third month, 1870, Isaac, son of Carleton P. Stokes, in the 28th year of his age; a member of Woodbury Mo. Meeting, N. J. "Blessed are the pure in heart, for they shall see God."

CAREY.—At his residence in Bethlehem, Hamilton Co., Ind., on the 6th of Twelfth month, 1869, Samuel Carey, in the 66th year of his age; a valued member of Richland Monthly Meeting. He was a lover of true religion, expressing a concern many times for the advancement of truth and righteousness. On his way home from nearly the last meeting he attended, he said: "It does me good to hear ancient principles pleaded for." His dying moments were attended with calmness and with the peace of God.

STROUD.—On the 4th of Fifth mo., 1870, at the residence of her son-in-law Dr. S. Stevens, near Cincinnati, Ohio, after two days' illness, Susan B. Stroud, (relict of the late Chas. Stroud,) in the 76th year of her age; a valued member and elder of Cincinnati Monthly Meeting. Her unwavering faith in the truths of the Christian religion, her cheerful deportment, and fervent charity, eminently fitted her for usefulness in the Church, as many can testify to whom her labors of love were extended. In an especial manner was her loving spirit often drawn to comfort and encourage those who were younger in years, and less experienced in the temptations which beset the pathway of the Christian traveller. As death approached, she told those around her she thought that was her last night on earth—that her work was done—that her Saviour was precious—requested her family not to grieve for her—and all to meet her in heaven. She survived her beloved companion nearly three years.

ECCE CŒLUM.—PART FIFTH.

(Concluded from page 647)

We advance another step, to systems of the Sixth Order,—NEBULA SYSTEMS!

Scattered, or rather arranged, over the sky by thousands are those bright-misty spots, called nebulæ, which no power of the telescope has yet been able to resolve into stars. It has been claimed that they do not consist of stars, but only of a sort of fire-mist, out of which suns and planets and satellites are in process of being made by natural law. There are many objections to this view. But it is enough that there is not a single proved case of such fire-mist in space; that the hypothesis is altogether unnecessary to account for the facts observed; and that nebulæ, apparently as irresolvable as any, have, by improvements of telescopes, been turned into clusters of stars. In my view, they all consist of stars, so packed together by local neighborhood and unspeakable distance that all individuality of impression on the eye is lost. They are found in great variety of singular and beautiful forms—sometimes perfectly round, sometimes oval, sometimes lens-shaped, sometimes ring-shaped and even consisting of a series of concentric rings. One beautiful nebula resembles a crab; another, a fan; another, an hour-glass; another, a whirlpool, whose eddies are made evident to the eye by, as it were, floculi torn from the famous golden fleece of Colchis. Some of them are perfectly continuous and uniform in appearance. Others are "spotted as a pard," with numerous centres of condensation: while others still are broken up into more or less distinctly separated nebulous patches; like a defeated army whose great corps are just in the act of separating toward all points of the compass. The great fragments of these routed nebulæ appear in the best telescopes very much as the cluster systems do in the smaller—that is to say, dappled with nuclei pretty evenly distributed. They are evidently cluster-systems. And, taken together, they form a revolving neighborhood in space, of another order still higher—a Nebula System in which nebulæ of clusters of groups of suns sweep their, at least, quintuple orbits in harmonious combination around the gravity-centre of the whole nebula.

What is the Milky Way, so called, which we see belting our heavens? Nothing but the nebula to which we belong, expanded all round the sky and easily resolved into stars by the fact that we are in the midst of it. A little observation and reflection suffice to show that its shape is that of a thick mill-stone, with its rim split in the middle for about a third of its length and somewhat opened. Our place is near the plane of this cleavage, but considerably one side of the centre. When we, from our place in this cleft wheel of stars, look off in the direction of the circumference, the stars appear very numerous; when we look towards the sides, we see comparatively few. All the scattered stars, all the groups, small and large, that we see in any direction, belong to our Milky Way—to our nebula. They are nearer to us than any other stars in space. All the stars whose distances have been determined, all the multiple stars whose orbits have been observed, all the stars whose proper motions have been noticed, are as much part of our Milky Way as the milkiest part of it. All the examples of astronomical systems which I have hitherto given, at least up to the cluster-systems, were from this same nebula of ours. And cluster-systems themselves can be easily supplied from it. If you will scan on some favorable night the remoter

parts of this white Wonder, you will find that it is by no means a continuous nebulous zone, but rather a succession of star-clouds, many of which are mottled after the manner of the cluster-systems. And such they are. The whole, from satellites to sun-clusters, are in process of revolution about the great forceful heart of nebula. We know it must be so, in advance of all observation. But in this case it is thought that observation has made assurance doubly sure. First, our sun is in motion—like Castor and Polaris; like the thousands of stars that show proper motions, and, in part, because they show them. A wonderful thing has been noticed in that part of the heavens that is now passing over our meridian southward from the zenith; the region occupied by Orion, the river Po, Sirius, and especially the Dove. It has been noticed that the stars in this region are gradually drawing together, just as the ships of a fleet would seem to do to one sailing away from them; while at the opposite quarter of the sky the stars are gradually separating, just as the ships of another fleet would seem to do to one sailing toward them Great Hercules is yearly becoming huger and brawnier; his club, and especially his bow, growing every year more formidable. This has been going on now for a great number of years. Of course, there is but one explanation. Our sun, with its retainer worlds about it, is sailing away through space towards Hercules, on an orbit so vast that the part of it which has been described from the date of the earliest accurate observations does not differ sensibly from a straight line. At last, however, we shall double the wondrous cape of our great ellipse; and then the Dove will begin to expand and plume her heavenly wings, while champion Hercules will dwarf behind us. But this does not determine where the centre of motion is. Where is it? Astronomers have sought to answer this question, and apparently not in vain. By methods which cannot now be explained, it is found that Alcyone—most beautiful star of the beautiful Pleiades—is the centre of our motion; and that we are moving about it at the rate of more than a hundred millions of miles a year, on an orbit whose diameter is fifty million times larger than that on which we move about the sun. As the distance of Alcyone is approximately known, we can find our period. It is only about twenty millions of years.

Such is our sun's centre of motion. And the celebrated Mædler has shown that it is also the centre of a great number of other suns—in fact, that the proper motions of the stars in all quarters of the heavens conform to the idea that they are spurring in glorious curriculum around the same point. He concludes that Alcyone is the centre of the whole nebula. And though the English Astronomer Royal has recently dissented from this conclusion, and though we certainly are not authorized to claim for it the most absolute proof, yet it is probably as much like the truth as most photographs are like the persons who sit for their pictures to the sun.

Mysterious continental islands of the remoter heavens! Greatest empires of suns that have yet sent greeting light to us! There ye lie to-night, seemingly steeped in breathless quietude aud uttermost sleep, where the earliest observer saw you: and yet what mighty race courses are those on which your orbs go panting their eternal rounds about the great nebular heart! Why, let us measure two of these celestial Astrodromes. According to the best estimates of our own nebula it contains some eighteen million suns; and the thickness of its golden wheel is about eight million diameters of the earth's orbit, while its diameter is one hundred and seventy million such diameters. One of its Border States would require not far from one hundred millions of years to put orbit about metropolis Alcyone; and, though so remote, has never been in danger of parting company with us. There is the oval nebula of Andromeda, just visible to the naked eye and yet giving no sign of resolvability in the six-foot speculum of the Earl of Rosse. A nebula of which such things are true, is easily shown to be so far away that the light by which we see it must show it as it was at least a million of years ago, instead of as it is to-night. The rays have been all that time charging across the void at the rate of 192,000 miles a second. At such a distance, its apparent diameter, half that of the moon, means for the nebula a breadth of thirty thousand years—the fifty-three foot reflector being surveyor general, and a light-sprite carrying the chain.

We have found all the suns, and groups of suns, and clusters of groups of suns, in each nebula, engaged in revolution about its centre of gravity. Is this centre itself in motion on another orbit still larger? Is each nebular fleet, instead of riding at anchor in the sky, sailing away on a circumnavigation more stupendous than any we have yet noticed? It is even so. There are Ulterior Systems. We find nebulæ disposed in groups of two or more; of about the same brightness, coming into view with about the same power of the telescope; evidently belonging to the same order of distances from us. Just as there are double and multiple stars, so there are double, triple, quadruple, quintuple, sextuple nebulæ; and recently D'Arrest, a Danish astronomer, has announced that he has actually caught a nebula in the act of revolving about a nebula. Very likely he is mistaken; it seems as if he

must be; in any event, we need no such ocular demonstration. We have long been as sure of revolving nebulæ as if we had seen them—sure of some Alcyone, 12,000 suns strong, revolving about another Alcyone, perhaps 100,000 suns strong. More than this. The Magellanic Clouds, so called, of the southern hemisphere, are nothing but two great beds of clusters and nebulæ; three hundred nebulæ in one, and thirty-seven in the other: and in the constellation Virgo, especially in one of its wings, the nebulæ are scattered almost as the grain will be sown in your fields this spring—swarms of them, in groups and clusters of groups; and it is just as certain that each of these great beds is in course of revolution about its centre of gravity as it is that over that amazing congeries of firmaments is stretched the sceptre of law.

Mightiest of astronomical neighborhoods yet seen! What wondrous outskirting orbits have we here—what abysses of periods—what year Great and Wonderful in which some picket sun of one of those picket nebulæ spins out its ellipse about the whole nebulous stratum to which it belongs! What abysmal grandeurs of motion are piled and compacted within that circle of 20° diameter about the wing of Virgo! The ancients did not know what wonders were swarming in this region; and, had they known, they could hardly have covered its flying hosts with a more appropriate symbol than they have done—a broad celestial wing. You easily understand the utter inadequacy of figures, whether expressing miles or diameters of the earth's orbit or the largest measured distances of fixed stars or years of light-motion even, to express the dimensions of this Titanic nebular system.

Such are the various orders of systems which we can prove to be within the range of our telescopes. But no astronomer doubts that within this range may lie hundreds of different orders, wheel within wheel, in astounding climax and bewildering complexity: even that within this range our own earth may be describing a thousand-fold orbit about a thousand different centres.

But there must be, at last, a UNIVERSE SYSTEM—a system composed of all the bodies that people space, and in which each body revolves about the gravity-centre of the whole material universe. Let us devote a few thoughts to it.

Eighteen million suns belong to our firmament. More than four thousand such firmaments are visible; and every increase of telescopic power adds to the number. Where are the frontiers—the last astronomical system—that remote spot beyond which no nebula, no world, glitters on the black bosom of eternal nothingness? Probably, some one of those many nebulæ just brought into faint view by the great reflector at Rosse Castle, is but another nebula of Andromeda; which, though visible to the naked eye, gives no sign of being resolved into stars by an instrument of four hundred times the eye's space-penetrating power. Think of the distance expressed by four hundred times the distance of the milky way of Andromeda—five millions of years, as flies the light! Alas, how feeble are our powers! How they labor and bow under the weight of such mighty numbers—such gates of Gaza! What wondrous chronometers those must be which could take fitting account of the ongoings of such far-off firmaments! Could you stand, with a wand in your hand reaching to that remotest galaxy, and sweep it around you in every direction, what an empire fit for a Jehovah would fall within the embrace of those glorious circles! And yet who shall say that even this is the whole astronomical universe? What right have we to stop just where the power of our instruments happens for the moment to have stopped, and say, "This is the end—these are the Pillars of Hercules? Turn back, O adventurous explorer—nothing but night and void in this direction—thou hast reached the last outpost of the kingdom of the Eternal! *Ne plus ultra!*" No: thrice no. On still through peopled infinitude, through raining galaxies and tornado-nebulæ; and, while thou goest outward still through the charging, storming hosts of suns as long as thought can fly, or angels live, say ever to thyself, "Lo, these are parts of His ways; but how little a portion is heard of Him! The thunder of His power, who can understand?" Is not space infinite? Is not He infinite? And who dare say that His works are not well nigh infinite too—at least that the limit to which our gasping and bewildered astronomy has hitherto conducted us is not, as it were, but the first mile-stone of peopled space; and that great swarming sphere which our mightiest telescopes have gauged, but the merest rain-drop compared with another swarming sphere which embraces it? But let us suppose an end; suppose an orbit so large as to include in its unspeakable round the entire magnificence of the siderial heavens. At last the Ultima Thule is reached. We have the total universe of matter which God has made—one all-comprehending astronomical neighborhood—and around it stretches in all directions the black wastes of an altogether endless vacancy. All members of this great ultimate system must be in motion about its common centre of gravity. Whether this sublime centre is, or is not, a mathematical point, where not an atom of matter nettles, our present science has no means of determining. But is there not something at the bottom of our hearts better than science, which

invites us to believe that what would be so fitting and beautiful is also triumphantly actual; namely, that at the centre of this august totality of revolving orbs and firmaments —at once the centre of gravity, the centre of motion, and the centre of government to all —is that better country, even the heavenly, where reigns in glory everlasting the Supreme Father and Emperor of Nature; the capital of creation; the one spot that has no motion, but basks in majestic and perfect repose while beholding the whole ponderous materialism which it ballasts in course of circulation about it. All hail, Central Heaven! All hail, innermost Sun Palace and celestial Alhambra! All hail, believer's Last Home—from which an adult astronomy, fitted with the pictured and dynamical wings of angels, shall immortally radiate to all the girdling worlds and immortally bring home fresh proofs of the glory of Him who has so long been defrauded of His rights among men of science by the empty names of law and nature!

SEA DRIFT.

(Concluded from page 655.)

No trees grow in the Aleutian Islands, and the ancient forests of Iceland are exhausted; so the natives of both depend entirely for fuel upon the supply of drift-wood cast up by the waves. The Aleutian islanders owe theirs to the "Black Stream" of Japan bearing the camphor-tree and others from China and Japan. Quantities of American drift-wood, with fruits of trees, pericarps of cocoa-nuts, cashew-nuts, etc., from the Antilles, are cast ashore upon Norway, Spitzbergen, Ferro, Orkney and the Hebrides, especially after westerly storms. The masses thrown upon Jan Mayen Island often equal the Island itself in extent. The red cedar of California, and various large trees from the Columbia River, are found strewn along the shores of Johnston's Islands in the North Pacific, latitude 17° north, longitude 169° 30′ west. To explain how they came there, Maury calls in two agencies: the cold California current that drifts them to the tropics; and the north-east trade wind, by which they are then "wafted along to the west." It will be remarked that here he acknowledges the equal power of the currents and the trades, especially as this case touches the weaker of the two winds, the north-east. Does he really mean, while denying to the trade-winds the smallest part in creating the Gulf stream, or any other current, to attribute to them a force sufficient to drift large trees, almost if not quite submerged, across a motionless sea? Fifty years ago, every one believed the motion of the current to be entirely caused by winds; and although that notion has broken down with a good many others beneath the blows of Captain Maury and the great army of progressionists, we must still believe that the winds have some share, if a slight one, in these regular movements.

The rivers of the earth hold a quantity of earthy matter suspended in their waters, and so do their fellows of the ocean. Minute particles of earth sink very slowly in water, because their extent of surface, and consequently their resistance, is greater in proportion than their weight. Probably the attrition of the waves grinds them still finer than when they emerge from fresh water, and besides, the stream will carry them some distance before they have time to sink at all. The sediment of the Amazon is carried by the enormous volume of fresh water along the coast of Guiana, where it has formed a swamp bordered by "muddy shoals rapidly becoming land." The sediment borne by some currents is so considerable that it is even said the North Sea is gradually filling up from no other cause. To Volney, the Grand Bank of Newfoundland appeared like the bar of a shoreless river; and so far he was right, only that his river was the Gulf-stream, and Maury's is the Polar current. Little of this earthy sediment is to be found in the coral seas. Pure water is necessary to the wonderful insects that build those stony barriers dotting the Pacific and Indian Oceans. Into these oceans few large rivers empty themselves; the currents are broad and slow, and impregnated with lime, at once the food and building material of the coral polypes. But an atoll or circle of reefs has always an opening into the clear, blue lagoon, paved with the most delicate and brilliantly-colored corals; and through this opening the water rushes, bringing sea-weed, drifted seeds and plants, which are washed aside upon the flat banks of white rock, already covered with dazzling sand, blocks of dead coral, and detritus thrown up by the surf. After a while a soil is formed, some of the vegetable substances take root, and aided by seed-carrying birds, a wreath of small islands spring up, green with cocoa-palms and bread-fruit trees. Some atolls enclose a mountainous island in their centres; and then, if there be a river descending from the highland, it enters the lagoon opposite the opening in the encircling reef, for the madrepores shun the slightest earthy sediment, such as a river is sure to bring; they leave it a free passage to the sea, and continue their massive walls on either side. The cocoa-nut is most easily transported from shore to shore, because it possesses, in a high degree, the two characteristics which enable a fruit to remain long in salt water without losing its vitality—an oily nature and a strong shell.

Not only is this lower life dispersed by the

currents, but man too is affected by them. The idea conceived by Columbus of a western continent was confirmed by the fact of trees and bodies of strange men being stranded on the Azores. In 1508 a French ship captured an Esquimaux canoe containing seven men, near the English coast, and Esquimaux have several times been driven in their canoes by storms to the Orcades. The wreck of a Japanese junk was drifted to the Sandwich Islands with her surviving crew. In this it is easy to trace the agency of the Black Stream of Japan, as the foregoing instances may be attributed to that of the Gulf Stream. Stories are on record of Pacific islanders having helplessly drifted for months without seeing land, and undoubtedly many islands have been peopled in this way. Humboldt says that some casks of palm oil, belonging to a cargo of a vessel wrecked near Cape Lopez, were carried across the Atlantic by the equatorial current, and made a second passage with the Gulf-stream to the coast of Scotland, where they were found. A similar thing has happened to more than one wrecked cargo in the West Indies.

Much information regarding the set of currents has resulted from the modern practice of throwing tightly corked bottles, containing papers, into the sea at a certain spot, and marking the locality in which they are found, often with an interval of years between. "Bottle-charts" have even been constructed, showing the tracks these insignificant explorers must have followed on their unseen course, and it is not too much to say that they have been of material use to science and navigation. It is now a frequent custom among ship-captains, yet the first bottle was found so recently as 1809. Very curious facts it and its successors have proved. Let us take an instance. The Enterprise and Investigator discovery-ships, sent in search of Sir John Franklin, parted company in the Atlantic, February 1st, 1850. The Enterprise threw a bottle overboard on the 3d of March following, in latitude 1° 7′ north, longitude 26° 48′ 30″ west, and it was found on the beach about half way between Belize and the Bay of Ascension, Honduras, some time after. The Investigator committed hers to the seas February 22d, in latitude 12° 25′ north, longitude 26° 5′ west, and it was picked up at Ambergris Key the following August, having made a course west 6½ north about 3,600 miles, at the rate of seventeen miles per day. The remarkable part of the story is, that although the two bottles were thrown over at places seven hundred miles apart, they followed exactly the same track, and were cast upon the same shore, thirty miles apart, clearly demonstrating that they both fell within the limits of the wide-spreading equatorial current.

"The currents of the two great oceans, the sea and the air, are nearly equal. Their power is enormous, not only from the force immediately exercised, but from steady, regular, long-enduring pressure, impossible to stop or resist. Their influence is felt by all, though chiefly by the creatures of each particular element. As the strong, eternal winds scatter man over the world to bring it into subjection to his wisdom, so do the currents of the wide seas spread their more prolific and abundant life silently, but not less surely. If with the one sail the frigate and clipper-ship, with the other drift the birch canoe and sea-grass, to form a garden out of a rock before the white-faced strangers come to visit it. A well-known French writer says: 'There is nothing small in nature; it is a human conception.' Let us say nothing is weak, nothing is mean but to the eyes of ignorance. All things, even the waifs of the sea, fill their appointed place in this magnificent, if inexorable, empire."

YOUTH'S DEPARTMENT.

THE WANDERERS.

By the gate of the garden, near the wood,
A brother and sister together stood;
"Beyond the gate you are not to roam,"
Their mother said, as she quitted home;
But, tired of playing within the bound,
Frank opened the gate and looked around.
"Oh, Jessie," he cried, "how I long to go
To play for awhile in the wood below!"

"But, Frankie, what did our mother say?"
Said the little one, tempted to go astray;
"She thought in the wood we might get harmed,"
Said Frank, "but we need not feel alarmed;
There is nothing to hurt us; and oh, just see
That beautiful squirrel on yonder tree!"
And away ran Frank to the green retreat,
While Jessie followed with flying feet.

They chased the squirrel with laugh and shout,
And gathered the flowers and played about,
And then, as they feared it was getting late,
Returned unhurt to the garden gate.
No questions were asked, and nobody knew
What Frank and Jessie had dared to do,
Till on Saturday night, as they sat alone,
Frank to his mother the truth made known.

"But, mother," he said, "though we went in the wood,
We got no harm, as you thought we should;
Into the water we did not fall,
Nor did we injure our clothes at all."
"My son," was the answer, "it may be so,
Yet something you lost in the wood, I know;
Think well, and tell me," the mother said,
As she laid her hand on her Frankie's head.

"My knife, my ball, and my pence," thought he,
"I have them all safe, then what could it be?
I know," at length, he said, with a start—
"I lost the *happy* out of my heart!
I have not felt easy since then," he sighed,
"And I could not be merry, although I tried.
Mother, I'm certain not all my play
Made up for the loss that I had that day."

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 5th inst.

GREAT BRITAIN.—Some apprehension was said to be still felt in regard to Fenian movements in England. The government was reported to have received private information respecting their plans, and orders had been issued from the Admiralty Office to place additional guards on the dockyards and naval stations, and to take other precautions calculated to facilitate the suppression of any disturbance. Two supposed Fenians were under examination in London, and some evidence was produced to show that they had been distributing arms in Ireland and the north of England.

Emigration to America is increasing. About 21,000 emigrants, mostly Irish, left Liverpool for various American ports during last month, nine-tenths of them going to New York.

The bullion on hand in the Bank of England increased £87,000 in the week ending with the 2d inst.

The weather in England had been unusually warm and dry, so that growing crops were already suffering for want of rain.

FRANCE.—A number of the persons arrested for alleged complicity in a plot against the Emperor have been unconditionally released without trial, and it has been officially asserted that only twelve will be brought before the High Court of Justice. The preliminary examinations, commenced on the 2d inst., resulted in the discharge of several. The sessions of the Court are to be held outside of Paris, during the sitting of the Legislative Body.

Much dissatisfaction exists in commercial circles in regard to the mail service to the United States, and the press unanimously demands a reform.

SPAIN.—The proposed law for the abolition of slavery in the colonies is generally condemned by the Liberal journals, because children of slaves are to remain serving their masters too long. A modification of the bill in this respect is almost unanimously called for. It is reported by the telegraph that a majority of the committee of the Cortes on emancipation are in favor of postponing complete abolition for sixty years.

On the 3d inst. the preliminary discussion on the form of the election for a monarch commenced in the Cortes. A proposition was made by a member that no candidate for King should be considered finally elected unless he received a majority equal to half the full number of deputies in the Cortes. It was resolved, by a vote of 106 to 98, to take the proposition into consideration, and the Cortes then adjourned. This vote is regarded as very significant, and as indicating a defeat of the Duke of Montpensier, as if this amendment be adopted, 179 votes will be required to elect, and only 89 are considered certain to be given for him. Espartero, it is said, has written a letter declaring that he will refuse the crown even if the Cortes should decree it to him.

The Englishmen captured by brigands have been rescued.

ITALY.—On the 4th inst., on the demand of 150 of the members of the Ecumenical Council, the end of the discussion on the dogma of infallibility was pronounced. This appears to indicate that it will be proclaimed. It is understood that the Council will take a recess from the end of this month until the 15th of Tenth month next.

Rumors are circulated of a threatened Republican movement in different sections of the country. Some insurrectionary demonstrations have been made in the Neapolitan territory, and the Italian government is taking precautions against outbreaks in the northern part, where a number of Italian refugees are said to have collected on the border, a few of whom eluded the Swiss authorities and entered Lombardy.

GERMANY.—Arrangements have been completed for the annexation of the duchy of Lauenburg to the kingdom of Prussia.

GREECE.—Investigation of the late massacre by brigands and of the course of the government is in progress, but the testimony has not been made public. The last survivor of the band of brigands who committed the murders is said to have been captured.

TURKEY.—A report has been extensively published in this country, within a few days, of a general and savage massacre of Jews in Roumania by nominal Christians; but a London dispatch of the 5th, said that no such advices had reached that city, and that the Continental news agencies denied that there have been any recent outrages on the Jews in Roumania. A riot of a political character, during a local election, occurred in a village of Moldavia, but was quelled without the interference of troops.

A fire broke out on the 5th inst. in the part of Constantinople called Pera, where the foreigners mostly reside, and spreading rapidly, was not checked until the next day. The residences of the English, American and Portuguese ambassadors and consuls, many churches and mosques, thousands of dwellings and the richest stores and shops in the city were destroyed, and at least thirty persons, it is believed, were killed or injured by falling walls. The loss of property was immense, as the burnt district included one of the wealthiest and best built quarters of the city.

DOMESTIC.—The statement of the public debt for the 1st inst. shows a total debt, principal and interest to date, of $2,645,124,271.27, and an amount in the Treasury of $238,561,899.49, leaving an excess of debt over amount on hand of $2,406,562,371.78, a decrease during the past month of $14,301,962.57, and in three months, since the 1st of Third month last of $31,766,105.39.

Two delegations of Indians of the Sioux tribe from Dacotah, one representing recently hostile and the other professedly friendly bands, are now in Washington, having come thither on their own proposition, seconded by an invitation from the President, to present their complaints of grievance, and endeavor to arrive at a peaceable settlement of all difficulties. It is hoped that in this way the general Indian war apprehended by Gen. Sherman and others on the frontier, may be prevented.

CONGRESS.—The Senate passed the bill arranging U. S. judicial circuits, and adopted a resolution instructing the Committee on Commerce to inquire into the best means and the cost of rebuilding the levees on the Mississippi river which were destroyed during the war. Subsequently, on a motion from that Committee, a committee of two was appointed by the President of the Senate, to consider the whole subject of redeeming the alluvial lands on the Lower Mississippi from overflow, by a complete levee system. The Indian Appropriation bill was discussed at several sessions, without final action.

The House passed a bill to provide for the care and custody of persons convicted in U. S. Courts who have become insane, authorizing their transfer to the asylum for the insane of the District of Columbia. A bill to reduce taxation, with Schenck's bill reducing the tariff added as an amendment, was passed by a vote of yeas 150, nays 35. The income tax is renewed, but reduced from five to three per cent., the exemption increased to $2000, and the deduction for house-rent limited to $500.

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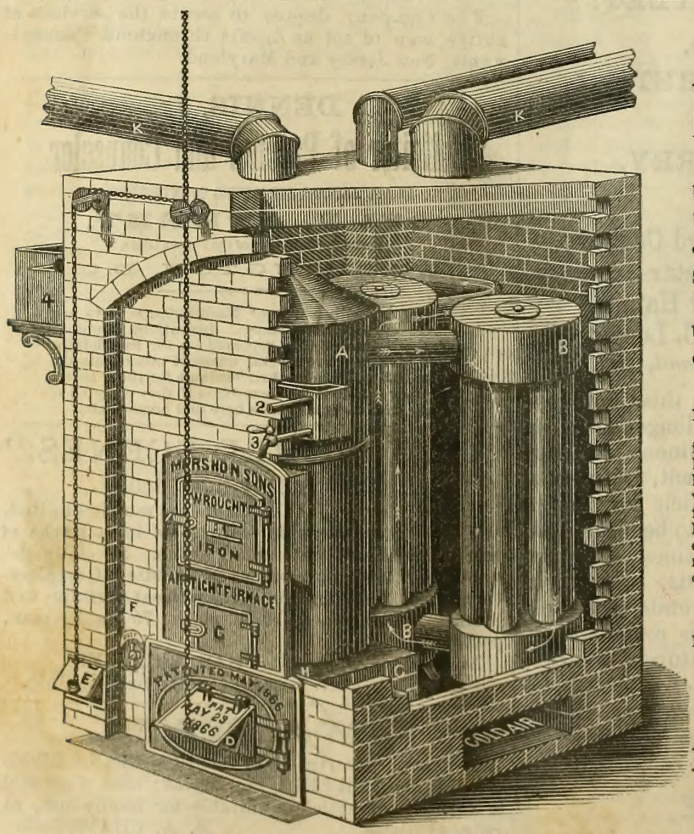
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THE CELESTIAL COUNTRY.

The world is very evil!
The times are waxing late:
Be sober, and keep vigil;
The Judge is at the gate:
The Judge that comes in mercy,
The Judge that comes with might,
To terminate the evil,
To diadem the right.
When the just and gentle Monarch
Shall summon from the tomb,
Let man, the guilty, tremble,
For Man, the God, shall doom.
Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead;
To the light that hath no evening,
That knows nor moon nor sun,
The light so new and golden,
The light that is but one.
And when the Sole-Begotten
Shall render up once more
The kingdom to the FATHER
Whose own it was before,—
Then glory yet unheard of
Shall shed abroad its ray,
Resolving all enigmas,
An endless Sabbath-day.
Then, then from his oppressors
The Hebrew shall go free,
And celebrate in triumph
The year of Jubilee;
And the sunlit Land that recks not
Of tempest nor of fight,
Shall fold within its bosom
Each happy Israelite:
The Home of fadeless splendor,
Of flowers that fear no thorn,
Where they shall dwell as children,
Who here as exiles mourn.
'Midst power that knows no limit,
And wisdom free from bound,
The Beatific Vision
Shall glad the Saints around:
The peace of all the faithful,
The calm of all the blest,
Inviolate, unvaried,
Divinest, sweetest, best.
Yes, peace! for war is needless,—
Yes, calm! for storm is past,—
And goal from finished labor,
And anchorage at last.
That peace—but who may claim it?
The guileless in their way,
Who keep the ranks of battle,
Who mean the thing they say:
The peace that is for heaven,
And shall be for the earth:
The palace that re-echoes
With festal song and mirth;
The garden, breathing spices,
The paradise on high:
Grace beautified to glory,
Unceasing minstrelsy.
There nothing can be feeble,
There none can ever mourn,
There nothing is divided,
There nothing can be torn:
'Tis fury, ill, and scandal,
'Tis peaceless peace below;
Peace, endless, strifeless, ageless,
The halls of Syon know:
O happy, holy portion,
Refection for the blest:
True vision of true beauty,
Sweet cure of all distress!
Strive, man, to win that glory;
Toil, man, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight:
Till JESUS gives the portion
Those blessed souls to fill,
The insatiate, yet satisfied,
The full, yet craving still.
That fulness and that craving
Alike are free from pain,
Where thou, 'midst heavenly citizens,

A home like theirs shalt gain.
Here is the warlike trumpet;
There, life set free from sin;
When to the last Great Supper
The faithful shall come in:
When the heavenly net is laden
With fishes many and great;
So glorious in its fulness,
Yet so inviolate:
And the perfect from the shattered,
And the fall'n from them that stand,
And the sheep flock from the goat-herd
Shall part on either hand:
And these shall pass to torment,
And those shall triumph, then:
The new peculiar nation,
Blest number of blest men,
Jerusalem demands them:
They paid the price on earth,
And now shall reap the harvest
In blissfulness and mirth:
The glorious holy people,
Who evermore relied
Upon their Chief and Father,
The King, the Crucified:
The sacred ransomed number
Now bright with endless sheen,
Who made the Cross their watch-word
Of Jesus Nazarene:
Who, fed with heavenly nectar,
Where foul-like odors play,
Draw out the endless leisure
Of that long vernal day:
And through the sacred lilies,
And flowers on every side,
The happy dear-bought people
Go wandering far and wide.
Their breasts are filled with gladness,
Their mouths are tuned to praise,
What time, now safe forever,
On former sins they gaze:
The fouler was the error,
The sadder was the fall,
The ampler are the praises
Of Him Who pardoned all.
Their one and only anthem,
The fullness of His love,
Who gives, instead of torment,
Eternal joys above:
Instead of torment, glory;
Instead of death, that life
Wherewith your happy Country,
True Israelites! is rife.

Brief life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is *there*.
O happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest!
That we should look, poor wand'rers,
To have our home on high!
That worms should seek for dwellings
Beyond the starry sky!
To all one happy guerdon
Of one celestial grace;
For all, for all, who mourn their fall,
Is one eternal place:
And martyrdom hath roses
Upon that heavenly ground:
And white and virgin lilies
For virgin-souls abound.
There grief is turned to pleasure;
Such pleasure, as below
No human voice can utter,
No human heart can know:
And after fleshly scandal,
And after this world's night,
And after storm and whirlwind,
Is calm, and joy, and light.
And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown:
And now we watch and struggle,
And now we live in hope,
And Syon, in her anguish,
With Babylon must cope:
But He Whom now we trust in
Shall then be seen and known,
And they that know and see Him
Shall have Him for their own.
The miserable pleasures
Of the body shall decay:
The bland and flattering struggles
Of the flesh shall pass away:
And none shall there be jealous;
And none shall there contend:
Fraud, clamor, guile—what say I?
All ill, all ill shall end!
And there is David's Fountain,
And life in fullest glow,
And there the light is golden,
And milk and honey flow:
The light that hath no evening,
The health that hath no sore,
The life that hath no ending,
But lasteth evermore.

There Jesus shall embrace us,
There Jesus be embraced,—
That spirit's food and sunshine
Whence earthly love is chased.
Amidst the happy chorus,
A place, however low,
Shall show Him us, and, showing,
Shall satiate evermo.
By hope we struggle onward,
While here we must be fed
By milk, as tender infants,
But there by Living Bread.
The night was full of terror,
The morn is bright with gladness:
The Cross becomes our harbor,
And we triumph after sadness:
And Jesus to His true ones
Brings trophies fair to see:
And Jesus shall be loved, and
Beheld in Galilee:
Beheld, when morn shall waken,
And shadows shall decay,
And each true-hearted servant
Shall shine as doth the day:
And every ear shall hear it;—
Behold thy King's array:
Behold thy God in beauty,
The Law hath passed away!
Yes! God my King and Portion,
In fulness of His grace,
We then shall see forever,
And worship face to face.
Then Jacob into Israel,
From earthlier self-estranged,
And Leah into Rachel
Forever shall be changed:
Then all the halls of Syon
For aye shall be complete,
And, in the Land of Beauty,
All things of beauty meet.

(To be concluded.)

PUNCTUALITY AND INTEGRITY.

A PAPER FOR YOUNG MEN IN BUSINESS.

[In the memoirs of Sampson Wilder, a well-known American merchant, the following personal anecdotes are recorded. S. Wilder during a long period resided in Paris, where he was the leader in many Christian and philanthropic enterprises. He began his commercial career as clerk in a fancy silk and dry goods store in Charlestown, Mass.—*Leisure Hour.*]

My first start in business.

I had completed the term of my clerkship, or as it was called in those days, apprenticeship, in the respectable mercantile house of Colonel Henley in Charlestown, whose widow was a sister of the great merchant prince of that day, Thomas Russell, and was also sister-in-law of the distinguished merchant John Codman.

Having enjoyed the great advantage of being personally known to these distinguished families, and being then engaged in winding up the concerns of my late employers, preparatory to commencing business on my own account, an old country customer called at our store one morning, and after having made a selection of several articles which we still had on hand, and wishing, in order to complete his assortment, half a bale of Russia duck, which we had not, I told him that he might calculate upon having it at the time he was to call for the other articles, which was at one o'clock.

I soon left for Boston, in order to obtain the article wanted. Having purchased it, and not meeting with the truckman who usually transported at noon the merchandize that was ready to be taken over to Charlestown, I engaged a young man with a wheelbarrow to take over the bale of duck. After accomplishing my other business, I proceeded on my return home. On reaching Back St., leading to Charlestown Bridge, I perceived the young man sitting upon the wheelbarrow, quite overpowered by the tremendous heat of the day, and unable to proceed any farther.

Having promised the goods at one o'clock, and it being already half-past twelve, and no time to be lost, I immediately seized the wheelbarrow, dressed as I was in Nankeen small-clothes, with silk stockings, white Marseilles vest, a striped gingham coat, and a white fur hat.

Thus I was propelling along the wheelbarrow when overtaken by a rich merchant of Charlestown, Mr. Codman. He was on horseback. "What," said he, "Mr. Wilder turned truckman?" "Why," said I, "sir, I have promised these goods to be ready for a customer at one o'clock at our store, and am determined not to disappoint him, and this young man being quite overcome by the intense heat, it only remained for me to assume his place." "Good, good!" said Mr. Codman, and rode on over the bridge and called at his sister-in-law's at our store. Said he, "I witnessed a scene just now, in coming over the bridge, which afforded me much satisfaction, being nothing less than observing your head clerk with a wheelbarrow loaded with a heavy package, which it seemed he had promised a customer of yours to be delivered at one o'clock, and it now wants but twenty minutes. I understand," said he, "that that young man is about commencing business for himself. You may say to him on his arrival, that such is my approval of the energy of character which he has displayed in not hesitating to wheel the barrow himself rather than disappoint a customer, that when he commences business my name is at his service for thirty thousand dollars, so long as he does not endorse for others."

He immediately mounted his horse on his return, when he again met me on Charlestown Square, still propelling the wheelbarrow. "Good, good!" said he again, and continued his route.

On reaching the store, I found the customer there with his other goods packed, and only waiting for the duck, which arrived just in time to be loaded on the team with the other articles. Although very much heated from over-exertion and exposure in the sun, the heat was not a little allayed on being told of the estimate with which Mr. Codman had regarded me from this transaction, and the promises which he had made in my behalf.

A few months after, I commenced business in Boston on my own account, and although I never availed myself of the facilities offered by Mr. Codman, yet he consigned to me, a few months after, a cargo of Russia sheetings, diapers, and ducks, which I shortly disposed of on commission, which amounted to upwards of three thousand dollars, with the sales of which he was so well satisfied, that it led to two or three similar consignments during the first year of my business, and which resulted in the aggregate in a gain of over ten thousand dollars.

Introduction to my future father-in law.

The first and the last time, as far as my recollection serves me, that I ever enjoyed the privilege and satisfaction of being personally known or speaking to my late respected father-in-law, as he afterwards proved to be in the good providence of God, was as follows:

During the period of my clerkship in the store of Colonel Henley, I one day presented a cheque of one thousand dollars to a bank in Boston, of which Joseph Barrell was the

cashier, and received from the paying-teller two bank-notes of five hundred dollars each. On reaching our store in Charlestown, I opened the portemonnaie with a view to proceed to the counting-room to deposit the money, when I perceived that I had three bills of five hundred dollars each, instead of two. The bills, being new, had adhered together, in consequence of which the teller, it seems, had paid them out inadvertently. I at once announced the fact to my employer, who concurred with me in the propriety of immediately returning to the bank with a view to rectify the mistake.

On reaching the bank, I at once said to the teller that I had discovered a mistake in the money which he had paid me shortly before on the cheque which I had presented. Said he, "Sir, you should have discovered the mistake before leaving the bank, as we rectify no mistakes after the persons receiving the money pass the threshold of yonder door." At the same time opening my portemonnaie, I found to my great alarm that the five hundred dollar bill which I had placed in it was gone. I at once, without saying another word, left the bank for our counting-room, when, opening my portemonnaie, which had two sides just alike, behold, there was the five hundred dollar bill safe and sound.

I immediately returned a third time to the bank; on reaching which the teller exclaimed, "Well, sir, come again? Shall I say to you that we rectify no mistakes here after the persons receiving the money shall have passed the threshold of yonder door?" "Well," said I, "sir, I am determined not to leave this bank until the mistake is rectified." The teller then left me to stand in the middle of the floor, and went on paying several persons who presented cheques at his desk.

After allowing me to stand for some time, the cashier, Mr. Barrell, happened to pass near the paying-teller, and asked him what that young man was waiting for who had been standing so long on the floor. "Why," said the teller, "he pretends that I made a mistake in paying him some money an hour or two ago, and seems not disposed to take no for an answer, when I tell him that we rectify no mistakes."

On hearing this, the cashier approached me very courteously, and said, "Young man, you perhaps are not aware that the rules of our institution forbid the teller to rectify any mistakes, pretended or otherwise, which are discovered after the persons receiving the money shall have left the premises." I replied, "Your teller has already announced to me that fact; but allow me to say, sir, that there is a mistake, and that justice demands that I should not leave the bank until the said mistake be rectified; and I shall persist in this determination, sir, whatever be your rules and regulations."

Speaking with rather an elevated voice, as I had become rather excited, it drew from his seat the president of the institution, and the loud discussion seemed to attract the attention of several of the clerks, who fixed their eyes upon the place where I was standing. The teller then, in answering the president's question, said I had become quite obstreperous, and evinced a disposition not to conform to the regulations of the institution. So, for the time-being, I was let alone.

When the business of the bank was about to close for the day, the very gentlemanly cashier, with that suavity of manner which characterized all his movements, again approached me, and said, "Young man, have a little patience, until the doors of the bank are closed, when the teller shall add up his accounts, and we will investigate and ascertain, if possible, if any mistake can be discovered." I then made answer that, "Seeing a disposition on the part of the officers of the bank to render justice, I will not trouble the teller to have recourse to his cash account in order to investigate the matter." I then took from my portemonnaie the five hundred dollar bill, handing it to the cashier, and told him it had adhered to the two other bills, all of which were evidently of a new issue, and how I had discovered it, as heretofore stated.

"What," said he, "may be your name, young man?" Said I, "Names are of no consequence; my name, however, is Wilder." "Mr. Wilder," said he, "walk behind the counter, and take a seat, and allow me to introduce you to the president." "You will excuse me, sir," said I, "as I have been here so long; other engagements oblige me to return forthwith to our store."

The president, cashier, and teller, then consulting aside for a moment, the latter approached me as I was leaving the bank, and tendered me the acceptance of a fifty dollar bill, which of course I declined, expressing a wish that in future they might not be so ready to decline rectifying a mistake.

I little imagined at the time that the cashier herein mentioned was the honored father of her who in after years constituted the charm, the delight, and joy of my life. . . . .

[Future incidents in the life of S. Wilder are of equal interest, but the above may suffice to impress upon young men and lads the great advantage of fidelity and punctuality in business, and strict integrity and honor in every relation of life.—Ed. Rev.

A SYLLOGISM FOR IRISH ROMANISTS.

Pope Adrian IV. gave Ireland to Henry II., King of England. But the Popes are infallible. Therefore, the union of England and Ireland is infallibly just and right, and it is impious to attempt to break it.

For Friends' Review.

"INTELLECTUAL BELIEF."

If men "are only willing to make confession of their lost state, to accept the mercy of God in Jesus Christ as set forth in the Holy Scriptures, and apply it themselves" (*i. e.* through individual belief) "to their own condition, they are safe," (if they continue in the faith,) "they are justified by the imputed righteousness of Christ, and their salvation is secured:" we may add, being justified freely by His grace through the redemption that is in Christ Jesus.

This is indeed the gospel plan of redemption through His blood, the forgiveness of sins according to the riches of His grace; but from this it by no means follows that man "at any time in his own will," or by any intellectual effort, may come to that Saviour who Himself declares, "no man can come to me unless the Father which hath sent me draw him." Man cannot of himself know the deceitfulness of his own heart or the completeness of his natural alienation from God. Conviction of sin can only arise through the influence of the Holy Spirit, and it is the call of the Father only that reveals to the soul its infinite distance from Him. As it is by individual revelation that man perceives his need of salvation, so it is by revelation alone that he can know that Saviour whom none can call Lord save by the power of the Holy Ghost.

By no speculations of philosophy, however profound, can man ever discover his lost and undone condition, or see in the sacrifice of Christ the atonement for past sin; and they are disturbed by a groundless fear, who imagine that a simple, heartfelt faith can partake of the nature of intellectual belief. Strictly speaking, there can be no such thing as "intellectual belief," unless that assent which the intellect must give to an experimental knowledge of truth in the heart, can be so called.

The term "mere intellectual belief" in Christ has been employed by the enemy of souls to confuse and turn away many anxious seekers for salvation, who have been led by fear of entertaining such belief to a constant, morbid self-examination, and a doubting and testing of their own faith, far removed from that simple trust in Christ which has nothing to do with the powers of self.

Sincere belief in Christ is so far from being an effort of the mind, that all attempts to apprehend the scheme of salvation, or by mere human searching to find out God, will only lead farther away from Him in whom alone "are hid all the treasures of wisdom and knowledge." "The riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ," comes not of ourselves or in our own time or way—it is the gift of God to those whom He hath quickened when they were dead in trespasses and sins.

A profound experience by the soul of the truth as it is in Jesus, can so illuminate the understanding, that heart and mind will grow together in grace and knowledge, and to the Christian believer will become possible a spirit of obedience to that great commandment which includes the whole law, to love God with all his heart, with all his mind and with all his strength.

In all times there have been many who, in a profession of truth, have sought to gain that which is only to be found in the possession of it; who, in a vague way, have believed that salvation could be secured by that assent to the creed of some orthodox body which is implied by membership with it; but these are not believers in any sense: their fruits, whatever they may be, have no root in the Spirit; and, as they have not received Christ Jesus the Lord, it is no marvel they cannot walk in Him.

If Christ is only revealed to the soul by His own Holy Spirit, then the faith which accepts Him as a Saviour must, of necessity, be an active principle in life, and every redeemed and divinely illuminated soul which knows that it is not only "put in the way of reconciliation," but, as the Scripture everywhere expressly declares, *is reconciled* through faith in His blood, will endeavor to hold this faith in a pure conscience, "perfecting holiness in the fear of God," that he "might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God."

INDIAN RIGHTS FROM AN INDIAN STANDPOINT.

WASHINGTON, June 7th, 1870.

The grand council between the Indian delegations, the Secretary of the Interior, and Commissioner Parker, was held at the Indian Office this morning. The red men took their seats in the council chamber about 11 o'clock, the conference lasting until 1. They were arrayed in all the finery they possess, and were evidently much impressed with the importance of the occasion.

After the usual formula of hand-shaking, the Commissioner announced to the chiefs that what Red Cloud had spoken to them had been thought over, and the Secretary of the Interior would now give his reply. His words were the words of the President on the subject of Red Cloud's speech.

SPEECH OF SECRETARY COX.

The Secretary then addressed the Indians at considerable length in relation to the requests they had made, and the feeling of the

Government concerning them. He explained to them that when our people grew so fast as to crowd upon the plains, we wanted to find a place for the Sioux to live, where they would not be disturbed, and for that reason our great soldier, General Sherman, made the treaty to give them the country which they now have, and to take our own people out of it, so they might live there alone. Lately some of our young people wanted to go there again to look for the gold in the hills, but the President refused to let them go, saying that it had been promised to the Sioux, and they must keep it. They may be sure, therefore, that the President will do what he said, and they shall not be disturbed while they are peaceable in that Territory. We have asked Congress to give us plenty of money to continue feeding them, so that their rations may be sure. We expect them to do that. So, therefore, we feel that that part of their request will be granted. We shall send them also the goods which we have promised, so that they and their wives and children shall have clothes to wear. They ask for powder and lead. I want to tell you just what we feel about that. The white people who live on the frontier have been frightened. They say that Red Cloud and his people have been threatening them. They are afraid they will hurt the people along the frontier. We want Red Cloud and his people to say to us here, before they go away, that they will never do so, and that they will keep peace with all our people who are there.

When they have said that, and we can tell the people so, we think they will be no longer afraid to let them have arms to hunt with. The great thing we want to say to them is, that if they will keep peace we will try to do everything they ask that is right.

This concluded the Secretary's speech to the Indians, and after a few moments, during which Red Cloud seemed to be in a very deliberative mood, that distinguished chief arose and came to the table where sat the officials. He shook hands with those at the table in the council-room, and delivered the following oration: "I come from where the sun sets. You were raised on chairs; I want to sit where the sun sets." Here the Indian warrior sat upon the floor in Indian fashion, and proceeded:

SPEECH OF RED CLOUD.

The Great Spirit has raised me this way; He raised me naked. I run no opposition to the Great Father who sits in the White House. I don't want to fight. I have offered my prayer to the Great Father so that I might come here safe and well. What I have to say to you and to these men and to my Great Father is this: Look at me; I was raised where the sun rises, and now I come from where he sets. The nation which has the bow and arrow—the red men—and the whites were raised together on this land. Whose voice was first heard on this land? It was the red people, who used the bow.

The Great Father may be good and kind, but I can't see it. I am good and kind to the white people, and have given my lands, and I have now come from where the sun sets to see you. The Great Father has sent his people out there and left me nothing but an island. Our nation is melting away like the snow on the side of the hills where the sun is warm, while your people are like the blades of grass in spring, when summer is coming. I don't want to see the white people making roads in our country. Now that I have come unto my Great Father's land, see if I have any blood when I return to my home.

The white people have sprinkled blood on the blades of grass about the line of Fort Fetterman. Tell the Great Father to remove that fort, that we will be peaceable and there will be no more trouble. I have got two mountains in that country, Black Hill and Big Horn; I want no roads there. There have been stakes driven in that country, and I want them removed. I have told these things three times, and I now have come here to tell them for the fourth time. I have made up my mind to talk that way. I don't want my reservation on the Missouri. Some of these people here are from there and know what I say. What I hear is that my children and old men are dying off like sheep. The country don't suit them. I was born at the forks of the Platte; my father and mother told me that the lands there belonged to me. From the North and the West the red nation has come into the Great Father's house. We are the last of the Ogallalas; we have come to know the facts from our Great Father why the promises which have been made to us have not been kept. I want two or or three traders, that we ask for. At the mouth of Horse Creek, in 1852, there was a treaty made, and the man who made that treaty (alluding to General Mitchell, who performed that service for the Government) is the only one who told me the truth. Goods which have been sent out to me have been stolen all along the road, and only a handful would reach me to go among my nation.

Look at me; here I am, poor and naked. I was not raised with arms; I always want to be peaceable. The Great Spirit has raised you to read and write, and has put papers before you, but he has not raised me in that style. The men whom the President sends us are soldiers, and all have no sense and no heart. I know it to-day. What has been done in my country I did not ask. The whites

are going through my country and killing game, and it is the Great Father's fault.

You are the people who should keep peace. For the railroads you are passing through my country, I have not received even so much as a brass ring for the land they occupy. I wish you to tell that to my Great Father. You whites make all the ammunition; what is the reason you don't give it to me? Are you afraid I am going to war?

You are great and powerful, and I am only a handful. I do not want it for that purpose, but to kill game with. I suppose I must at some time go to farming, but I cannot do it right away.

Each sentence of this speech was received with loud grunts, denoting hearty applause, from the Indians present.

After Red Cloud concluded, Little Bear made a short speech, complaining of the maltreatment by soldiers and others while he was engaged in farming operations. Several of his young men, he said, were shot while out hunting, and this ended his corn raising. He reiterated the main features and complaints of Red Cloud's speech.

FINAL INTERVIEW.

WASHINGTON, June 9th.

Spotted Tail and other Brule-Sioux chiefs called to bid the Secretary of the Interior good-bye. The Secretary asked him if there was anything more he could say before leaving. The chief replied, only to ask again that his young men might have Government protection in their annual buffalo-hunt. He said that they must either hunt or starve; and, to avoid collision with other Indian tribes or with the whites, he wished some Government agent to go with them to keep them from fighting.

The Secretary told him that he should teach his young men farming and other ways of living, so that when there were no buffalo they could have something else to eat.

They laughed at this, as Fast Bear did the day before when he showed the Secretary a bullet wound in his side, which he received while farming. He had planted corn in the spring, when the officer in the fort told him to go hunt, and when he came back the corn would be ripe and he could eat it. He went to hunt, and when he was coming on to his corn patch the officer had put that bullet hole in his side. Spotted Tail said that he wanted his reservation fixed on the White river, and that other traders than the one now there be allowed him.

In the course of the talk the Secretary told Spotted Tail that he must expect some trouble in his life; white men had trouble. The chief laughingly said, if he [the Secretary] had had as much trouble in his life as Spotted Tail, he would have cut his throat long ago. The chief must have a stout heart. The last chiefs who had visited the Good Father had returned home barefooted, and their people all laughed at them.

Secretary Cox said that they should go home on horseback, whereupon they left in the best of spirits. Before they left they presented General Cox with an elegant pipe, and Colonel Parker an elaborately worked buffalo robe.

The Red Cloud delegation called at the Executive Mansion to-day, and had an interview with the President. It took place in the Executive Office, the Indians standing in a semi-circle around the room. The talk was of short duration, and was substantially a repetition of what has already been said on both sides in the conference held between the Indians and the Government officials here. Red Cloud did not recline upon the floor in this instance, as he did at the council of Tuesday, but stood upright and delivered a speech to the President.

He again alluded to his desire to have Fort Fetterman removed, and complained of the appearance of stakes which have been driven in the vicinity of his reservation by surveying parties. He called attention to his children, who were standing around in silent approval of their head chief's oration, and asked that they might be fed and clothed, as, in the words of the speaker, they were poor and naked. He also repeated what he told Secretary Cox on Tuesday, that he was raised in this country, but had now come from beyond the hills where the sun sets, and wished to have the Great Father take pity on him.

The Great Spirit had raised him to live on wild game, but it was now difficult for him to obtain it. Before he concluded he told the President that he was much pleased with his visit here.

The President replied that he had always, and still desired to live at peace with the Indian nations. So long as official authority existed, it would be used for the protection of the Indians against encroachments of white people, as well as for the protection of the whites against the red men.

Fort Fetterman, he explained to Red Cloud, was for the protection of both whites and Indians, and might be used as a basis of supplies. The appropriations which will be made by Congress for the benefit of Indians would be expended consistently with what is right to be done. The Secretary of the Interior had the proper instructions with regard to these.

The Indians leaned forward with eager attention while their interpreter, John Richards, was explaining to them the words of the President, and at its conclusion a rather silent hand shaking took place as each one

passed from the room, and the council with their Great Father was ended.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 18, 1870.

DEPTH.—The man who, in his post-meridian life, fails to recognize among his contemporaries the qualities which dignified those whom he revered in his youth, thinks the world degenerate, sighs for the "good old times," and forgets to bear as fully in mind as he should do, that the same qualifying Power remains which raised up Abraham, Moses and the holy men of ancient and of modern times, and without whose help none of these could have kept the faith after having, through grace, attained it. The Christian professor of to day, beholding the inconsistencies and imperfections of those who name the Name of Christ, and recurring to the depth, fervency, steadiness, vital piety and fervent faith of the Patriarchs, who but yesterday bore the ark, adorned the doctrine, and served their generation according to the Divine will, looks around him upon superficial religion, flippant professions, shallow foundations, seed growing, as he conceives, without much depth of earth, and, with a wail of discouragement, exclaims: "There were giants in those days! The Fathers, where are they?" But if the prophets do not live forever, He who raises up prophets is from everlasting to everlasting, and His care for the Church, which is His body, grows not weary. His instruments may be at one time more noble, at another, less eminent but more numerous,—and in either case, and always, the sufficiency is in Him; and, whether by the wise to whom He has imparted wisdom, or by the simple whom He has made equal to His demands upon them, His work progresses and His is all the praise.

Still, reason as we may, when we look back for fifty years or a century, we see such people of God as we do not readily recognize among our contemporaries—or, if a few still linger in our midst, we have scarcely faith to expect a succession. If each will act well his own part and perform the service assigned him, we may trust to God for the succession. He has the materials ready for His forming hand. Let us never distrust Him. Still, let us contemplate the saints of former time, settled and grounded, not moved from their steadfastness, and always abounding in the work of the Lord. Let us contrast them, but not make the contrast personal, except to ourselves. Let us not judge the servants whom the Master is pleased to employ, and who find that all their springs are in Him. There are many engaged in the department of "*secret service*," whose fidelity is only known to their Lord, and ready to be revealed at the last day. We doubt not that, as of old, He has reserved unto Himself thousands upon thousands who have not bowed the knee to Baal, and that the army of the Lamb and the numbers of them that are saved swell daily. Nevertheless, accusing no one, placing humble doubts upon ourselves, and crying, "Search *us*, O Lord, and know our thoughts and ways," let us institute the comparison. If indeed we are planted in the house and flourishing in the courts of our God, have we the same depth of earth with those "trees of the Lord" who beautified them in the really good old times? If our Christianity be shallow, will we retain our greenness when the Sun is risen with a burning heat? Will our roots resist the sweeping blast?

Is the Church of to day an edifice so much more easy of access that repentance need not be so intense, nor the sorrow for sin so great, nor the sense of our vileness so humbling, nor the estimate so appalling of that infinite Purity which we have offended? Is there less need than heretofore that we *agonize* to enter in at the strait gate? It is a hopeful sign that upon these accounts there are great searchings of heart. A thoughtful writer (H. A. Sawtelle) says:

"Modern conversions, as a general thing, lack the power and depth they had fifty or an hundred years ago. Even those which prove themselves to be real, are, for the most part, without pungent conviction of sin. The sharpness of the word, the bitterness of personal guilt, the imminence of Divine judgment, all those things which made Paul die spiritually and feel himself the chief of sinners, are seldom heard now-a-days in the testimony of converts. It is a fact which is beginning to be taken account of by the maturer men and women of our Churches. Our writers and our preachers begin to say that a shallow Christian experience is the characteristic of our times."

To apply all this to others than ourselves may be presumptuous. The light of a comparatively youthful Christian's confession of

the most worthy Name may flash out before our view and surprise those who have not known or suspected the long season of hidden growth, the prunings, the provings, the washings which have been preliminary to his showing unto Israel.

We acknowledge with thankfulness that there has been a signal awakening. But the Body has a solemn duty towards its struggling members. From many a new born babe the cry arises: "Brethren, pray for us!" Let not our meetings be listless and prayerless. Vigor in the body strengthens the members. The writer already quoted says:

"Conversions, as a general rule, will be according to the strength of faith among those already converted. When Zion is weak, when she does not travail in her sympathy for souls, she seems to bring her children to the birth and not bring them forth. The Church may complain of the feebleness of her converts, but she herself needs to take the chief blame. Light conversions are the Church's humiliation. If she would hear the testimony of sin's conviction, if she would see more decided evidences of a work of grace begun, let her abase herself in the dust, confess her own spiritual shallowness, and own that these feeble births belong to her own weakness."

Let our congregations then be meetings of wrestling in prayer. Let all Friends pray for souls. Let them intercede for the ministers, that power and true guidance may be administered to them rightly to divide the word. The preachers would be greatly helped, they would be restrained from preaching themselves, and constrained to preach Christ Jesus the Lord, and themselves the servants of the flock for His sake. The law of Christ, the beautiful law of love, is not fulfilled by those who are unwilling to bear one another's burthens, whilst those who bear each other on their hearts in fervent prayer, become as Epistles written in each other's hearts, as said the Apostle: "Ye are in our hearts to live and die with."

Let all the people pray,—the ministers and the people reciprocally for each other,—though no ear hear the sound save that of Him who inspires prayer, and the root of life will strike deep. There will be no languishing churches. The Lord's hand is full of good gifts for His children. He will freely bestow His good Spirit upon them that ask it. The trees of the Lord are full of sap, and rivers of waters will keep them from the time of drouth.

Prove All Things.—The *Review* in its notice, (4th mo 23d,) of Phila. Yearly Meeting, made mention of the adoption of a doctrinal epistle to our members. The minute made on the occasion stated that it was "fully united" with, which words appeared to us to be unwarrantably strong. Many did unite with it—but some were dissatisfied with its tone, others with its sentiments, and not a few based their consent to its publication upon the equivocal ground "*that it could do no harm.*" It was fairly adopted by the Yearly Meeting, partly by submission, but not by fulness of unity. As it was referred to the careful revision of the Meeting for Sufferings, we spoke of it in our report as mildly as we could, trusting that it would meet our eyes in print in a much less objectionable form. The essay as a whole impressed us upon a single hearing as hurriedly, shall we say carelessly written, and characterized rather by activity than by religious weightiness. This impression seems confirmed by the necessity which is felt to explain away some passages. After being re-examined by the committee of authorship, it was certainly improved, but our hope of radical amendment was not realized: and we were inclined to fall back upon the forlorn consolation expressed in the Yearly Meeting, that perhaps it would do no harm. It has, however, proved objectionable to many minds, and earnest yet temperate examinations of the document have been written by much valued Friends.

It becomes a part of the history of to-day that a paper made canonical so far as the act of a Yearly Meeting can effect this, has so far dissatisfied those in whose name it was issued, that some decline, on conscientious ground, to aid in its circulation, and some of our well-esteemed members, for the peace of their own minds, resort to the press, not in a spirit of controversy, but to offer, as they conceive, a more complete presentation of the truth.

We confess to the conservative feeling that would remain silent where no principle is at stake, rather than give public expression to disapproval of a document thus solemnly placed upon record. But Philadelphia should be the very last to insist upon the *infallibility dogma* as applied to a Yearly Meeting. That such a body may err, she has repeatedly ad-

mitted by her course pursued in reference to co ordinate organizations :—that such a body may err, she has abundantly illustrated by her own errors. The *Review* owes no exclusive allegiance to any local branch of the Society, but aims to represent the principles and interests of our Church in its extension, with such impartiality as it may be enabled to arrive at. Those sentiments contained in the Epistle which are edifying and salutary, have at various times been spread before the readers of this journal during its existence of nearly one-fourth of a century.

Reference is made in the Epistle to First-day or Scriptural schools. This work is already an institution of the Society of Friends, several of the largest Yearly Meetings having taken it officially under their care, whilst in most, if not all of them, it flourishes. We trust that all our readers will unite in craving the Divine blessing upon it and upon all who are engaged therein. May it never be entered upon lightly, or from any other than Christian motives. The love of Christ is the true incentive, and the conversion of souls to Him should be prayerfully and constantly the desire and aim of the teacher. This desire is a proper one to be kept uppermost in every heart, in all intercourse with our fellow-beings,—especially is it proper in every attempt to promote a knowledge of those writings, which have the perfecting of the saints for their object, and which "are profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

New England Yearly Meeting convened at Newport, R. I., on Seventh-day the 11th inst., and was favored before the reading of the opening minute with a very precious solemnity, during which our dear Friend Eli Jones was enabled to give vocal expression to the spirit of prayer which pervaded the assembly, and of thankfulness for the favor bestowed by the Head of the Church in sending forth a transatlantic messenger to publish salvation in this land, and in preserving him through the perils of the mighty deep.

After reception of the Reports from the Quarterly Meetings, (whose representatives were all present except two,) the credentials from Monthly, Quarterly and Yearly Meetings for our beloved Friend Isaac Robson, of England were read. A large expression followed, of welcome, of Christian fellowship, and of prayerful desire that He who had sent Him forth would be his present Helper, and plentifully qualify him for every required service, with the renewings of the Holy Ghost. The visits to America of his beloved parents, Thos. and Elizabeth Robson, and their extensive and acceptable labors in the work of the Lord, were brought feelingly to view with affectionate tributes to their memory, and to the qualifying Grace which was illustrated in them. Our dear Friend I. Robson, in great humility, acknowledged the Christian greeting, under a sense of unworthiness of himself, and of his need of the prayers of the brethren, and especially of the guidance in every service of the blessed Master, instructing him what he should say. A feeling of thankfulness prevailed that the Lord of the harvest had sent into this field a laborer from a distant isle, under which many hearts were tendered.

Credentials were read for the following ministers in attendance ; *From New York Y. M.*, David H. Bennett ; *from Baltimore Y. M.*, Deborah C. Thomas ; *from N. Carolina Y.M.*, Allen Jay ; *from Ohio Y. M.*, Caroline E. Talbott ; *from Indiana Y. M.*, Robert W. Douglas ; *from Western Y. M.*, David J. McMillan and Eli Newlin ; *from Iowa Y. M.*, David Hunt, James E. Bailey, Lindley Murray Hoag and Jane M. F. Canney ; *from Canada Y. M.*, Eliza H. Varney.

[Minutes for numerous other Friends were presented, which we may give next week.]

To all the visitors present, accredited and unaccredited, a cordial welcome was extended, and the invitation to exercise freedom in the Truth, in participating, as qualification should be witnessed, in the deliberations of the body.

The London General Epistle of 1869 (with which valuable document the readers of the *Review* have had the opportunity of becoming familiar) was very impressive to the meeting. Its full and masterly presentation of the offices of Christ, and of the doctrines of the Gospel as in Him, was regarded as peculiarly valuable, and desirable for general circulation. A

large reprint was ordered for this purpose, and a Friend asked permission to procure at his own expense 5,000 copies.

A few of the Epistles from abroad were read, before the close of the first sitting.

(To be continued.)

DIED.

COOPER.—On the 18th of Twelfth month, 1869, Anna S., wife of Wm. Cooper, in the 62d year of her age; a member of Lynn Grove Monthly Meeting, Iowa. For many months before her decease she was deprived of speech, but was able to hold intercourse with her friends by writing; and when near her close, with trembling fingers she wrote: "Whilst I am suffering, I want to bear testimony that a mere profession to religion avails nothing, but rather retards and does injury to the cause. If ye love me, keep my commandments, said our blessed Redeemer." Having patiently awaited her appointed time, we doubt not she has entered into rest.

OSBORN.—On the 23d of Fourth month, 1870, Frederic, son of Wm. C. and Martha J. Osborn, of Paoli, Ind., aged 5 months.

SPOONER.—At his residence, Lewiston, Maine, John P. Spooner, in his 43d year; a member of Vassalboro' Mo. Meeting. This dear Friend was enabled through Divine Grace to exemplify the patient, cheerful Christian, through many years of extreme suffering, and to be peaceful and happy in death.

KENDALL.—Near Thorntown, Ind., on the 4th of Fifth mo., 1870, of heart disease, Benjamin Franklin Kendall, eldest son of Mahlon and Mary E. Kendall, in his 15th year; a member of Sugar Plain Monthly Meeting. Though so young, he was patient in his affliction, submissive and quiet,—an exception in Christian graces; so confiding in a Saviour's love, that he saw no sting in death, nor victory of the grave; but, hopeful and confident, he expressed an assurance of eternal life among the blood-washed throng, through the mercies of a loving Redeemer.

THORNBERG.—On the 28th of Eleventh month, 1869, a few hours after a severe surgical operation, at the residence of her brother in-law David Nordyke, Richmond, Ind., Rachel B. Thornberg, in her 39th year; a member of Springfield Mo. Meeting, Ohio. Her friends have the assurance that the messenger of the Lord Jesus did not find her unprepared, and that her spirit has been received by Him who redeemed her from sin, upon whose mercy alone her hope was placed, through faith in his dear promise, that all who come to Him He will in no wise cast out. On the evening of the 27th she took up the Bible and read the 3d, 4th, 5th and 6th Psalms, emphasizing many passages, but most particularly the 9th verse of the 6th: "The Lord hath heard my supplication. The Lord will receive my prayer."

BINFORD.—At her residence near Crawfordsville, Ind., on the 3d of Fourth month, 1870, Maria W., wife of Peter Binford, in the 59th year of her age; a valuable and beloved member and elder of Sugar River Monthly Meeting. She was of a "meek and quiet spirit," which, in the sight of God, is of great price. Her reliance was upon her Saviour's love, and her end was peace.

For Friends' Review.

FORCE COSTS MORE THAN JUSTICE.

"During the last seven years, the military service on the frontier, for protection against the Indians, has cost the Government *one hundred and forty millions of dollars.*" Who doubts that *a quarter* of this sum, expended under the direction of wise Christian philanthropists, in accordance with the peaceable principles of the Gospel, would have prevented all bloodshed and pillage, and at the same time have done incalculable good in promoting the education, civilization and Christianization of the Indian tribes? A war-policy is as wasteful and foolish as it is criminal.

T. C.

CORRESPONDENCE.

West Branch, Iowa, 6th mo. 1st, 1870.

My dear friend Wm. J. Allinson:—A rare pleasure and privilege has just been permitted us, in a visit of a few days from our beloved friends, Titus and Fidelia Coan, of the Sandwich Island Mission, whose cordial Christian hospitality we enjoyed for some weeks when in those Isles. They return (by the Pacific R. R.) to visit their native land for the first time, after thirty-five years of devoted and eventful missionary toil.

Their parents and the greater part of their brothers and sisters have died in this interval. They come to meet once more the remnants of their families, grown old since they left them, and two children from whom they have been some time separated. And yet this journey was not undertaken without long and prayerful searching to feel whether they could rightly use their Lord's time and their Lord's money in such a respite from their usual labor and re-union with their friends.

Their coming has been no common delight to us, renewing the bond of near Christian fellowship, in which our hearts have been increasingly united since the day we met their grasp of welcome on their beautiful island shore. They desired to increase their acquaintance with our Society; and their tarriance with us has been an occasion of rare interest, and I trust of profit to our Friends. They attended our meeting and Scripture School at West Branch on First-day morning, and in the afternoon Titus Coan related to a crowded audience some of their early experiences in missionary life, and described the work which the Lord has wrought in those Isles of the sea, through the instrumentality of the American mission.

He spoke with thrilling interest of his frequent and toilsome journeys on foot from village to village, over arid lava wastes in one direction, and over high precipices and deep mountain gorges and perilous streams in another; preaching five or six times in a day to eager, listening crowds who pressed around him; and who on some occasions would surround the hut where he lay down to rest, and

all night long entreat him to teach them, had he not persuaded them to disperse, perhaps at midnight, and allow him a little repose. A movement more wonderful than he had known anywhere before or since, was witnessed over the Islands between the years 1835 and 1840, in which the power of the Lord broke in upon hardened hearts, and thousands were turned from darkness to light. Their great meeting-house at Hilo, holding about five thousand, would be packed as closely as they could stand, and sometimes two or three thousand unable to gain entrance would stand around.

The simple declarations of Gospel truth, uttered in the then newly and but partially acquired language of the natives, melted multitudes to tears. In one of those memorable years, about five thousand were added to his church, and seventeen hundred in one day. Many of these have stood firm and faithful to the present time. Many others have passed from earth in joyful and triumphant hope. The preaching of the Gospel and the gathering to the church was but a little part of the work. Several times in a year his district was traversed—not only to bear the message of glad tidings, but to call the roll of members in every place; to inquire after every one, to seek, if possible, to reclaim those who had gone astray, to reconcile differences, to administer necessary discipline, and to encourage the faithful.

We were told when in the Islands that Titus Coan had the largest church in the world under his pastoral care. He has received in all nearly twelve thousand. We travelled in his district thirty miles away from white inhabitants, attended by the native guides, and slept upon their mats in their grass-thatched houses, surrounded by large companies of the natives, without fear of harm. Morning and evening the Bible was read, and sometimes vocal prayer was offered in different tongues. And this among a people whose very streams bear names of blood, with which their waters literally ran, in the savage strifes of contending tribes, before the advent of the first missionaries, just fifty years ago. Titus Coan has preached the Gospel of *Peace*. He imbibed the principles and espoused the cause of peace from deep conviction when a young man, and in all his eventful life has stood its unwavering advocate. He has gone unarmed and unharmed among fierce and bloody savages, who searched him and found no weapons; where others, Christian men, who carried arms ostensibly to kill game, were killed.

But my letter is getting too long. Our dear friends expect to spend several months, perhaps a year, in this country. We desire to bespeak kind attention on the part of our Society, wherever they may come, to these entertainers and aiders of Daniel Wheeler, of Robert and Sarah Lindsey, as well as of ourselves. Truly thy friend,

JOEL BEAN.

HUNTSVILLE, WALKER CO., TEXAS, 5th mo. 27, 1870.

Dear friend Wm. J. Allinson:—I have received letters from Friends in several parts of the North, making inquiry about openings for teachers and missionaries, and some for homes in Texas. Owing to irregularities of the mails, it seems quite probable that some letters of inquiry, and some of my replies to those received, may not have reached their destination; and I would like to say through the *Review* that I have answered all that came to hand, (except one from St. Louis, which had not the writer's name to it,) and if any have not received answers, it is in consequence of postal irregularities.

In a late letter from the Bureau Superintendent of Education for Texas, he says: "If you can induce any of your friends to come out here, you will be doing a good work. The new school system will be in operation, it is hoped, by fall, and all who will come can find good pay and plenty to do."

Crop prospects are favorable. The weather has been very pleasant ever since we came. Nights cool, and in the day time a refreshing breeze. Truly thy friend,

EDWARD WILLIAMS.

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS

Met at Damascus, Ohio, on Fourth-day, the 18th of 5th mo., 1870, and continued in session throughout that and the following day.

The attendance was full, fourteen of the eighteen members of the committee being present, and the other four each represented by an accredited substitute.

Dr. James E. Rhoads, of Philadelphia, and Parvin Wright, of Richmond, Ind., were also present by invitation.

The following persons were reported as having been appointed to the several positions named, since the last meeting of the committee:

In Sac and Fox Agency—Jacob Crowley, blacksmith; Thomas Coppock, Wm. Zimmerman, Wm. S. Baldwin and wife, James S. Hadley and wife, Jacob A. Crowley, Chas. Guernsey, farmers.

In Arapahoe and Cheyenne Agency—A. Henley, physician; Israel Negus and wife, Richard Cary and wife, J. J. Hoag, farmers; John Williams, blacksmith; —— Williams, engineer; Thomas McDonald, carpenter.

In Kiowa and Comanche Agency—Wm. Winner, carpenter.

In Wichita Sub-agency—Jos. T. Townsend, carpenter.

A sub-committee in relation to the mode of recommending appointments of farmers, &c., reported that in their judgment strict compliance with our rule on that subject, as adopted in 6th month last, is necessary to the successful prosecution of our work; and recommended that no one appointed to such positions should be considered as having the sanction of this committee until first approved by our members from the Yearly Meeting of which the individual is a member, or (if not a Friend) within whose limits he may reside, and afterwards by our sub-committee on appointment of employees. The report was accepted, and the recommendations were adopted.

The following report was read and accepted, and directed to be recorded:

The Washington Committee report—

"That the several subjects referred to us by minute of Assoc. Executive Com. at their meeting in the First month have received attention.

"In company with Supt. Hoag, four of our number spent some days at Washington in the week following that meeting, and then urged upon the Secretary of the Interior, Commissioner of Indian Affairs, and Committees of both Houses of Congress, that immediate appropriations should be made, to enable the agricultural work on the reservations under care of agents Tatum, Darlington and Miller, to proceed without interruption. Under advice of the authorities, a communication was addressed to Commissioner Parker (to be forwarded through Secretary Cox to the House of Representatives,) requesting $20,000 for the Kiowa and Comanche Agency, $13,000 for the Cheyenne and Arapahoe Agency, and $10,000 for the Sac and Fox Agency—in all $43,000—for use before the expiration of the current fiscal year. This application resulted in an examination of the subject by the Commissioner, and the discovery that unexpended balances of previous appropriations would warrant the expenditure proposed in the last-named two agencies. Supt. Hoag and the Chairman of our Committee on appointment of employees were promptly notified, and farmers have since joined these two agents on their reservations. Nothing, however, was available for agent Tatum's work, where greater forwardness made it most important.

"After the return of our fellow-member Thomas Wistar from the Indian country, another meeting of the Committee was held in Philadelphia, and after several hours spent in consultation, an adjournment was made to Washington in the following week. Three of our number (and Dr. J. E. Rhoads by invitation) then met, and again urged the absolute necessity of liberal appropriations, if a civilizing work among the Indians is to be continued; and filed an application for an appropriation of $20,000 for immediate use, and $60,000 for the next fiscal year, which is now under consideration by the Government.

"The encroachments of white settlers upon the Osage reservation have given us much anxiety, and we have urged the authorities at Washington, especially the members of Congress most interested, to provide immediately for the removal of these Indians to a new location in the Indian territory, securing to them a proper equivalent for lands vacated. Private interests and a want of concord appear to be the chief causes of inaction. However, this may be, the subject presents itself now as it has for many months, but with daily increased importance, owing to the constantly increasing number of settlers. Among these, we regret to learn, are several families of Friends.

"The Government has authorized agent Gibson to bring to Washington a delegation of Osages, to present their claims for relief in person. A part of our committee will probably meet them in Washington, and give them such aid as may be in our power.

"The condition of the Kaws is very similar to that of the Osages. Their reservation is already surrounded on all sides by white population, and its undisputed possession is seriously threatened. At our meeting Fourth month 22d, the following minute was made, since which we have taken no further action, and would now commend it to the consideration of the Associated Executive Committee. 'A proposition having been submitted to the judgment of the committee, that our influence be exerted with the Government in favor of the permanent settlement of the Kaw tribe upon their present reserve, in the State of Kansas, and the opening of so much thereof as may not be required for their occupancy and use, to settlement by whites, the subject was directed to be recorded for attention at our next meeting.'

"Being informed that the Government had authorized the creation of a sub-agency for the Wichitas and affiliated bands, and that Jonathan Richards was drawn to labor for the Indians in a closer relation than he now occupies, and that his appointment as sub-agent would meet the approval, both of Supt. Hoag and the Philadelphia Executive Committee, (he being a member of Philada. Y. M.,) his vacation of the office of clerk, and acceptance of the Wichita sub-agency, were approved by us.

"Under authority given us in the First month, we have selected and appointed Dr. William Nicholson as General Agent of the Assoc. Exec. Committee." . . . . . .

Edward Earle was added to the Washington committee.

It is a matter of concern with this committee, not only on account of the interests of the Indians, but for the reputation of Truth and of the religious Society of which we are members, that any Friends who may contemplate establishing new homes upon the public lands of the West, should carefully discriminate between such as have been regularly opened to settlement by the Government, and those to which the Indian's title has not yet been legally extinguished. We would affectionately and earnestly entreat such Friends to great caution, lest they be led in a moment of temptation to a practical denial of the rights solemnly guaranteed to the Indians,—weaken the hands of the Society at large to labor in behalf of this oppressed people—and abridge or destroy the work of grace in their own hearts.

The suggestion contained in the report of the Washington committee that the Kaw Indians may profitably remain on their present reserve in Kansas, was considered by this committee; and the Washington committee

were encouraged to watch the proposed legislation affecting the tribe, and act on our behalf as future developments may appear to them to require. It is, however, distinctly understood that this committee is rigidly opposed to the compulsory removal of Indians from reservations to which their right of occupancy is legally complete, and also to the sale of any part of such reservations, without the consent of the Indians.

The following report was received, and satisfaction expressed with the committee's labors :—

"The Committee on Education agree to report—

"That soon after the meeting of the Associated Committee held in Philadelphia in First month last, we endeavored to procure the necessary information as to the condition of the Indians of the several tribes within the limits of the Central Superintendency. For this purpose letters were addressed to the several agents, from the answers to which the following summary is taken.

"John D. Miles of the Kickapoo Agency writes that there are in this agency 305 Indians, 65 of a suitable age to attend school, from 30 to 40 of whom could probably be induced to attend. Two day schools were in operation, attended by 13 and 8 pupils respectively. Available school fund $2,000 annually. The agent deems the removal of the children from the influence of their parents necessary to success in education. Hence a necessity for boarding-schools, that such removal can be secured.

"Joel H. Morris, agent for the Pottawattomies, reports the number of children in one of the two bands (the 'prairie') into which the Indians are divided as 61, of whom 45 are of suitable age to attend school, and that 25 or 30 could be gathered into school. The Indians are anxious for schools, but are not willing to send their children to other than boarding-schools. Amount of school fund, $9,000 per annum. The Catholics have one school in the Agency, and receive $75 per pupil for boarding and instruction. Cost of establishing a boarding school, probably, $3,000.

"In the Kaw Mission, the agent reports the way closed in a great measure against the education of the females, by the girls being sold for wives at the early age of eight or ten years. The Indians are mostly settled in villages, and if schools were established they would be supported, and the women might be greatly benefited by instruction in household duties. One school, under care of N. Pinson as Superintendent, is favorably reported, with average attendance of twenty-five pupils.

"Reuben L. Roberts of the Shawnee Agency gives number of Indians 650; the number of children sufficient for one or two schools; and part of the tribe about removing, and becoming incorporated with the Cherokees. The Indians are much scattered, but wherever there are sufficient numbers, schools will be needed. Their school fund of $5,000 is already turned over to the Cherokees. Many of the Indians are educated and wealthy, and are recognized as such wherever met.

"Lawrie Tatum, agent of Kiowas, Comanches, &c., reports the number of Indians within his Agency as 8,746, of which number 1,900 belong to roving bands. The Shawnees of his Agency are reported as anxious for schools. The only provision that would be needful in establishing one for them, would be to erect a house and supply teachers. There is no school among the Indians under agent Tatum's care. Boarding schools are much needed, both at the Agency and for the Wichitas. The tribes are now where they probably will remain. (Since the above report was furnished, Josiah Butler and wife have gone to this Agency, with the view of laboring as teachers there.)

"Provision has been made by the Philadelphia Association for paying the salary of a teacher among the Ottawas, whenever a suitable person can be secured.

"Supt. Hoag urges the appointment of a teacher among the Kickapoos, and one for the Wichitas, in addition to the one for the Ottawas, above referred to.

"Agent Roberts reports two schools satisfactorily taught by Friends among the Delawares the past winter, one of which was supplanted by a public school taught by a Cherokee female teacher. . . .

"The unsettled state of the Indians, their isolated and scattered condition, their general want of interest in education, and our ignorance of their views, condition and needs, render it impracticable to lay down any definite plan or system of education that would meet their wants." . . .

Owing to the means for defraying the expenses of the office of superintendent of schools not being at our immediate command, the committee decided to request the Committee on Education to delay, for the present, action under minute of First month last, creating that office. If, however, funds are provided which, in the judgment of the Committee on Education, will warrant incurring the expense of a superintendent, they are authorized to proceed as contemplated by the minute referred to.

It was concluded to request the committees of the several Yearly Meetings to forward to our Treasurer their respective proportions of $5,000, for use of this committee during the ensuing year.

A sub-committee was appointed to consider the subject of trader's licenses, and to propose for consideration of this committee at a future sitting, such modifications of the present plan of conducting trade with the Indians as they may think desirable.

Thomas Miller having resigned his position as agent of the Sac and Fox tribe, John Hadley, of Springboro', Warren Co., Ohio, (Indiana Y. M.,) was approved for appointment to that position.

Eli and Mahala Jay having resigned their positions as clerks at the Kiowa and Comanche Agency, John and Alida Cox, of Western Y. M., were approved for appointment to these positions.

The Government having decided to establish a sub-agency for the Wichitas and affiliated bands, Jonathan Richards was approved for appointment as such sub-agent.

The attention of the Washington committee was directed to the injurious practice among the Indians of conferring powers of attorney upon individuals for the collection of claims against the Government, &c., to their own injury.

A communication from Supt. Hoag, under date of 15th of Fifth month, in relation to encroachments upon the Quapaw Reservation by the Missouri River, Fort Scott and Gulf R. R. Co., was read and referred to the same committee.

It was decided to hold the annual meeting of the Assoc. Executive Committee at Mt. Pleasant, Ohio, on Fifth-day, the 18th of Eighth month next: and a sub-committee was appointed to draft a report of our labors, to be presented to that meeting, incorporating therewith a complete exhibit of the location, population, educational statistics, &c., of the several tribes under our care, and presenting the religious claim of this work upon the members of the Society of Friends.

Under a fresh sense of the goodness and power—the presence and help—of our Heavenly Father, who has, we believe, called us to this service for the promotion of the Kingdom of His dear Son, the Prince of Peace, and whose constant guidance and support are essential to its success,—the committee adjourned.

Extracted from the Minutes,

JOHN B. GARRETT, *Clerk.*

For Friends' Review.

PAPAL INFALLIBILITY.

The importance of the adoption of the dogma of Papal infallibility by the Romanists is this: that, in the Providential government of the world, every new error which is added to an erroneous system hastens the time when the errors of that system will be universally perceived and discarded. Even the last straw may break the camel's back. The absurdities of the new dogma have been sufficiently pointed out by the most honest and intelligent members of the Roman church itself. Even a slight acquaintance with ecclesiastical history reveals its falseness. An essay has just been published at Madrid, in which Castellar, the eloquent leader of the Spanish republicans, asks, "If all the Popes have been infallible, how is it that so many of them, according to the Church's own confession, have been mistaken? Pope Calixtus was a Sabellian. He believed and taught that there was no God the Son, but only the Spirit which dwelt in the Son. Pope Liberius was an Arian. The second Person of the Trinity was not acknowledged in his creed. Pope Zozimus was a Pelagian. He destroyed grace, and so destroyed Christianity. Pope Leo II. anathematized Pope Honorius. Which of these two was wrong? If they dissented from each other on a capital point of dogma, how could they both be infallible? The body of Pope Formosus was exhumed by one of his successors, dressed in Pontifical robes, tried in public, condemned as a criminal, and sentenced to have three fingers cut off, (the three with which he used to bless the faithful,) and then be thrown into the yellow waters of the Tiber—all which was done. Which of those two Popes was infallible, the judge or the criminal, the victim or the executioner?"

They only who are *in Christ* have an Infallible Head. STUDENT.

For Friends' Review.

THE BAPTISM OF FIRE.

The child whom our Father receives
He scourgeth;
Each fruit-bearing branch of His vine
He purgeth.

The Spirit on Jesus descending
Took the form of a dove;
On His followers it fell in the semblance
Of "fire" from above.

The baptism of Christ is with fire
Burning within,
Trying the gold, and consuming
The dross and the tin.

He giveth His own broken body
For spiritual food,
And the wine of our holy communion,
Is the cup of His blood.

One teaching I learn from this mystery;
Through the conflict and strife
He leadeth His own unto victory;
Through death unto life.

Disciple whose cup of affliction
Is full to the brim,
Rejoice when thy Saviour permits thee
To suffer for Him.

No heart has conceived of the glory
That shall be revealed,
When the Book of Redemption's great mystery
Is fully revealed.

Iowa. J. B.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 13th inst.

GREAT BRITAIN.—The telegraphic lines connecting Valentia, Ireland, with London, having recently failed to act, messages from England for America were transmitted to Brest, France, thence by French cable to St. Pierre, thence, the French cable to Massachusetts being interrupted, by Newfoundland Company's line to Cape Breton and across that Island to Port Hood, and by connecting lines from that point to the various cities of Canada and the United States. Notwithstanding this unusual and somewhat circuitous route, but little delay occurred in the transmission of messages. This strikingly illustrates the advantage of the amicable arrangement made some time since by the English and French cable companies, as without it, telegraphic communication between the two continents would have been completely interrupted.

Telegraphic communication between London and Bombay by way of the new cable, is now complete. On the 9th, despatches of that day's date were received in London by noon.

The weather in England had been so dry as to excite much apprehension for the crops generally, though wheat was said to be progressing favorably, promising an average yield.

Charles Dickens, the well known author, died on the 9th inst.

The Northern Association of Baptists has sent to the House of Commons a petition that the compulsory education bill now pending in that body may not be passed, for the reason that it unduly favors the established church.

France.—Owing to long continued dry weather, fires in the woods have occurred lately in several parts of Europe. One of these took place on the 6th inst., in the forest of Fontainebleau, a few miles from Paris, sweeping over some hundreds of acres and causing much damage.

Spain.—The debate in the Cortes on the question of electing a King was begun on the 6th, and continued on the 8th and 11th. On the 8th a motion that a King be elected by a direct vote of the people was rejected after discussion. A proposition requiring a candidate to receive a majority equal to half the whole number of deputies was carried by a vote of 138 to 124. It is not thought that any of the candidates yet named will obtain the number of votes required by this resolution. No result had been reached on the 11th. On that day Gen. Prim, in reply to a question in the Cortes, said that the government had sought a candidate for the throne, but thus far without success. He felt confident, however, that within the next three months one would be found, but he did not mean the son of the ex-Queen Isabella. While he knew there was a general feeling of anxiety on account of the unsettled state of affairs, he did not apprehend disorder.

The proposition looking to an ultimate abolition of slavery in the Spanish colonies has been considerably debated. It was expected that during this week, Castellar would bring forward a proposal for immediate and complete abolition, with indemnity to the present masters.

Italy.—Reports of insurrectionary projects continued to be spread, but nothing definite appears to have been made public. Some Italian refugees, preparing to pass armed into Italy, had been arrested on the border by the Swiss authorities and sent into the interior, where they were placed under bonds not to quit the country.

The Council at Rome was said to be discussing the scheme of the dogma of infallibility by sections, debate on the preamble having been closed. The opponents of the proposed dogma had presented an address to the Pope, protesting against the proceedings in this closing of the debate, declaring that it was carried by surprise, and that 50 members who had given notice of their intention to speak, remained unheard. The protest was signed by 100 members.

Turkey.—Additional details of the great fire at Constantinople have been received per telegraph. Over 7000 buildings of all sorts were destroyed, many of them among the best in the city. The loss of life greatly exceeded the first estimates. Some families were hemmed in by the flames, without possibility of escape or rescue; many persons who might have escaped, lost all presence of mind, and were unable to save themselves, and some, in despair, made no effort to do so. The present estimates of the number who perished vary from 300 to 1300, and probably no exact account can ever be obtained. The pecuniary loss is roughly computed at £25,000,000 sterling (about $125,000,000.) The Sultan has been active in extending relief to the sufferers. More than 1000 houses of Turks have been thrown open to Christians whose dwellings were burned; large sums of money have been subscribed by the people, irrespective of sect, for their benefit.

Late accounts indicate that the report of a massacre of Jews in Roumania was false, the only foundation, apparently, being a trifling riot, said to have arisen from some election difficulties.

Greece.—It is now stated that the leaders of the brigands, who had been closely pursued by the troops, escaped into Turkish territory.

Egypt.—Success in the removal of obstructions from the Suez Canal near Lake Timsah, is announced.

Domestic.—The President sent to Congress on the 13th inst. a special message on the subject of Cuban affairs. He says that since the date of his annual message, in which it was stated that the contest in Cuba had at no time assumed the conditions which amount to war in the sense of international law, nor was there evidence of a *de facto* political organization of the insurgents sufficient to justify a recognition of belligerency, no decisive change has occurred. The condition of the insurgents has not improved; the insurrection, though not subdued, shows no signs of advance, but seems to be confined to irregular hostilities. Spain, however, though holding the seaports and all important towns, has not been able to suppress the insurrection. On both sides, great barbarities have been committed, and the usual "laws of war" have been disregarded. The President recommends adherence to the American policy of neutrality. The question of belligerency is one of fact, not to be decided by sympathies or prejudices; and the President does not consider that the present condition of the insurgents shows such an organization as entitles them to recognition as belligerents. He invites the attention of Congress to the whole subject and its bearings on our commerce and on the rights and safety of our citizens who may be in Cuba. In the House, the message was referred to the Committee on Foreign Relations.

Congress.—The Senate has passed the Indian Appropriation bill; one to provide artificial limbs for disabled soldiers, as arranged by a committee of conference, furnishing either new limbs at a given price, or their money value, as the applicant may prefer; two making land grants to the Central branch of the Union Pacific railroad, and to a railroad from Brownsville, Nebraska, to Denver, Colorado; and with some amendments, the House bill for the apportionment of Representatives in Congress, under the census of this year. As passed, it fixes the whole number at 300. The House passed a bill to punish the unlawful certification of checks by officers of national banks; the Executive, Legislative and Judicial appropriation bill; the conference committee's report on the Army bill, authorizing the President, after 7 mo. 1, 1871, to reduce the army to 30,000; and a bill to amend the naturalization laws, punishing false swearing in applications, false personations and the use of forged certificates. Resolutions on the Cuban question, reported from the Committee on Foreign Relations, authorizing and instructing the President to maintain a strict neutrality in the pending contest in that island, declaring the provisions of the neutrality law of 1818 equally applicable to both parties in that contest, and requesting the President to remonstrate against the barbarous manner in which the war in Cuba has been conducted, and if expedient, to solicit the co-operation of other governments in such measures as he may deem necessary to secure from both parties an observance of the laws of war, were debated on the 14th.

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CHRISTIAN ACTIVITY—AN EPISTLE OF G. FOX.

Friends:—Dwell in the Living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others; though many have run out and gone beyond their measures, *yet many more* have quenched the measure of the Spirit of God, and have become dead and dull, and questioned through a false fear; so that there hath been hurt both ways. Therefore be obedient to the power of the Lord, and His Spirit; war with *that Philistine that would stop up your wells and springs:* and the belief in the power keeps the spring open; and none to despise prophecy neither to quench the Spirit; so that all may be kept open to the spring, that every one's cup may run over. For *you may all prophesy one by one,* and the spirit of the prophets is subject to the prophets. *Would all the Lord's people were prophets,* said Moses in his time, when some found fault; but the last time is the Christian's time: who enjoys the substance, Christ Jesus; and *His church* is called *a royal priesthood, offering up spiritual sacrifices*; and His church are His believers in the Light. And so in the light *every one* should have something to offer; and to offer an offering in righteousness to the living God, *else they are not priests:* and such as quench the Spirit cannot offer, but become dull. I will pour out my Spirit upon all flesh, in the last time, saith the Lord, which is the true Christian's time; God's sons and daughters shall prophesy, and your young men shall see visions, and old men shall dream dreams; and on my servants and handmaids I will pour out of my Spirit in those days, and they shall prophesy. *Now, Friends, if this be fulfilled, servants, handmaids, sons, daughters, old men, young men, every one* is to feel the Spirit of God, by which you may see the things of God, and *declare* them to His praise; *for with the heart man doth believe,* and *with the mouth confession is made unto salvation;* first, he has it in his heart, before it comes out of his mouth; and this is beyond that *brain-beaten heady stuff* which man has long studied, *about* the saints' words which the holy men of God spake forth, as they were moved of the Holy Ghost.

So with the Holy Ghost, and with the light and power of God, do you build upon Christ, the Foundation and Life; and by the same heavenly Light, and Power, and Spirit, do you labor in the vineyard, and do you minister and speak forth the things of God, and do you dig for your pearls; therefore bring them forth, and let them be seen how they glister. Friends, you see how men and women can speak enough for the world, for merchandize, for husbandry, the ploughman for his plough; *but when they should come to speak for God,* they *quench* the Spirit, and *do not obey* God's will.

But come, let us see what the wise merchants can say: have they found the pearl and field, and purchased the field which yields those glorious glistering pearls? let us see, what can you say for God, and that heavenly merchandize? What can the ploughman say for God with his spiritual plough?—is the fallow ground ploughed up? has he abundance of the heavenly seed of life? What can the thresher say? has he gotten the wheat out of the sheaf, the heavenly wheat, with his

heavenly flail? And let us see, what can the spiritual ploughman, husbandman and thresher say for God; and how have they labored in the vineyard, that they may have their penny? Some are breakers of clods in the vineyard, some are weeders, some are cutting off the brambles and bushes, and fitting the ground, and cutting up the roots with the heavenly axe for the seed; some are harrowing in, some are gathering and laying up the riches. So you may see, here are merchants, ploughmen, harrowers, weeders, reapers and threshers in God's vineyard, *yet no one is to find fault with another*, but *all* laboring in their places, praising the Lord, looking on Him for their wages,—their heavenly penny of life, from the Lord of Life.

So none are to quench the Spirit, nor to despise prophecy, lest ye limit the Holy One; and *every one is to minister as he hath received the grace*, which hath appeared to all men, which brings salvation; so that the Lord's grace, His light, and truth, and Spirit, and power, may have the passage and the rule in all men and women; that by it and from it in all, He may have the glory, who is blessed for ever and ever. The Lord hath said: From the rising of the sun to the going down of the same, my Name shall be great among the Gentiles. Now *mark*, Friends, this is a *large space*, wherein God's Name shall be great; and the Lord further saith: In every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts. Now mark, Friends, this heavenly incense, and pure offering, is a spiritual offering, which is to be *offered by the Spirit to God*, who is a spirit; *then here none quenches the Spirit of God in his own heart;* and all such come under the title of the royal priesthood, offering up spiritual sacrifices; which royal priesthood has a Priest that lives for ever, Christ Jesus.

And, Friends, do not quench the Spirit, nor abuse the Power: when it moves and stirs in you, *be obedient;* but do not *go beyond*, nor *add to it, nor take from it;* for if you do, you are reproved, either for going beyond, or taking from it. And when any have spoken forth the things of the Lord, by His Power and Spirit, let them *keep in the power and Spirit that keeps them in the humility, that when* they have spoken forth the things of God, they are *neither higher nor lower, but still keep in the power before and after;* and being obedient to the Spirit of God, it keeps them from deadness, and alive to God, and keeps them in a sense that they do not go beyond and run out, as some you know have done: and all that hath come for want of living in the power of God and in His Spirit, which keeps all things in subjection and in order, and in the true fear of the Lord, always to feel the presence of the Lord with you.

Come, fishermen, what have you caught with your nets? What can you say for God? Your brethren, Peter and John, fishermen, could say much for God! Read in the Acts and you may see; I would not have you degenerate from their spirit.

Shepherds and herdsmen, where are you? What can you say now for God, whose abiding is much in the fields? David, Jacob and Amos, your fellow-shepherds and herdsmen, (do you not see?) they could say much for God; I would have you to be like them, and not to degenerate from their spirit.

Come, tradesmen, tent-makers, physicians and custom-men, what can you say for God? Do you not read that your fellow-tradesmen in ages past could say much for God? Do not degenerate from their spirit. Do not you remember the accusations of the wise and learned Grecians, when the apostles preached Christ among them, that they were called poor tradesmen and fishermen? Therefore be faithful. The preachers of Jesus Christ now, are the same to the wise of the world as then.

G. F. 1669.

For Friends' Review.

SHAKING HANDS.

To those who are unacquainted with Friends' worship, our mode of closing meeting may appear a singular and unmeaning formality. I do not remember to have seen any account of the origin of this custom, but there is to my mind, as I read its interior significance, a peculiar appropriateness in it.

In that worship which is "in spirit and in truth," there is a realization of the Divine assurance, "Draw nigh unto God, and He will draw nigh unto you:" and they who draw near unto God, draw near one unto another. A sight of ourselves and of our needs humbles us in penitence and prayer, and a view of the mercy of God in Christ Jesus, bows the soul in thankfulness and love to Him. Love to God produces love to man. In communion with the Father of Spirits, there is the communion of Saints. Then, when we rise from the communion, the silent grasping of one another's hands should tell of a fellowship of feeling and a sympathy of soul which the world knoweth not. Such, I can believe, was the experience of our fathers in that day when their meeting together to worship God cost them the despoiling of their goods, the derision and scorn and hatred of their persecuting foes, and often months or years in the foul prison or the solitary dungeon. And such, too, was doubtless the experience of those *children*, who, when the parents were confined in prisons, *kept up their meetings for worship.*

But like many other acts, it may be a cold and lifeless form, or it may be the warm expression of a love heaven-born which salutes and cheers the saint, and yearns over and attracts the sinner. The more we are drawn in our meetings into the Presence Chamber of the Most High,—the Holy Place of the Spiritual Sanctuary,—the more of fitness and of meaning will there be in the clasping of hands at their close.

Iowa. J. B.

THE TWO ASPECTS OF TRUTH.

BY C. J. VAUGHAN.

Theology, gendered of controversy, is cautious and balancing: Revelation, flashing from heaven, is bold and free.

The Bible speaks here, speaks there, as God prompts, as man wants it. It stays not to guard against right-hand mistake or left-hand abuse: it flings forth its broad free saying, and waits not to fence itself against each possible misconstruction. Sometimes, therefore, to the careless ear it seems ambiguous or double-tongued—seems even to contradict itself—seems even to say here what it denies there, or to unsay in this place what it had emphasized in that.

Examples will occur to every one. "He that is not with me is against me," Christ says in Matthew. "He that is not against us is for us," Christ says in Luke. The one is the maxim of decision, the other is the maxim of charity.

"Justified by faith," Paul says, "we have peace with God." "Not of works, lest any man should boast." "By *works* a man is justified," James rejoins," and not by faith only." The one thinks of a *living* faith—living, and therefore (for so life *proves* itself) *working:* the other has in his view that spurious, degenerate thing, which devils call faith, and God (because it lies lazy) calls infidelity.

In some places the two opposite utterances are brought together into one, tied to each other by what might appear a most incongruous "for;" as where Paul bids the Philippians to "work out their own salvation with fear and trembling," and adds this unexpected reason, "for it is God which worketh in you."

The explanation of all this is, that *truth has ever at least two aspects.* To see but one of these at once is error: to allow for both is a necessary condition of sound doctrine. Yet to *state* both sides in one breath is seldom possible. To stay to reconcile, is to miss the force of both. Let *either* have its rush, its swing, its stroke: the *via media,* theologically safe, is practically feeble: God speaks the free word on this side, and the free word on that;—the result is conviction, is wisdom, is strength.—*Good Words.*

[*To the Editor of Friends' Review.*—This extract from Dr. Vaughan may solve the difficulties of some honest inquirers, and it teaches a lesson of charity which it may be worth our while to consider at the present moment. It is, perhaps, wisely ordered, in condescension to our finiteness and infirmity, that in every church there are at least two wings or parties, each upholding one phase of that comprehensive truth, the whole of which can seldom be stated "in one breath." Certainly, we should all endeavor to avoid every thing like one-sidedness in doctrine. We should all take pains to appreciate the full force of the truths taught in those texts of Scripture, which persons who seem to us extreme and partial are most fond of quoting, and which we find ourselves inclined to pass by; and we should strive to embrace in our creed *the whole* of Christian truth, a rounded globe, and not a hemisphere or perhaps still smaller segment. But let us be careful how we charge with unsoundness those who may be called to uphold a particular truth, a particular doctrine. If we are ourselves as faithful as they, in advocating the truth revealed to us, the church will be edified, and the health, strength and unity of the whole body promoted.

I cannot close without expressing my satisfaction with the excellent article by J. B., on "The Cross," in the *Review* of Fourth month 23d.—T. C.]

CHRIST'S PROPHETIC DISCOURSE ON THE MOUNT OF OLIVES.

BY EDWARD ASH, M. D.

This discourse of our blessed Lord has special claims upon the careful study of His followers, not merely because it was by much the largest utterance of a directly prophetic character which fell from His lips during His earthly ministry, embracing no less than the whole then future course of time, but also because of the difficulties which some parts of its contents have been generally supposed to present, and of the great diversity of opinions respecting their meaning to which these have given rise. The immediate purpose of the following paper is not so much to offer an interpretation of the discourse at large, as to show that its supposed difficulties have no real existence, and that the general meaning of its contents is abundantly plain.

It is related with no great difference of length by each of the first three Evangelists; and while the reports of it which are given by Matthew and Mark for the most part nearly correspond with one another, that of Luke, though differing from them both in many particulars, substantially agrees with them in all leading points. The differences between the three are, in fact, like those met with in other parts of the Gospel narratives,

just such as would naturally arise from their having been originally derived from different and independent, although equally reliable, sources of information. In what follows, I shall, for the most part, confine myself to Matthew's relation, only referring to those of the other two Evangelists when occasion requires.

Our Lord had been publicly teaching in the temple at Jerusalem for the last time; and in the concluding portion of His discourse, after speaking of the fearful judgments which were about to come upon the Jewish nation, including the destruction of both the city and the temple, He had also alluded to His own future coming again. (See Matt. xxiii. 34–39.) Having then passed out of the city with His disciples, and being seated on the Mount of Olives, some of them came privately to Him (see Mark xiii. 3,) with the request, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. xxiv. 3:) the two parts of their inquiry evidently referring to the two last subjects of which He had spoken in the temple. In the first part of His reply (verses 4–14,) our Lord enumerated various events which would immediately precede the approaching judgments: and here we meet with one of those supposed difficulties to which I have already alluded. To it, therefore, let us now direct our attention.

The disciples' inquiry had referred to "the end of the world;" and as our Lord's reply twice speaks of "the end," (verses 6 and 14) it has been very commonly taken for granted that He also was referring to the same period; a supposition which has necessarily given rise to the idea that this part of the discourse must relate, not only to the approaching judgments upon the Jewish nation, but also to His own future coming again. Hence, also, it has been further concluded that the various circumstances there predicted must have a double application; and thus we find what is said (in verse 7) about "famines, and pestilences, and earthquakes," often cited as a distinct prediction that such calamities will precede the later as well as the earlier event; indicating, in each case, its near approach.

Now all this appears to me to be founded upon a mistaken interpretation of our Lord's language. That "the end of the world" (literally, "the completion of the age") in the disciples' inquiry, refers to the time of His coming again and of the general judgment, is plainly shown by His own use of that expression on a former occasion (chapter xiii. 39 and 49;) while the context here (note especially the words "*beginning* of sorrows" in verse 8) no less plainly shows that "the end" (representing a different Greek word, which simply means termination,) of which He Himself speaks, refers to the consummation of the approaching judgments upon the Jewish nation. Altogether, it seems evident that the whole of that part of our Lord's discourse which is included in verses 4–26 relates exclusively to the events which were then near at hand, and has no reference whatever to the time of His second personal advent. Any objection to this view of the subject which may seem at first sight to arise out of what He says in verse 14 about the antecedent publication of the Gospel in "all the world," will be at once removed by a consideration of the *usus loquendi* of the New Testament writers, as indicated by Luke ii. 1, Acts ii. 5, Rom. i. 8, Col. i. 23, and other passages, the language of which is plainly to be understood in a popular sense, sometimes denoting the Roman empire, and at others including neighboring nations.

Another supposed difficulty in this discourse has arisen out of our Lord's language in verse 28, "For wheresoever the carcase is, there will the eagles be gathered together," which has been commonly interpreted as an allusion to the eagle standards of the Roman armies engaged in the siege of Jerusalem: and since the preceding verse manifestly refers to His own second coming, here again the earlier and later events have been supposed to be blended together in the prophecy. In this, however, as in the preceding case, the supposition will be found to arise out of a mistaken interpretation of our Lord's language. In the immediately preceding verses (23–27) He had recurred to a subject of which He had before spoken—(in verses 4 and 5)—the appearance of false Christs during the calamitous period that would precede the destruction of Jerusalem and the temple; and, in now speaking of it more at large, had first alluded to two different circumstances under which this would take place, and then (by a comparison drawn from the outward creation) shown how widely different would be the manner of His real appearance from that of those pretended ones. Lastly, in the verse now before us, He employs another illustration of the same general class (apparently cited from Job xxxix. 30, where *eagles* evidently means *vultures*) for the purpose of intimating, that wherever any of the human race shall then be found, there also will His presence be manifested, and His power felt. This interpretation of it is fully confirmed by the immediate connection in which we find Him introducing the same illustration at the close of another discourse, related in Luke xvii. 22–37, which beyond all question exclusively refers to the subject of His second personal advent.

The passage which we have just been con-

sidering is immediately followed by that remarkable part of the discourse which occupies verse 29. As, however, the interpretation of the latter has no direct bearing upon the special object of this paper, I shall not enlarge upon it, but content myself with two general observations. First, that the *usus loquendi* of both the Old and New Testament Scriptures leaves no room to doubt that its language is to be understood figuratively, as pointing to great political convulsions and revolutions. Secondly, that its place in these predictions of our Lord would seem to indicate that it must refer to the calamities, revolutions, and ultimate overthrow of the Roman Empire, since these were the next great events of special interest to His own church, which followed the destruction of the Jewish church and state.

The next portion of the discourse, occupying verses 30, 31, so plainly refers to our Lord's second advent, that we may here pass it by, merely observing that the word "then," as used in it, is simply an adverb of sequence, in no degree necessarily implying the idea of chronological proximity to the subject spoken of in the immediately preceding verse.

We come now to the chief supposed difficulty in this discourse—our Lord's language in verses 33 and 34. The close proximity in which these two verses (together with verse 32) stand to those last noted, has naturally given rise to a very general idea that the words "all these things," which twice occur in them, must include our Lord's second advent; and if they really do include it, a great difficulty does indeed arise, since the constant *usus loquendi* of the New Testament requires that the words "this generation," in verse 34, should be understood as meaning the generation of men then living. To get over this difficulty, two different methods have been resorted to; one, that of understanding the above words to denote the Jewish nation regarded generally; the other, that of understanding our Lord (as in the cases of supposed difficulty before referred to) to be here blending the two main subjects of His discourse. In this, however, as in the preceding cases, I believe it will be found that the supposed difficulty has no real existence, but has altogether arisen from a misinterpretation of His language.

The idea that the words "all these things," in verses 33, 34, include our Lord's second coming, is wholly founded upon the circumstance of that event being the nearest antecedent. But although this might afford a strong presumptive argument in the case of any carefully composed modern writing, it affords scarcely any in that of the New Testament Scriptures, since numerous passages are there found in which relative words or expressions do not refer to the nearest antecedent, but to some prior one. (See *e. g.* Mark ix. 13; Luke v. 17; xx. 19; John vii. 12, 13; xix. 11, 12; Heb. ii. 9; and 1 John iii. 1.) It is, moreover, to be borne in mind that we are not here dealing with a written composition, such as a narrative or a letter, but with the report of an oral discourse, which we are sure is not given literally, and have every reason to believe is much condensed. Hence it is not only possible, but very probable, that our Lord may have added something, not recorded by the Evangelists, which explained what He meant by the above words. But whether He did so or not, the internal evidence of His discourse, as reported by them, plainly shows what His meaning really was. Let us now look at this point.

First, then, in each of the Evangelists' reports of the disciples' inquiry which led to this discourse, the very same words occur, manifestly referring to what their Master had just before said about the coming judgments of the Jewish nation: and here it is important to note, that as that part of His reply which directly relates to this subject extends to verse 24, the interval of time between its conclusion and His use of those words in verses 33, 34, must have been very brief indeed.

Second, while the words themselves are highly appropriate to the above subject, they seem by no means equally so to that of our Lord's future advent.

Third, the pointed contrast in which what He goes on to say, in v. 36, referring (as is manifest from what follows) to the latter event, stands to the contents of v. 32–35, plainly shows that these verses cannot have any reference to it. But besides the direct evidence in its favor, the soundness of the above interpretation of "all these things" in verses 33, 34, is further seen in its affording a plain clue to the construction and scope of the whole discourse. This it does by showing that it consists of two distinct parts. In the first (extending from verse 4 to verse 31,) our Lord speaks of a succession of future events, without making any direct reference to the time of their occurrence. In the second (which extends from verse 32 to the end of the chapter) He takes up the latter subject specifically, telling His disciples in the most distinct terms—first, that the coming judgments upon the Jewish nation would be fully accomplished ere the then living generation of men should have passed away (verses 32–35;) and next, that the time of His own personal coming again was among the secret things of God.

Although the consideration of the last-mentioned subject forms no part of the immediate object of this paper, its great intrinsic

importance, and the widely different views which Christians take of it, make me desirous to say a few words respecting it before I conclude. First, then, I would observe, that the words "day and hour" (Matt. xxiv. 36) are merely Hebrew expressions for time. Comp. Mark xiii. 33. Secondly, that however the clause "neither the Son" (which in some of the oldest MSS. is found in Matt. xxiv. 36, as well as in Mark xiii. 32) may be explained, our Lord evidently added it for the purpose of placing the truth which He was then enunciating in the strongest possible light. Thirdly, that His words in Rev. xvi. 15, "Behold, I come as a thief," plainly shows that no intervening prophetic disclosures had lessened the absoluteness of that truth. Fourthly, that the apostle's language in 1 Thess. v. 4, evidently means no more than that Christ's true followers will not, like the ungodly world, be found unprepared for His coming, though equally ignorant of its time. See verse 1. Lastly, that the nonfulfilment, thus far, of every expectation and prediction of our Lord's coming at some specific time (and there have been many such even in our own days,) together with the numberless and contradictory opinions which have always been found among those who regard the time of that return as either definitely or approximately discoverable, furnishes a very strong confirmation of the opposite belief, that it is, and will ever continue to be, till the great event itself shall disclose it, among the secret things of God.—*Friends' Quarterly Examiner.*

CRUDE NOTIONS OF SELF-DENIAL.

Many persons say, "I ought to deny myself." They are going along in life very happily, and do not perceive any particular reason for changing their course; but they have read that a man must deny himself, and they say to themselves, "What shall I deny myself in? I wish I knew how I could deny myself?" And they go to work and invent modes of self-denial.

One person says, "I will not eat any butter." So he denies himself.

Another person says, "I enjoy a good coat as well as anybody else; but, being a Christian, my duty is to deny myself; so I will get linsey-woolsey, and let the broadcloth go." That is his self-denial.

Men have no idea what self-denial is. They are floundering after something, they do not know what. They are searching after an opportunity for self-denial, not understanding that to deny one's self is simply to put down a lower feeling, in order to give a higher feeling ascendency. You have an opportunity for self-denial every time you see a man. If you see a man that you dislike, put down that hateful enmity of soul. That will be self-denial. Every time you see a person in misery, and you shrink from relieving him, then relieve him. That will be self-denial. . . . If your selfishness says: "I cannot stop; I do not want to be plagued with these little ruffians of the street," and a diviner element of soul says: "Stop! neither business nor pleasure has any right here; religion, humanity and duty must rule here;" and if you obey the dictates of that divine element,—then you deny yourself.

"In honor preferring one another."—*Selected.*

RIDLEY AND LATIMER.

Froude's History of England gives the following account of the execution of two Protestant Bishops under Queen Mary. And let it be remembered that the Church of Rome claims to be always the same:

"The place selected for the burning was outside of the north wall of the town, a short stone's throw from the southward corner of Baliol College, and about the same from Bocardo prison, from which Crammer was intended to witness his friend's sufferings.

Lord Williams, of Thane, was on the spot by the Queen's order; and the city guard were under arms to prevent disturbance. Ridley appeared first, walking between the mayor and one of the aldermen. He was dressed in a furred black gown, 'such as he was wont to wear, being bishop,' a furred velvet tippet about his neck, and a velvet cap. He had trimmed his beard, and had washed himself from head to foot; a man evidently nice in his appearance, a gentleman, and likely to be known as such. They led him under the windows of Bocardo, and he looked up; but Soto, the friar, was with the archbishop, making use of the occasion, and Ridley did not see him. In turning round, however, he saw Latimer coming up behind him in the frieze-coat, with the cap and handkerchief—the work-day costume unaltered, except that under his cloak, and reaching to his feet, the old man wore a long new shroud.

'Oh! be ye there?' Ridley exclaimed.

'Yea,' Latimer answered: 'Have after as fast as I can follow.'

Ridley ran to him and embraced him. 'Be of good heart, brother,' he said. 'God will either assuage the flame, or else strengthen us to abide it.' They then knelt and prayed together, and then exchanged a few words in a low voice, which were not overheard.

Lord Williams, the vice chancellor, and the doctors, were seated on a form close to the stake. A sermon was preached, 'a scant one, of scarce a quarter of an hour,' and then Ridley begged that for Christ's sake he might say a few words.

Lord Williams looked to the doctors, one

of whom started from his seat, and laid his hand on Ridley's lips.

'Recant,' he said, 'and you may both speak and live.'

'So long as the breath is in my body,' Ridley answered, 'I will never deny my Lord Christ and His known truth. God's will be done in me. I commit our cause,' he said, in a loud voice, turning to the people, 'to Almighty God who shall indifferently judge us all.'

The brief preparations were swiftly made. Ridley gave his gown and tippet to his brother-in-law, and distributed remembrances among those who were nearest to him. To Sir Henry Lee he gave a new groat, to others he gave handkerchiefs, nutmegs, slices of ginger, his watch, and miscellaneous trinkets; 'some plucked off the points of his hose; 'happy,' it was said, 'was he that might get any rag of him.'

Latimer had nothing to give. He threw off his cloak, stood bolt upright in his shroud, and the friends took their places on either side of the stake.

'O Heavenly Father,' Ridley said, 'I give unto Thee most humble thanks, for that Thou hast called me to be a professor of Thee even unto death. Have mercy, O Lord, on this realm of England, and deliver the same from all her enemies.'

A chain was passed around their bodies, and fastened with a staple.

A friend brought a bag of powder and hung it ronnd Ridley's neck.

'I will take it to be sent of God,' Ridley said, 'Have you more for my brother?

'Yes, sir,' the friend answered. 'Give it him betimes then,' Ridley replied, 'lest ye be too late.'

The fire was then brought. To the last moment Ridley was troubled about the leases, and bound as he was, he entreated Lord Williams to intercede with the Queen about them.

'I will remember your suit,' Lord Williams answered. The lighted torch was then applied to the fagots. 'Be of good comfort, Master Ridley,' Latimer cried at the crackling of the flames. 'Play the man; we shall on this day light such a candle, by God's grace, in England, as I trust shall never be put out.'

'*In manus tuæ, Domine, commendo spiritum meum,*' cried Ridley. '*Domine, recipe spiritum meum.*'

'O Father of Heaven,' said Latimer, on the other side, 'receive my soul.'

Latimer died first; as the flame blazed up about him, he bathed his hands in it, and stroked his face. The powder exploded and he became instantly insensible.

His companion was less fortunate. The sticks had been piled too thickly over the gorse that was under them; the fire smoldered round his legs, and the sensation of suffering was unusually protracted. 'I cannot burn,' he called: 'Lord, have mercy on me; let the fire come to me; I cannot burn.' His brother-in-law, with awkward kindness, threw on more wood, which only kept down the flame. At last some one lifted the pile with 'a bill,' and let in the air; the red tongues of fire shot up fiercely, Ridley wrestled himself into the middle of them, and the powder did its work.'"

THE KIND SHEPHERD.

Rambling, a few summers ago, in the lake district of England, I came to Washdale Head, where I passed the night at the cottage of a shepherd friend. The next morning I set off to cross the mountains on my way to Buttermore. As I approached the summit of the pass a little lamb was bleating in tones more sad than I had ever heard before. It seemed to say, as plain as in words, "Pity me! help me! save me!" I sat on the grass, and it came up to me; and putting its face almost close to my own, repeated its cry: "Pity me! help me! save me!" It was evident that the lamb had been forsaken by its mother, for it was a mere skeleton, and its loosely hanging skin and sharp features betokened starvation. I could not resist its appeal; so took it in my arms and carried it toward a sheep that was browsing not far off. But the sheep moved away, and the tiny lamb ran back to me, still imploring help. Again I took it in my arms, and carrying it toward another sheep farther off, put it down where some bracken would hide it from me as I rapidly stepped back. The lamb did not go towards the retreating sheep, but remained where it had been placed, and still repeated its sad cry: "Pity me! help me! save me!

I took it in my arms once more, and sat down, meditating what I had better do. Should I carry it forward with me till I reached the first house, several miles distant? But might not such an act seem suspicious if I met the owner of the flock? At any rate I would not, could not, leave to perish a helpless creature which had cast itself on my protection. Just then, looking down into the valley, I saw a small object at the foot of the mountain, moving upward. It was a man. Still nearer. It was my shepherd friend. I at once showed him my lamb, and entrusted it to his care.

"Poor thing," said the shepherd, "its mother has forsaken it; they sometimes do when pasture is scarce. It would have died in an hour or two. But I'll take it down and give it some milk, and it will soon get right."

Then the shepherd took in his arms the little trembling lamb, which at once nestled its head in his bosom and hushed its pitiful cr

And as this great, strong, tender-hearted man stalked down the mountain-side like a giant, bearing his tiny burden, I thought of the words of the prophet: "He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and carry them in His bosom." (Is. 11 : 2.)

I thus reflected: "If a degenerate creature, sinful and selfish, as all are in their degree, yet had pity enough in him not to suffer a worthless, half-starved lamb to perish which cast itself on his care, will He who is the Author and Fountain of all tenderness be deaf to the cry of any wandering soul that comes to Him in fear and sorrow, saying, 'Lord, have mercy upon me! Save, Lord, or I perish?' Will the Good Shepherd, who gave His life for the flock, reject any feeble lamb, any lost sheep, that comes to Him with the cry, 'Jesus, pity me! help me! save me!' He never will. He never can."

Tne next year I was again at Washdale, and inquired of the shepherd how the lamb had fared. Said he,—

"It is now the fattest and strongest of my flock."

And thus many, even the very chief of sinners, when ready to perish, have been taken into the arms of Jesus, and under His fostering care have soon become as holy and useful as any of the flock.—*Newman Hall.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 25, 1870.

Christian Activity.—A Friend in this city has reproduced in tract form, with this title, an epistle from the pen of George Fox, which, with the quaintness and aroma of more than two hundred years ago, is redolent with the freshness of Truth ever ancient and ever new, and with gladdening fragrance "out of the ivory palaces." This remarkable man was a scribe well instructed unto the kingdom, to serve his Lord with pen not less than tongue. Too much in earnest for redundancy of words, he wrote and spoke only when he had something to say. Keeping his eye attentively fixed upon his Master, he delivered with brevity the messages he received, adding nothing of his own. The care he practiced in this respect, he thus enjoins upon his fellow disciples:

"Friends, do not quench the Spirit, nor abuse the power: when it moves and stirs in you, be obedient But do not go beyond nor add to it, nor take from it; for if you do you are reproved. . . . And when any have spoken forth the things of the Lord by his power and Spirit, let them *keep in the power and Spirit that keeps them in the humility*, that when they have spoken forth the things of God, they are neither higher nor lower, but still keep in the power before and after."

Safe counsel this for every one who has a work to do for the Lord—and who is there that has not? Were the admonitions of this Epistle (which will be found in the present number) duly heeded and practically exemplified, it would lead into reverent waiting upon God, into Christian watchfulness and Christian activity.

"And so in the Light every one should have something to offer,—and to offer an offering in righteousness to the living God, else they are not priests. . . . (His Church is called a royal priesthood.)"

Thus watching—thus serving—we may have confidence in our fellow servants, or rather in our common Master, leaving them to His unerring guidance.

"No one is to find fault with another, but all laboring in their places, praising the Lord, looking on Him for their wages,—their heavenly penny of life,—from the Lord of Life."

Avoiding verbosity, it is a *document* inciting to Christian activity, yet free from what is significantly called "*Creaturely activity*," and the first sentence gives, with masterly condensation, the true secret of life by which "all may be kept open to the spring, that every one's cup may run over."

"Dwell in the living Spirit, and quench not the motions of it in yourselves, nor the movings of it in others."

The last hint may be profitable to all who ignore the glorious fact, that "as many as are led by the Spirit of God, they are the sons of God," and consequently our brethren, equally entitled with ourselves to hearken to the voice and to do the bidding of our common Father.

New England Yearly Meeting—(*Continued*).—In addition to the accredited ministers mentioned last week, a minute was read at the second sitting for Martha H. Stanley, from *Western Y. M.* Richard Collins (a minister) was also acceptably present. The following Friends were also accredited as companions to ministers: Maria Willets, Robert W. Hodson, Enos H. Neal, Abby J. Mendenhall, Catharine J. Saylor, Lydia M. Stanley, Jehu Newlin. With genuine Christian brotherhood the Yearly Meeting welcomed these and other strangers, extending a full invitation to them to participate freely in the deliberations under the qualifying power which

alone constitutes a right to speak in these solemn assemblies.

Upon the ministers from abroad thus incorporated for the time with New England Yearly Meeting, and upon those ministers upon whom as *members* of this body the responsibility of conducting the work of the Church especially rested, the Unction from the Holy One was remarkably poured forth. During the course of the session the Divine Word was abundantly preached in the demonstration of the Spirit and with power. A beautiful feeling of Christian co-operation on the part of religious people in Newport was evinced by letters addressed to the Yearly Meeting by a number of congregations, (Methodist and Baptist, and one Society of colored people,) offering their houses of worship for the holding of Friends' Meetings. In each case, after a solemn pause, some of the messengers from abroad found themselves drawn to appoint meetings in the houses thus kindly offered. On the morning of First-day large meetings were held in the two meeting-houses of Friends, in several other places of worship, in the Yearly Meeting grounds, and on the Mall, (a city Park.) All this accommodation was needed by the large attendance of Friends, and the interested people of Newport, and the throngs who crowded the steamer and the extra trains on First-day morning. "We cannot but think," says a Newport Journal, "that many even of the most careless were impressed by the earnest words of the speakers, and made to feel their need of a better life." On the afternoon and evening of First-day, and on the evenings through the week, highly favored religious meetings were held in our own house and in other places of worship. Among these laborers, our beloved Friend Caroline E. Talbott of Ohio, though very feeble in health, was made strong to labor for her Lord. In this connection it may be noted that visits of Gospel love were interchanged between the Men's and the Women's Yearly Meetings by the following Friends from abroad: Isaac Robson, David H. Bennett, Allen Jay, John M. Whitall, David J. McMillan, Lindley M. Hoag, James E. Bailey, Eli Newlin, Deborah C. Thomas, Caroline E. Talbott, and Eliza H. Varney. All of these visits were acceptable to the Church, and calculated to build up one another in the most holy faith.

On the nomination by the Representatives, the Yearly Meeting united in re-appointing, as clerk and assistant clerk, our dear Friends Samuel Boyce and Charles R. Tucker. On the evening of that day a public Peace Meeting was held, of which a correspondent furnishes the following report:

On the evening of the 11th inst. a Peace Meeting was held at the Friends' meeting-house, (at Newport,) at which Eli Jones presided, introducing the speakers with a few felicitous remarks.

Wm. G. Hubbard of Ohio addressed the large and interested audience of Friends and citizens for an hour with logical clearness and great power.

The power of a perverted public opinion, which drives men to the performance of revolting crimes, alike repugnant to the instincts of nature and the promptings of an enlightened conscience, was clearly shown, and illustrated by the practice of duelling.

Attention was called to the importance of enlightening public opinion on the peace question, by forming peace societies, by the publication and organized dissemination of peace documents, and by establishing courses of lectures to restore Christianity to those primitive views of the peaceable nature of Christ's kingdom which prevailed exclusively during the first two centuries of the Christian era.

Robert W. Douglas of Ohio closed the meeting with a few earnest words in defence of this highly important testimony of Friends.

It is difficult to exhibit the long array of facts brought forward illustrating the brutality of war, its cost of life and treasure, and its insufficiency to settle matters in dispute between nations.

In short, it was a telling exposition of the claims of peace upon the followers of Him who was ushered into the world with the angelic anthem, "Glory to God in the highest, peace on earth and good will to men."

At a later day the Yearly Meeting devoted nearly a whole sitting to the subject of Peace, and to a full and fair consideration whether to associate with the other Yearly Meetings in conducting a Peace association. The same subject had claimed attention on a previous year, the cause being one in which Friends of New England feel deeply concerned. Tracts on this subject had been printed and largely distributed by the Yearly Meeting, and during many years Dymond's demonstrative essay and other peace documents have been extensively circulated by the Trustees of the Obadiah Brown Fund. R. W. Douglas and W. G. Hubbard were encouraged to present the subject fully, after which the Yearly Meeting appointed a large committee to publish and circulate freely, writings that shall inculcate this essential and fundamental doctrine of our blessed Lord, the holy Prince of Peace.

Funds for this purpose, (not less than $500,) were to be raised by voluntary contribution, and an encouraging commencement was made at the close of the sitting.

The Epistles from the other Yearly Meetings, and the responses to them, were brotherly, Christian, and fraught with religious life. The one addressed to London acknowledged the presence and very acceptable gospel labors of our dear Friend Isaac Robson, (who, as we should have mentioned in last number, arrived in the Java on the 9th inst.,) and lovingly alluded to his honored parents, whose work of faith and labors of love in America were freshly remembered. Some of the essays reported by the committee appointed to prepare them, spoke of Epistles from all the Yearly Meetings with whom correspondence was maintained, but it was decided to cease even this indirect allusion to a body which by its voluntary isolation had lost its influence upon and its share in the councils of the Church. The committee reported an Epistle to Friends in Norway, which was approved and adopted. Mention was made in the Epistle of the presence at this Yearly Meeting of four Friends who had visited this interesting people as ambassadors for Christ. Before adopting this course, Friends were satisfied that it would not be regarded an intrusion, as stepping between London Yearly Meeting and a body in some degree under its supervision.

Much time, during the ten business sittings, was occupied of necessity with routine, such as claims the attention of every Yearly Meeting in its weighty oversight of the churches. But these routine transactions, though great freedom of speech was allowed, (untrammelled, save by the precious conservation of the Wonderful Counsellor,) were eminently characterized by forbearance and love: and, when a marked individuality of character led to difference of sentiment which raised a little anxiety in the mind of the on looker, in every instance the discussion ended in a beautiful and perfect condescension which indicated that the peace of God ruled in their hearts, and the word of God dwelt in them richly, in all wisdom. One dear aged Friend said that it was the best Yearly Meeting he had ever attended—which sentiment was shared by not a few.

The morning sitting of Fourth-day was held by men and women Friends in joint session, to afford to our beloved Friends, Eli and Sibyl Jones, an opportunity of returning the certificates granted to them some years ago for an extensive gospel mission in foreign lands. The house was filled to its utmost capacity, and this large body of *Friends* listened with fixed and intense attention to Eli Jones, who, in an address of more than three hours, characterized by simple eloquence, told many incidents of thrilling interest which attended their travels in Great Britain, France, Greece, Egypt, Syria and Palestine, respecting which much information has already been given to the readers of the *Review*. Sibyl Jones followed briefly, but impressively. The Editor hopes to be able to present, before long, a synopsis of the interesting statements, which were, however, so well condensed in the extemporary effort, that the service of a stenographer would have been desirable. A feeling of profound interest pervaded the Meeting.

[As the Clerk will kindly send to us the printed Minutes, we stay our report for the present.]

The Newport Journal in referring to the Friends' anniversary, alludes to "the surging crowds that every where made their appearance,"—"temporarily drawn together from so many different towns,"—and the prevalence of good order and the maintenance of the credit of the city. The Editor, alluding to the introduction in throngs of a people so unworldly, says:

> Perhaps it is needed as a sort of rebuke to the worldliness that comes in upon us as a flood at this season of the year. It is certain that the plain dress and plainer forms of speech which characterize these our guests, are not less welcome, nor less appropriate, than the fashionable garb and polite speech of those who make our city so famous as the headquarters of fashion and refinement. It is, to say the least, a little singular that the two extremes should here meet in such strong contrast—that Newport should at once be the centre to which those who most aspire after fashion, and those who most earnestly protest against it, should gather in harmonious conclave. And yet such is the case.
>
> Newport has long been a favorite resort for the Quakers of New England. It is one of the few places where they were never subjected to persecution and reproach. George Fox was here in 1671, when the Yearly Meeting had already an established character. For more than two hundred years the disciples of Fox have gathered on this spot, as they now gather, to worship in their own simple forms,

and transact the business pertaining to the denomination. Here they have been greeted by such men as Wm. Coddington, Stephen Hopkins, Nathaniel Greene, and others, not unknown to fame, who belonged to their number. They can scarcely now come together without thinking of the days of Mary Dyer, who gave her life in testimony to the truth which she professed, and of kindred spirits whose names are enrolled among the martyrs.

London Yearly Meeting of Ministers and Elders opened Fifth-day, Fifth month 16th. John Hodgkin, Clerk; Robert Alsop and Joseph Huntley, Assistant Clerks. We condense briefly from the *British Friend.*

Isaac Robson laid before the meeting in a touching manner a concern he had felt for five years to visit America, particularly New England Yearly Meeting and that of Canada, with other parts as way might open. The certificates from his Monthly and Quarterly Meeting were read, and after large expression of affection, sympathy and unity, a certificate was prepared, approved and signed on behalf of this Meeting.

James Owen gave a very interesting account of his labors in Great Britain and on the Continent.

Sarah F. Smiley gave a condensed summary of her services in England, Scotland, Ireland and neighboring islands, having attended 400 meetings, a large portion of them where no Friends resided.

Her address was most earnest, urging us to see that we were doing all we could to help on the work of the Lord, both in our small church and in the world outside and around us. So solemn and impressive was her message, that fervent prayers were offered to the Lord by many, that He would show us very clearly what was required of us, and enable us to fulfil His work.

Returning certificates, expressive of the Church's unity, were prepared for James Owen and Sarah F. Smiley.

William Robinson and Henry Binns presented their returning certificates from America, acknowledging the loving kindness of the Lord extended to them all the time.

During the four sittings, various exercises occupied the Meeting, and many weighty remarks were made. The adjournment was made under a precious covering of Divine favor.

London Yearly Meeting opened on the morning of Fifth month 18th, and continued its sittings, with a fair average attendance, till the evening of the 27th. One of the subjects claiming early attention was a communication from the Meeting of Ministers and Elders in reference to the religious gatherings of the poor, which for years have been held by ministers and others during the time of the Yearly Meeting. "It expressed the wish of the meeting," says the London *Friend*, from which we condense, "to encourage such labor when undertaken under a feeling of duty, and in dependence on the guidance of the Holy Spirit." Some arrangements were thought desirable, and propositions were entertained and freely discussed. A strong desire was expressed in the document from the Meeting of Ministers and Elders, that no arrangement should be sanctioned that might directly or indirectly tend to lower our standard with regard to worship or gospel ministry, the freedom of which, in dependence upon Christ, being most important to the true and constant upholding of the faith. Pending the consideration of appointing a committee (the names thereof already offered)—

Jonathan Grubb expressed his belief that our evangelistic efforts as a Church had fallen greatly short of our opportunities. There had been a great increase of such efforts outside our Church organization, and it would be no wonder if there had been some things done not in good order, though he was not personally aware of it. Was it not right that the Church should take cognizance of this mission work? It would certainly go on, for it was of the Lord, and if the Church does not lend it help, it will fall short of its duty. On the last First-day morning he had met 900 of the very lowest class, and put before them, as he was enabled, the simplicity of the Gospel dispensation. Many of these poor men had fallen from a respectable position, and it was affecting to see them one after another broken into tears. Could we doubt of our duty to endeavor to aid such ones? Should we be restrained by conventional fetters, and not seek if necessary to lengthen the cords and strengthen the stakes? On the evening of the same day he had met some 1,300 of not quite so low a class, and the same simple truths were again proclaimed. Now if he had been bound by conventional rules, as that a chapter must not be read at such times, and that no hymn should be sung, he would have been deprived of these opportunities. But "where the Spirit of the Lord is, there is liberty," and he often felt it a duty to open the Bible and read a chapter from the sacred page; nor did he see anything in the spirit of our regulations to prevent it. He rejoiced that the time was come when our Church, instead of putting an extinguisher on the zeal—much of it, he believed, *holy* zeal—that had sprung up among us, was prepared to recognize, encourage and guide it.

John Hodgkin, in reply to some opposing sentiments, incidentally enforced the sound and important sentiment that "the Meeting of Ministers and Elders was subordinate to

this meeting, and he hoped would ever remain so." He approved "bringing the subject and suggestions to the Yearly Meeting as the general superintending body." "He thought it would be better for this meeting to appoint some additional members on the committee, as more consistent with our testimony against hierarchy. There would be great advantage in having the so-called lay element properly represented on such a committee." The proposition prevailed. A current of lively remarks followed.

Isaac Brown remarked on an expression which had been made use of that morning, as it frequently was, "*Our* testimonies" not "*Christ's* testimonies." If he was a Friend, it was because he accepted William Penn's definition of Quakerism, viz., "Primitive Christianity revived," and also his statement that "we have no creed but the Holy Scriptures, for if we come to express a creed in man's language, then our creed is no longer of God, but of man." *Our testimonies* might be a convenient form of expression, but let us recollect that it is *Christ's* testimonies that we mean; for if we attempt to add to what He and His inspired followers delivered, then there is danger of setting up the traditions of men instead of the commandments of God.

Joseph Storrs Fry was appointed Clerk for this year, and G. S. Gibson and Fielden Thorp Assistant Clerks.

The reading of the Epistle from Ireland brought into view the First-day schools for Friends' children in that island. A Friend said:

Three of these were for Friends' children only, and comprised pretty nearly all of those that could conveniently attend. They were taught by three women Friends, the time being from ten to eleven o'clock. Two possible objections might be raised to this plan. It might be thought that an hour's Scripture teaching followed by an hour and a half's meeting was too much for children. But it was found, on the contrary, that the whole was less wearisome than the hour and a half without the previous school. One cause of this was that the children *stood* during a great part of the hour; another being that their minds were interestingly as well as religiously occupied, and were better prepared for the following meeting. It might be asked, secondly, Does it not interfere with the parents' duty? The answer was, No; it rather stimulates to increased action. It was an advantage to the children to have another mind bearing on them, to have the truth presented in a different way; and also to be with others of much the same age, instruction being thus more easily communicated than where, as in a single family, the difference of age might be considerable. He thought it would be well for Friends to consider the subject in their different meetings. We all agreed that our children should be brought up well instructed in the great principles which we hold in common with other Christians, as well as in those which are distinctive. If so instructed, we may hope that, as they grow up, they will retain and carry out what they have received.

Henry Binns gave his testimony to the well working of the plan in Iowa.

The Epistles from America were acceptably read. That from Indiana was thought particularly valuable and interesting. The correspondence brought into view the important topics of the Indians and the Freedmen, and the well tested Christian interest of this noble body in these injured races was afresh solicited.

Minutes or testimonies from the Quarterly Meetings were read, concerning the following deceased ministers: Rebecca Sturges, Thomas Pierce, Grover Kemp, Cornelius Hanbury, George Thomas, Phebe Atkins, and our dear Friend John Candler, so well beloved in this land. The testimony concerning J. Candler was feelingly spoken to by his venerable coworker Josiah Forster and others.

W. Ball thought it a privilege to spend a little time amidst the exercises of the meeting in listening to these documents, and observing the path of the just shining more and more unto the perfect day.

(To be continued.)

DIED.

HUNT.—Near Richland, Iowa, on the 7th of Third month, 1870, Mary, relict of Josiah Hunt, aged 79 years; a member of Richland Monthly Meeting.

NILES.—At West Oneonta, on the 10th of Fifth month, 1870, Hannah Niles, in her 81st year; a much esteemed elder of Butternuts Monthly Meeting.

ELFRETH.—At his residence in Philadelphia, on the 17th of Fifth month, 1870, Jacob R. Elfreth, in the 82d year of his age; a member of the Northern District Monthly Meeting. His end was peace.

SMITH.—Near Carthage, Jasper Co., Mo., on the 25th of Fifth month, 1870, Ross Smith, aged 39 years; a member of Union Mo. Meeting, Mo.

THOMAS.—On the 26th of Fifth month, 1870, at the residence of her brother-in law Elihu B. Stanley, near New Sharon, Iowa, Deborah L., wife of Robert Thomas, in her 37th year; a member of Short Creek Monthly Meeting, Ohio. She bore a lingering illness of ten weeks with Christian patience, often repeating her Saviour's name, and expressing a perfect resignation to her heavenly Father's will. She passed away like one falling into a sweet sleep.

YOUNG.—In peace, on the 18th of Second month, 1870, Sarah, relict of Joseph W. Young, in the 49th year of her age; a valuable member of Carthage Monthly Meeting, Ind. In the midst of their grief her friends are consoled in the belief that the influence of her Christian example still lives a triumph over the grave.

MEADER.—At Rochester, N. H., on the 15th of Fifth month, 1870, Otis Meader, only son of Daniel and Maria Meader, in the 29th year of his age; a member of Dover Monthly Meeting. This dear Friend, though a young man of blameless life, when disease began to prey upon his frame and he was brought to contemplate the uncertainty of a long continuance here, was earnestly desirous to feel a sense of a Saviour's pardoning love and an evidence

of acceptance through Him; and after a season of prayerful conflict, his troubled soul was comforted by the language, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee;" and in his subsequent months of suffering, these precious words continued to cheer him, and as the end drew near, his hopes of Heaven grew brighter and his faith firmer, until the silver cord was gently loosed and his ransomed spirit returned to God who gave it.

CORRESPONDENCE.

[*We are permitted to extract as follows from a letter by a beloved transatlantic Friend.*]

9*th month*, 1868.—Both in America and here the times are ominous of much good, I venture to believe, though not unmixed with evil. Far beyond what the superficial mind or careless observer may be ready to appreciate, we do seem in a state of transition—politically not less than socially, morally and religiously. We need not marvel if it should often prove to be a painful one in many respects. Nothing seems now to be taken upon trust. The most established opinions are afresh canvassed. People *will* think and examine for themselves. The age of veneration seems fast passing away. Everything has to undergo a thorough sifting. Older and younger—many with earnest, sincere and prayerful spirits, are longing for a more distinct reason for the hope they desire to be in them—a clearer perception of the foundation which can alone support a truly Christian superstructure, without being yet brought to realize that Christ, Himself alone, is that foundation, and that to build upon Him is the practical carrying out of Christianity under the presence and power of the Holy Spirit, and the safe leadings thereof according to the Scriptures. If, in the general struggle, much evil sometimes rises to the surface and assumes a very threatening aspect,—if some of whom better things might have been expected seem to fly off at a tangent, and go they know not whither,—if others see very indistinctly, (men as trees walking,)—if their souls are afflicted, tossed as with a tempest, and for a season, not comforted—still, amidst all the anomalies around us both in our own beloved Society and elsewhere, it sometimes appears to me (and, I sometimes think, in some of my best moments,) that regarding the future, a bow of promise spans the whole, and may not unfrequently be discovered beautifully reflected upon the distant cloud. And why should it not be so, when we reflect that the Lord Himself sitteth upon the floods —He sitteth King forever—and when we endeavor to exercise a little faith in the assurrance that, in due time, and in His own way and by His own means, He will give strength to the people whom He has redeemed, and bless His purchased inheritance with power? The Truth, as it is in Jesus, is invincible; the light of the gospel of the glory of Christ is inextinguishable; the Spirit who taketh of the things of Christ and shows them unto us abides with us forever. The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit,—the three-fold cord in one, will ultimately triumph over all opposition. Brighter days loom up ahead for the Church and for the world. I think—I fully believe—whatever may be the conflicts still permitted or appointed, He that is in us is greater than He that is in the world, and cannot be overthrown. He hath His way even in the whirlwind and in the storm; the clouds are but the dust of His feet. Stand forth therefore and do all His bidding. The end shall crown all.

DEEP SEA EXPLORATIONS.

Philosophers had imagined that all life would cease at an ocean depth of 300 fathoms, and that the temperature of the deep-sea was everywhere thirty-nine degrees. It was found, on the contrary, that abundant life existed at far greater depths, and that the deep-sea temperature varied within somewhat wider limits. More remarkable still, it was found that a difference in bottom temperature between thirty-two degrees and forty-seven degrees existed at points only eight or ten miles distant from each other, beneath an uniform surface temperature of about fifty-two degrees; and that where this was the case in the cold area the bottom was formed of barren sandstone, mingled with fragments of older rock, and inhabited by a comparatively scanty fauna, of an arctic or boreal character, while in the adjacent warm area the bottom surface was cretaceous, and the more abundant fauna presented characteristics due to the more temperate climate. Hence an upheaval of a few miles of the sea bottom subject to these conditions would present to the geologist of the future two portions of surface totally different in their structure, the one exhibiting traces of a depressed, the other of an elevated temperature; and yet these formations would have been contemporaneous and conterminous. Wherever similar conditions are found upon the dry land of the present day, it had been supposed that the high and the low temperature, the formation of chalk and the formation of sandstone, must have been separated from each other by long periods, and the discovery that they may actually co-exist upon adjacent surfaces has done no less than strike at the very root of many of the customary assumptions with regard to geological time. The importance of these results, and the magnitude of the considerations springing from them, induced the Admiralty, at the re-

newed instance of the Council of the Royal Society, to assist in the prosecution of further inquiries. Her Majesty's ship Porcupine, Captain Calver, R. N., was fitted up in the way suggested by the experience gained on the first expedition, and was provided with proper dredges for the deep-sea, hauling-in machinery, deep-sea thermometers defended against pressure, and apparatus for the conduct of various chemical and other inquiries. She left Galway, under the scientific charge of Gwyn Jeffreys, on the 18th of May last year, and carried on the exploration in a westerly direction, getting into deeper and deeper water, until she reached the Porcupine bank, so named from one of her former surveys. She next proceeded in a north-westerly course towards Rockall, and thence returned to Donegal Bay. In this cruise the dredging and temperature soundings were carried down to a depth of nearly 1500 fathoms. Early in July she started from Cork, under the scientific charge of Dr. Wyville Thompson, in a south-westerly course, for the purpose of carrying down the explorations to still greater depths, which were found at the northern extremity of the Bay of Biscay, about 250 miles west of Ushant. Here the dredge was successfully worked at the extraordinary depth of 2435 fathoms, nearly equal to the height of Mount Blanc, and exceeding by 500 fathoms the depth from which the first Atlantic telegraph cable was recovered. She returned in about a fortnight, and started from Belfast in August for a third cruise, under the scientific charge of Dr. Carpenter, who was accompanied by Dr. Wyville Thompson. The object of this cruise was the more detailed survey of the ground previously examined by the Lightning, and the vessel remained out until September 15th, 1868, visiting Thorshaven, in the Faroe Islands, and Lerwick. The results of the three expeditions went entirely to confirm, and in many respects to enlarge, the conclusions that had been drawn from the more limited surveys of the preceding year.—*Leisure Hour.*

THE CELESTIAL COUNTRY.

(Concluded from page 674.)

For thee, O dear, dear Country!
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep:
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.
O one, O onely Mansion!
O Paradise of Joy!
Where tears are ever banished,
And smiles have no alloy;
Beside thy living waters
All plants are, great and small,
The cedar of the forest,
The hyssop of the wall:
With jaspers glow thy bulwarks;
Thy streets with emeralds blaze;
The sardius and the topaz
Unite in thee their rays:
Thine ageless walls are bonded
With amethyst unpriced:
Thy Saints build up its fabric,
And the corner stone is CHRIST.
The Cross is all thy splendor,
The Crucified thy praise:
His laud and benediction
Thy ransomed people raise:
JESUS, the Gem of Beauty,
True GOD and man, they sing:
The never-failing Garden,
The ever golden Ring:
The Door, the Pledge, the Husband,
The Guardian of his Court:
The Day-star of Salvation,
The Porter and the Port.
Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!
Upon the Rock of Ages
They raise thy holy tower;
Thine is the victor's laurel,
And thine the golden dower:
Thou feel'st in mystic rapture,
O Bride that know'st no guile,
The Prince's sweetest kisses,
The Prince's loveliest smile;
Unfading lilies, bracelets
Of living pearl thine own;
The LAMB is ever near thee,
The Bridegroom thine alone;
The Crown is He to guerdon,
The Buckler to protect,
And He Himself the Mansion
And He the Architect.
The only art thou needest,
Thanksgiving for thy lot:
The only joy thou seekest,
The Life where Death is not:
And all thine endless leisure
In sweetest accents sings,
The ill that was thy merit,—
The wealth that is thy King's!
Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppressed:
I know not, O I know not,
What social joys are there;
What radiancy of glory,
What light beyond compare!
And when I fain would sing them,
My spirit fails and faints;
And vainly would it image
The assembly of the Saints.
They stand, those walls of Syon,
Conjubilant with song,
And bright with many an angel,
And all the martyr throng;
The Prince is ever in them;
The daylight is serene;
The pastures of the Blessed
Are decked in glorious sheen.
There is the throne of David,—
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they who, with their Leader,
Have conquered in the fight,

Forever and forever
Are clad in robes of white!
O holy, placid harp-notes
Of that eternal hymn!
O sacred, sweet refection,
And peace of Seraphim!
O thirst, forever ardent,
Yet evermore content!
O true peculiar vision
Of God cunctipotent!
Ye know the many mansions
For many a glorious name,
And divers retributions
That divers merits claim:
For midst the constellations
That deck our earthly sky,
This star than that is brighter,—
And so it is on high.

Jerusalem the glorious!
The glory of th' Elect!
O dear and future vision
That eager hearts expect;
Even now by faith I see thee;
Even here thy walls discern:
To thee my thoughts are kindled,
And strive and pant and yearn:
Jerusalem the onely,
That look'st from heaven below,
In thee is all my glory;
In me is all my woe:
And though my body may not,
My spirit seeks thee fain,
Till flesh and earth return me
To earth and flesh again.
O none can tell thy bulwarks,
How gloriously they rise:
O none can tell thy capitals
Of beautiful device:
Thy loveliness oppresses
All human thought and heart:
And none, O peace, O Syon,
Can sing thee as thou art.
New mansion of new people,
Whom God's own love and light
Promote, increase, make holy,
Identify, unite.
Thou City of the Angels!
Thou City of the Lord!
Whose everlasting music
Is the glorious decachord!*

And there the band of Prophets
United praise ascribes,
And there the twelve-fold chorus
Of Israel's ransomed tribes:
The lily-beds of virgins,
The roses' martyr-glow,
The cohort of the Fathers
Who kept the faith below.
And there the Sole-Begotten
Is Lord in regal state;
He, Judah's mystic Lion,
He, Lamb Immaculate.
O fields that know no sorrow!
O state that fears no strife!
O princely bow'rs! O land of flow'rs!
O realm and home of life!

Jerusalem, exulting
On that securest shore,
I hope thee, wish thee, sing thee,
And love thee evermore!

* *Decachord.* With reference to the mystical explanation, which, seeing in the number of *ten* a type of perfection, understands the "instrument of ten strings" of the perfect harmony of heaven.

I ask not for my merit:
I seek not to deny
My merit is destruction,
A child of wrath am I:
But yet with Faith I venture
And Hope upon my way;
For those perennial guerdons
I labor night and day.
The Best and Dearest Father
Who made me and Who saved,
Bore with me in defilement,
And from defilement laved:
When in His strength I struggle,
For very joy I leap,
When in my sin I totter,
I weep, or try to weep:
And grace, sweet grace celestial,
Shall all its love display,
And David's Royal Fountain
Purge every sin away.
O mine, my golden Syon!
O lovelier far than gold!
With laurel-girt battalions,
And safe victorious fold:
O sweet and blesséd Country,
Shall I ever see thy face?
O sweet and blesséd Country,
Shall I ever win thy grace?
I *have* the hope within me
To comfort and to bless!
Shall I ever win the prize itself?
O tell me, tell me, Yes!

Exult, O dust and ashes!
The Lord shall be thy part:
His only, His forever,
Thou shalt be, and thou art!
Exult, O dust and ashes!
The Lord shall be thy part:
His only, His forever,
Thou shalt be, and thou art!

Bernard of Cluny.
Translated by Neale.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 20th inst.

Great Britain.—After long-continued dry weather, which had greatly injured many of the crops, refreshing rains had fallen over a considerable extent of country, with great benefit. Previous to their occurrence, a journal devoted in good part to agriculture asserted that a fraction less than five inches of rain had fallen this year in London.

A bill to repeal the clause in the Reform act creating minority representation, passed to second reading in the House of Commons on the 15th. In committee on the education bill, on the 16th, Gladstone explained some changes which the government proposed to make in the bill, the nature of which is not clearly shown by the telegram, but which appear to relate to the question of religious instruction. No action was taken on the subject. The Irish land bill was still under consideration in the House of Lords.

France.—The drought in France continued, causing much apprehension and some actual loss. Cattle were said to be perishing for want of fodder and water, and it was feared the crops would totally fail. In consequence, the prices of bread-stuffs had advanced, and in Paris, bread which last year in the depth of winter cost 7d. was selling for 9d. A bill relieving from duty all grain imported into France has been introduced into the Legislative Body, and referred to a committee.

The abolition of the stamp duty on newspapers has been decided on by the government.

An official decree has been issued convoking the High Court of Justice in the town of Blois on 7th mo. 18th, and summoning for trial before it those accused of a plot against the nation and the life of the Emperor. Additional arrests had been made of parties implicated.

The French Telegraphic Cable Company has relinquished its monopoly of landing cables on the coast of France, in exchange for the right of amalgamating with other companies.

SPAIN.—Petitions in favor of the Duke of Montpensier for King are circulating both in Madrid and in the provinces. Representations have been made in the Cortes that many of the signatures were spurious.

According to the provisions of a law lately enacted, 9000 registers of civil marriages are to be opened by the 15th of Eighth month.

ITALY.—The latest dispatches from Rome appear to indicate that the dogma of infallibility will be adopted by the Council. The Pope has fixed the 22d prox. as the utmost limit of the time which will be allowed to the seceding Armenians to make their submission. If by that time they shall not have reconciled themselves with Rome, excommunication will be pronounced against them.

SOUTH AMERICA.—A destructive fire occurred at Panama on the 5th inst., burning several blocks of buildings. There was no fire engine in the city, and the only one on the Isthmus was sent by the railroad from Aspinwall, making the transit in an hour and forty-five minutes.

Accounts from the surveying expedition now exploring the Isthmus of Darien for a canal route, are to the 30th ult. The weather had been unfavorable, heavy rains occurring daily and swelling the streams, so as to render it difficult to keep the advanced parties supplied with provisions. One party reported from a distance of 14 miles inland, that the highest elevation they had then attained was 176 feet; having surveyed 20 miles, they found the highest land elevation 309 feet, that of the rivers being 295 feet. The surrounding country was very rugged; donkey transportation had been abandoned, and provisions for the working parties were sent forward in small quantities on the backs of men. The health of the men was fair, fever and ague being the only prevalent sickness.

JAPAN.—Advices via San Francisco from Yokohama to the 22d ult., brought accounts of a violent earthquake in Japan, the most severe since the great one of 1855. Details have not been received, but several villages were reported to have been destroyed. The great volcano of Asamayama, in the interior of the Island of Niphon, which had been quiet for centuries, was then in violent eruption, accompanied by frequent earthquakes. The captain of a vessel reported having observed an active volcano at sea, 200 miles from Yokohama. Some portions of the crater were above the sea. Clouds of steam were issuing from it, and from the deck of the vessel the water around the volcano appeared to be boiling.

The Japanese government has granted permission for establishing a school for the instruction of native youths in foreign languages, and naval and military tactics.

DOMESTIC.—Postmaster General Cresswell has accepted the offer recently made by the agents of the Cunard and Inman lines of transatlantic steamers, to transport the mails from New York to Great Britain and Ireland, for the amount of sea postage as full compensation. The Cunard steamers, leaving New York on Fifth day, will carry the mails for the United Kingdom, and the Inman line, sailing on Seventh-day, will convey the Irish mail only to Queenstown. Mails for Europe are now dispatched from New York on four days of each week: on Third-day, by Hamburg steamers to Plymouth, England; Cherbourg, France; and Hamburg, Germany; on Fourth-day, by Williams & Guion line to Queenstown and Liverpool; on Fifth-day, by Cunard line to Queenstown and Liverpool, and by North German Lloyd line to Bremen; on Seventh-day, by North German Lloyd to Southampton, Eng., and Bremen, and Inman line to Queenstown.

It is stated that nearly 400 bags of mail matter, direct from the London post-office, through New York, passed over the Pacific railroad a few days since, for the British colonies in the Pacific Ocean. The first mail from Australia for England, sent across this Continent by the same route, was received at New York on the 15th, and forwarded by the steamer of that date.

A terrible tornado passed over a portion of Arkansas and Mississippi in the neighborhood of the Mississippi River, on the 10th inst. The wind was accompanied by rain and hail, the latter being very severe, destroying corn and cotton and stripping the forests. The width of the track was about two miles. The following day another storm occurred, following nearly the same course. No loss of life was reported.

CONGRESS.—The Senate passed the following bills: authorizing water gauges to be established and observations made on the Mississippi and its tributaries, with a view to obtaining information required for the protection of alluvial lands against overflows, and for the improvement of navigation; to establish a Department of Justice, with the Attorney General at its head; the Consular and Diplomatic appropriation bill; one fixing the salaries of Consuls, &c.; and the Post office Appropriation bill, an amendment abolishing the franking privilege, and one limiting it to the Departments, and allowing public documents to be franked only from Washington City, having been rejected, and one continuing the present provisions relative to the free transmission of newspapers, adopted. A resolution was also adopted, asking the President for any information of the execution of American citizens without trial, or the seizure of American vessels or other property, during the hostilities in Cuba. The House passed a bill fixing the compensation of jurors in U. S. Courts at $3 per day and five cents per mile travelled, and providing that jurors shall not be summoned more than once in two years; a currency bill; the harbor fortification and army appropriation bills: and others. A substitute, offered by Bingham of Ohio, for the resolutions on the Cuban question, reported last week, was adopted, authorizing the President to remonstrate against the barbarous manner in which the war in Cuba has been conducted, and if he shall deem it expedient, to solicit the co-operation of other governments in such measures as he may deem necessary to secure from both contending parties an observance of the laws of war, as recognized by all civilized nations. The case of B. F. Whittemore, Representative from South Carolina, was taken up on the 21st, and a resolution was adopted, reciting the previous adoption of a resolution declaring said Whittemore, by his conduct in selling military and naval cadetships, unworthy of a seat in the House, (he having avoided expulsion by resigning;) also reciting his re election and the presentation of his credentials, and declaring that the House declines to allow him to be sworn as a Representative in the 41st Congress, and directs his credentials to be returned to him. The vote on this was yeas 130, nays 24.

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VOL. XXIII. PHILADELPHIA, SEVENTH MONTH 2 1870. No. 45.

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FRIENDS' REVIEW.

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AN APPEAL FOR THE TRUTH.

The publication, by direction of the Yearly Meeting of Friends held in Philadelphia in this year, (1870), of an Epistle to its members regarding Christian doctrine, seems to require from those members of that body who dissent from its statements, a plain exposition of their views. We enter upon this with no purpose of exciting controversy, but with the single object of bearing our testimony to the Truth, in the love of it.

The Epistle in an early paragraph states that

"It has been held by many of other religious denominations, and the doctrine, we believe, is now advocated by some members of our religious Society, that Christ having perfected the work of reconciliation and redemption for man, by His sufferings and death, therefore a mere belief and trust in Him as a Saviour, in His atonement for sin, and His mediation, are all that are necessary to effect conversion and forgiveness, and ensure justification; his righteousness being imputed to those thus believing and trusting. Thus men are taught to believe, if they are only willing to make confession of their lost state, to accept the mercy of God in Christ Jesus as set forth in the holy Scriptures, and apply it themselves to their own condition, they are safe; they may rest assured that their sins are forgiven them; that they are justified by the imputed righteousness of Christ, and their salvation is secured."

The principal object of the Epistle appears to be

"to testify against this delusive and dangerous opinion, and, in that love which seeks the salvation of all, to warn our members against adopting it;"

and this for the reason that it would follow from it

"that men, at any time and in their own will, may come to Christ, and adopting the belief that He has suffered in their stead, and paid the penalty of their sins, they may rest on Him as their substitute; place their hopes of salvation on His atoning sacrifice, and be accepted in Him; though they may never have experienced thorough repentance for their sins, nor the washing of regeneration through* the renewing of the Holy Ghost."

Now this inferential result is such as no honest religious inquirer could accept; and hence, if it be correctly stated, it serves to condemn the doctrine set forth in the preceding sentence, as unworthy of reception.

But a sweeping statement of this kind should be susceptible of proof by two methods; by the authority of the Holy Scriptures, and by the ascertained results. If these be found to support it, let it be cheerfully accepted and adopted. But if the whole tenor of the instructions given by our Lord and His apostles be against such a conclusion; and if, further, this inference is not borne out by the effects which are found to be produced upon the hearts and characters of believers; if it be condemned by the united voice of the apostles and teachers of Christian doctrine in the Bible, and by the united experience of all, in all time, who have in simplicity trusted themselves and their interests to the atoning mercy of God in Christ Jesus, and whose lives have borne evidence to the reality of the change wrought in them by faith in the blood of Christ,—then it must take its place as a misconception and misstatement of the principles of the Covenant of Grace.

Now upon this point, what is the testimony of the Scriptures? Of a multitude of pass-

* Not "*through*" but "*and*" in the original.

ages bearing upon it, the following statement of the Apostle Paul is one of the most pregnant: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them:" that is, God's purpose of reconciling the world unto Himself is being accomplished in Christ, and the means or method is, "*not imputing their trespasses unto them.*" There can, of course, be no question that the Gospel contains a provision for the forgiveness of the sins of men for Christ's sake; the question is, *When* does this forgiveness or justification take effect, or become availing to relieve the sinner from the guilt of past sin? *When* is this blessedness "reckoned" to him? And the answer may be given, as in Abraham's case, "Not in circumcision, but in uncircumcision, and he received the sign of circumcision," (which is the type of holiness,) "a seal of the righteousness of the faith which he had yet being uncircumcised." Can anything be more plain than this? Can anything break the force of the assertion in another place, that there is a salvation of which *this* is the day?—an accepted time, and that that time is *now?*

To say that the work of *sanctification* is a gradual or progressive one, as is urged in a subsequent part of the document, is only to bring more force to bear upon the assertion that the *present* and *free* forgiveness of sins for Christ's sake, is the offer of the Gospel to every one who will believe and accept it. "Thy faith *hath made thee whole*," is the saying of Christ to the woman who but touched the hem of His garment, and was healed of her long-standing bodily disease. "By grace *are ye saved*, through faith," says the apostle to the Ephesian Christians, who, it is evident from the whole context of the passage, were not left in doubt of the present possession of "all spiritual blessings," including of course the forgiveness of sins.

And while we would earnestly urge the correlative truth that Christians are to be known by their fruits; that that is a vain faith which is without works, and that only is genuine which is proved to be such by a holy life, we yet boldly assert that the full confidence in the mercy and goodness of God in Jesus Christ to which we are invited by the Saviour and His Apostles, the cordial reception of the great truth that He was wounded for our transgressions and bruised for our iniquities, does produce in the human heart precisely those effects which the gracious Author of the Gospel intended it to do. His word does not retnrn unto Him void, but accomplishes the work whereto He sends it. What the law could not do, God in His mercy accomplishes by the mission of Christ, in whose name repentance and remission of sins are offered freely to all who will believe.

There may be, and there has, in fact, often been, in dogmatic theology a separation not warranted by the truth of Scripture, between justification and sanctification, things which God has joined together; and the lives of many *professors* of the Christian name show that they are far from being *possessors* of that living faith which overcomes the world. But what then? Shall the unbelief of men make the faith and promises of God of no effect? Nay, rather let God be true, though every man be unfaithful and false.

Let us understand from these failures among mere professors how needful is the exhortation addressed to the healed and forgiven by the Saviour, "Sin no more, lest a worse thing come unto thee." Let us join in the earnest appeal to all believers, "Work out your own salvation with fear and trembling." But we must not therefore gainsay or conceal the fact that it is to the *believers* that these cautions are addressed, and that the hearty reception of the good tidings that Christ came to announce, lies at the outset—not at the end nor in the middle—of the Christian course. To the unbelieving Jews who inquired of Him what work of God they might do which would recommend them, His answer was to direct them to confidence in Himself as the first step to the favor of God. "This is the work of God," said He, "that ye believe in Him whom He hath sent."

The existence of a counterfeit proves, not the *worthlessness*, but the *value* of the true coin; and he is an unworthy disciple of the Saviour who suffers himself to be discouraged, and his faith undermined by the discovery that there are false professors in the Church.

"The pure in heart [and they only] shall see God." "Without holiness no man shall see the Lord." The very end and aim of religion then is to open a way by which sinful man can become pure.

The question before us therefore is,—and it is a question upon the reply to which hang our dearest interests, for time and for eternity, —How is this to be accomplished? Two answers are given: the one, the reply that is made by the natural heart. "Do right henceforth, and we shall recover the purity which we have lost;" the other, in the words of the Apostle Peter: "There ARE GIVEN unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Which of these two shall we adopt? We appeal to the experience of every honest observer of his own heart and of the hearts of others, who have made the attempt to bring themselves by anxious striving up to the level of conformity to the Divine pattern, whether their efforts have not proved unavailing? Whether they

have not utterly failed in the attempt to force the stream to rise higher than its source? Has not their experience been a humiliating succession of defeats and failures? No man with taking thought can add to his stature one cubit, nor make one hair white or black. Neither can he, by the most scrupulous adherence to the moral law, by watching the issues of his heart with the utmost vigilance, cleanse it of its natural pollutions, or make himself pure in the sight of God.

But it is the blessed characteristic of the new covenant that what unassisted human nature can never do, is undertaken by God himself, and He accomplishes it by simple means and those most appropriate to act upon the human heart. "In due time Christ died *for* the ungodly," and through Him repentance and forgiveness of sins are offered to all: and amendment of life and true holiness are the result in those who believe. "*Having therefore these promises*," we are enabled to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

By the Law came the knowledge of sin, but it gives no ability to overcome it; and it is only by the more excellent way, the new and living way revealed in the Gospel, that we receive power to obey the Law. To those who receive Him, and to none else, He gives power to become the sons of God. The Law is never abrogated nor made void through faith; nay, it is established, magnified and made honorable by the death of Him who fulfilled the Law.

And how wonderful is the grace of our Lord Jesus Christ, who, seeing the sinful and miserable condition of fallen men, and their utter inability to lift themselves from the horrible pit into which sin has sunk them, and which is discovered to the convicted by the light of the Holy Spirit, left the bosom of his Father, and humbled Himself and became obedient unto death, even the death of the cross, tasting death for every man. The understanding of man, in his own will, is indeed unable to comprehend these things, which are revealed only by the Spirit of God. But we have the best authority for saying that the influences of the Holy Spirit are never wanting to those who ask for them. He is always at hand, always ready to afford His necessary aid, and nothing but the hardness of the human heart prevents our being brought by him to the knowledge of Christ.

Hence it is that, in the Scripture, the exhortation to sinners to come to Him, to believe on Him, is always present, always imperative. True, "No man cometh unto me, except the Father, who hath sent me, draw him." But this drawing, in the sense in which we are now speaking, is not wanting to a single soul; the responsibility for our salvation is placed upon our own heads, and in our own hands. Shall not the Judge of all the earth do right in His dealings with His creatures? If then convicted sinners "are only willing to make confession of their lost state, to accept the mercy of God in Jesus Christ as set forth in the holy Scriptures, and apply it themselves to their own condition," they may indeed "rest assured that their sins are forgiven them." And in this there is no denial of the necessity, nor derogation from the importance of that Spiritual aid through which alone men are drawn to come unto Christ. "The carnal mind is enmity with God," and cannot obey Him, is not attracted by the invitations of Christ, and does in fact never come to Him, except through this effectual "drawing," of the Father. The very fact of the confession of sin and acceptance of God's mercy in Christ, is ample evidence that the man has received power from on high. The assurance, "Thy sins are forgiven thee," and the power to "rise up and walk," come from the same source; and the resulting miracle is its own sufficient vindication.

The experience of "thorough repentance" is not wanting in such a case, for it is the goodness of God that leads to repentance. And He who thus begins the good work is able and willing to complete it. He is able to keep that which is committed to his charge, and He will provide the "washing of regeneration and the renewing of the Holy Ghost." To suppose otherwise, is to admit that He who promises is not able to perform, or that He speaks not in good faith when He undertakes to deliver us from our Egyptian bondage; it is to limit the Holy One of Israel, and to indulge the crowning sin of unbelief.

Nor does this conflict with the most real responsibility on the part of the believer, to co-operate with all his might, with the gracious Being who thus undertakes the work of his redemption. The freedom from condemnation which Christ gives is coupled with a warning against a return to sin: "Neither do I condemn thee; *go and sin no more.*"

But our sanctification is also in the fullest sense the work of Him "who worketh in us both to will and to do of His good pleasure." Our Heavenly Father, who is able to remove mountains at once, does nevertheless prefer to use means rather than miracles in his dealings with men. The space of our believing lives, therefore, is filled up with the discipline which is intended to effect our entire sanctification. "All things work together for good to them that love Him, to them who are the called according to His purpose." But this fulfilling of His promise to those who are the "called," ought never to conceal from our thoughts either the reality or the importance of the "*call*" itself. The exact moment of time

when conversion, or the new birth, takes place, may perhaps not be ascertained; but the change itself is no uncertain or indefinite one.

It is the miracle of grace; the beginning of a new life; the addition of a new member to the Heavenly Family, over which "the angels in Heaven rejoice more than over ninety and nine just persons who need no repentance."

And "he that is washed needeth not save to wash his feet, but is clean every whit," is the assurance of the Saviour Himself to His disciples.

Birth is one thing; growth is another. True it is that birth is sometimes succeeded by death, or by deformed or stunted growth, but without birth at the first there is no such thing as growth; and hence the absolute importance that attaches, in the view of the Saviour and His apostles, to the beginning of the Spiritual life. Especially ought those who assume to be teachers, and should be skilled in "rightly dividing the word of truth," to observe this important distinction, and by no means to confound things that so essentially differ.

Two or three points in the document remain to be specially noticed. On the fifth and sixth pages occurs the following statement regarding the means or process of salvation:

"Through the death of Christ a measure of the Holy Spirit has been purchased for all mankind. When, through obedience to this Divine gift, any one is brought to feel his sinfulness and to strive to return to the Father's house, true repentance being brought forth, and the ministration of condemnation rightly borne, through living faith begotten in the soul, he experiences forgiveness of sins that are passed, for the sake of that most satisfactory sacrifice made by Christ on Calvary: 'Whom God hath set forth to be a propitiation, through faith in His blood; to declare His righteousness for the remission of sins that are passed, through the forbearance of God.'"

The method here described is surely different from that which Paul had in mind when (in Rom. ii. 4) he attributes it to the "goodness of God," not to the obedience of men, that sinners are led to repentance. The expression "ministration of condemnation," is the same as is used by the Apostle in 2 Cor. iii. 9, in reference to the former dispensation, called also the "ministration of death, written and engraved in stones," and which is "done away" (v. 11) and its place supplied by the ministration of the Spirit, or "of glory;" which is the Gospel under which we live.

To advise the seeker after the way of life, therefore, to return to the "ministration of condemnation," is to ignore the fact that there is now a more excellent way, even the Lord Jesus Christ Himself: and that "there is now no condemnation to them who are in" Him. If the old covenant had been found sufficient — "faultless" — "then should no place have been sought for the second."

The Law, it is said by Paul, was to bring us to Christ, as the slave* who is sent with a child to lead him to school. Shall the slave, whose office is but temporary, occupy the teacher's place, and impose the maxims which belong to his servile condition upon the free-born child? Such would seem to be the result of the wish "to receive the Spirit by the works of the Law," rather than "by the hearing of faith."

On the eleventh page we find a caution against mixing with others in "religious performances," and the belief is expressed that such association has resulted in injury to many. The implication arising from this, and from the text quoted in support of it, is that the Society of Friends is represented by the chosen people (Ephraim) under the old dispensation, and that all others are "strangers." We ask in all candor whether this comports with the spirit in which Paul wrote, when he upbraided the Corinthian Christians with carnality, because they had separated into parties, and were boasting in other names than that of Christ?—or with the tenor of those other remarkable passages, in which the Church, of which Christ is the Head, is represented as *one body*, of which all Christians are members, each having his appropriate duties and relations, all knit together with joints and bands, and of which not one can say to another, "I have no need of thee." In our Saviour's last recorded prayer with His disciples, He asked for them that they might "all be one." And the purpose of this unity is twice clearly stated, "that the world may believe that Thou hast sent me." He who insists upon seclusion and separation in our religion, how is he aiding in this purpose of the Saviour? Is he not rather casting doubt and discredit upon that mission, the appointed evidence of which he thus makes void? And there is another important quarter in which, upon his own principles, he is failing in the work, which as a servant he is called upon to do.

If by reason of more spiritual views, or a deeper experience of true religion, I have an advantage over my brother, my bounden duty is to communicate to him freely of those good things which I have received. To separate from him, therefore, on the plea of his want of spirituality, is just to defraud him

* The authorized version is here a mistranslation. The word rendered "school-master" has not that meaning in the original. It signifies the "child's guide," and the reference is, as stated, to the slave who was sent to lead or conduct a child to school. The school-master therefore is none other than Christ Himself.

of that help which God has put it into my power to give him: to lose for myself the blessing of imparting; and to withhold from my Master the usury of the talents which he entrusts to me. And the effect will be in proportion to the cause. "There is that scattereth and yet increaseth;" while the niggard and miser is brought to poverty.

The great truth that *Justification is by Faith in Christ*, and not by dead works, is an old and precious truth—the fresh proclaiming of which by Luther was the signal of the Reformation, and the foundation of Protestant Christianity. Justification by Faith, says Luther, is "the condition of a standing or a falling Church." And the reason of this is evident. That which makes the Gospel what it is—the good tidings of God to the poor, the blind, the captives of Satan of every kind and condition—is the proclamation of the present and free forgiveness of sin to all that believe in Christ. Without this it would differ but little in its effects from a religion of man's devising. It is no new thing for man to be informed that perfect obedience to the moral law, is the great end of human life; it is no new thing for one who knows that he is a sinner, to attempt to regain the position he has lost by his obedience to law for the future. But it is a new discovery always, to fallen and despairing man, to be informed that Christ is *the end of the Law* to every one that believeth; and it is not without a struggle that he relinquishes his earnest efforts to obtain forgiveness and salvation by His own obedience. Meanwhile the revelation of "God's righteousness for the remission of sins that are past" through the blood of Christ, is sounded forth through the lips of Apostles and Evangelists; and, if she be true to her mission, of the Church of Christ on earth. The Saviour of men came, as the Apostle John carefully insists, not by water only, but *by water and blood*. His religion contains a provision for cleansing from the guilt of sins that are past, as well as from the pollution of sins present and to come. The need of sanctification is one that appeals to the universal conscience of the race; the means of both justification and sanctification God has chosen to reveal in the Bible, and to promulgate by the witness of His living Church. It pleases Him by "the foolishness of preaching" (*i. e.* proclaiming or promulgating) "to save them that believe." From age to age He raises up witnesses to the Truth, who can testify that the Gospel of the present forgiveness of sin for Christ's sake is the power which God puts forth for the salvation of men. When this witness is clear and distinct, and Christians are in earnest in the work to which He calls them, then are the churches edified and multiplied, and the Lord adds to their number daily such as are saved. But when the traditions and additions of men, or their want of understanding the tenor of the message and its solemn import, have obscured the simplicity and marred the directness of the Gospel which they preach, then has the light become dim; the workmen such as have need to be ashamed, and the church that is in such a case, may well heed the awful warning addressed to the Church of Ephesus. "Remember from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

In strict accordance with the saying of Luther quoted above, the body of Christians of whose doctrines this document is the authorized exponent, is a decaying church. In no spirit of judgment or of harshness would we call the attention of its members to this fact, and invite them to examine in the light of the Holy Spirit, and by the evidence of common sense, what is their standing in the great economy of God's Providence, as witnesses for His revealed Truth, entrusted by Him with the joyful yet awful responsibility of aiding His work in the earth? The laws of cause and effect are as much a part of the system by which He governs spiritual things, as they are of the material universe. If it were not so, all attempts to convey truth by means of example and parable, would be worse than futile. The problem is an earnest one, worthy of the most serious consideration of the members of the Society of Friends, in these parts especially. Why are things as they are amongst us? Why is this Church decreasing in numbers and so poorly fulfilling its duties in the conversion of the world to Christ?

I believe the answer of an impartial inquirer will be: The reason is in the doctrines which are promulgated. We are a decaying church, because we have almost forgotten to teach a present *Justification by Faith in Christ*, instead of its being, as it should be, the very burden of our message.

Of those into whose hands these pages will fall, there are some whose condemnation and rejection of them is a foregone conclusion. They will "despise" the substance of what has been said, and "wonder" at the presumption which puts it forth. It will not be the first time in the history of Christ's church that his disciples, even those who were really such, have been offended at the thought of his readiness to receive and to heal the sin-sick and the suffering. They fail to apprehend the Saviour's love to sinners, or to see that he is *more* willing to give than we can be to receive. There are others, who, like the heathen

governor, will care for none of these things, and will drive them from their thoughts; deliberately neglecting the offer of salvation, which is undoubtedly made by our Father in Heaven to every one who will receive it, and heaping up for themselves, in greater certainty with every rejected call, the wrath of Him whose justice they defy.

There is another class to whom the Gospel offer is ineffective, because there is coupled with it the injunction to obey; and this is too hard for them. They go away sorrowful, for their possessions are great, and they will not sacrifice them for Christ.

But there are others, and we believe they are many, who belong to neither of these classes, but who are earnestly seeking, although as yet without finding, the way of life. To them we offer a few words of living encouragement and suggestion; and we can truly say that we do so in a measure of the constraining love of our Lord and Saviour Jesus Christ.

Let it be remembered then that the Gospel which was introduced by God into the world, nearly two thousand years ago, was intended in good faith by Him who is Truth itself, for the salvation and not for the condemnation of men. "He came not to condemn the world, but that the world through Him might be saved." It was a new economy, a new system, a "new and living way," a "more excellent way" than the former or dispensation of the Law. It is applicable to the needs of every human soul, and being divine in its origin, it is necessarily sufficient for the purpose for which God has appointed it. The one obstacle which is recognized as limiting the action, and turning aside the gracious purposes of our Heavenly Father, is the unbelief of men: "Christ could do there no mighty works because of their unbelief." The one condition usually required to draw forth the exhibition of his power for the healing of bodily disease, was *Faith* in the applicant.

He who knew the hearts of men better than they do themselves, found in the past sins even of thieves and publicans and harlots, no obstacle to the exercise of His prerogative of mercy, if they would but come and take him at his word, holding fast by his faithfulness, and thus drawing on his infinite power for deliverance.

Now what every sinner needs in order to effect that much greater miracle, the healing of the hurt of the soul, is just the application of the same power, guided by the same love, that was effectual for the relief of bodily disease. We cannot save ourselves. No acts of our own, no long continued effort will avail to make us what we ought to be, and what we must become before we can be fit for Heaven. But this weakness of ours is as well known to God as it is to ourselves. Nay, it is better known to Him than it can be to us; and He has provided in the blood of Jesus Christ, an ever open fountain in which we may wash and be clean; an inexhaustible source of power to which we can always apply; and He assures us, in language varied in every form of solemn asseveration, that He will receive and heal every one that cometh to God by Him. Nay, more, in the earnestness with which He seeks to impress upon us the reality of those things which we are so slow to learn, He confirms his words by an oath, so that those who flee for refuge to lay hold upon this hope, may have the strong consolation which certainty affords. These things are simply paraphrases of the Gospel language, which has passed through your ears and over your tongues times without number, making so little impression that the very words seem to have become slippery with use, and they are to you as a tale that is told. The reason is that they are not mixed with Faith, in your hearts that hear and read them.

And just at this point many stumble, because they have hitherto failed to realize that the command to believe God is as binding upon them as is the so-called moral law. It is enunciated in terms as positive and earnest, and the consequences of disobedience are threatened to the unbelieving in the same awful language as is the doom of murderers and adulterers. As has been before stated, all other things possible to be done by the sinner to please God are postponed to this one. The obedience which He requires is the obedience of Faith, and without this it is impossible to please Him. The special sin of which the Holy Spirit shall convince the world, is the sin of unbelief. And the character and proper result of a true belief is stated by the Apostle John to be, "that ye may *know* that ye have eternal life." Nothing short of this is the proper effect of a genuine, overcoming faith, and with nothing less than this should we dare to be satisfied. Now the inability to exercise such a faith, which is called by men weakness, is called by God, *sin*. As sin, therefore, it must either be judged and punished, or repented of and forgiven; and if the latter, it must be renounced as any other sin is renounced.

Now, whoever thou art whose sinful weakness is thus described,—a state from which nothing thou canst do in the way of good works or of self dedication can rescue thee,—the door of salvation is open to thee through simple confidence in the Lord Jesus Christ. And why shouldst thou not confide in Him? Do not His life and His words give thee the best possible assurance that He is such an one as may be trusted, even with the concerns of thy soul? If not, whom else wilt thou trust? For thee there are two courses open: the one,

to continue thy own unaided efforts, which must end in thy eternal ruin; the other to give thyself up, no longer doubting, into the hands of Him who has opened for thee a door which no man can shut.

Hitherto, in the folly of thy natural heart, thou hast been taking thy *diffidence* for *virtue*; thou hast thought it presumption in such an one as thou to take to thyself the message of His love; thou hast said to thyself, I am unworthy—my place is to *wait* until He calls me; and when He calls me by the power of His Holy Spirit, I will then enter in and find rest. Ah! weary soul! Dost thou expect a louder call, a more distinct utterance of His will concerning thee than thou hast already had? Has not the Father been "drawing" thee—the voice of the Shepherd been calling thee long? The faintest aspiration of desire to arise and return to thy Father's house is begotten by Himself, for it can have no other origin. The thoughts of thy natural heart are only evil continually. What folly then to wait yet longer for its testimony before thou wilt credit the assurance of Him who cannot lie! For, say what we will, to this point does thy course tend; thou art putting off *Faith* until thou canst *feel*; thou art preferring to direct thy gaze inward to that dark heart of thine, which is, as thou very well knowest, accessible to the influences of the evil one, for evidence of what God has chosen to reveal in another way. Thy unrenewed heart can give thee ample evidence of its own corruption, which will condemn thee; but that which will save thee, if thou art saved at all, is the love of God, with which thou art as yet unacquainted. "He that trusteth in his own heart is a fool," is the saying of the wise man.

God has never told thee to wait for the seal of the Spirit before thou wilt give heed to His gracious assurances.

His promise is to give the Holy Spirit, a seal of confirmation to those who believe. Let not then the sin of unbelief linger in thy heart. Accept the gracious declaration which He makes, that He will receive and heal even thee; for if the Gospel be meant for the salvation of sinners, thou art a sinner and thou mayest be saved.

Let not conscience, nor thy own doubts, nor the doubts of others, keep thee back from pressing through the crowd that surrounds his feet, to touch the hem of His garment. Pour forth thy prayers in the one availing name of the Lord Jesus Christ; ask for the gift of the Holy Spirit, and thou shalt receive power to "take the cup of salvation, and call on the name of the Lord."

Thou art the man; and it is to thee that the word of this salvation is sent.

WM. S. HILLES.

For Friends' Review.

COTTON MATHER AND WILLIAM PENN.

My dear friend Wm. J. Allinson:—While the respectability of the name given as a guarantee of the genuineness of the alleged letter from Cotton Mather, published in the *Review* of the 11th inst., amply warranted its being treated as genuine, I have no doubt, from the internal evidence, that thy first suspicion "that it might be a canard" was a correct one. This audacious forgery ascribes to the General Court of Massachusetts a deliberate attempt to commit *piracy on the high seas!* It charges that body, further, with the design to *kidnap* and sell into slavery a number of Englishmen, their fellow subjects, who could not be charged with having violated any of their laws! He little understands the character of those Puritan colonists, who can for a moment look upon either of these charges as even *possibly* true.

I grant the enormity of the cruel and bloody persecution of the Quakers by the Puritans in New England; but between the atrocities they actually committed, and those charged against them in this forged letter, there is this very important difference: that in the one case they proceeded in strict accordance with their laws against heresy, and verily thought that they were doing God service; in the other they would have *consciously violated* the laws both of God and man. The laws against supposed heretics which they executed were not more severe than those which then existed in every other country in the civilized world, Protestant as well as Papal. Their woeful delusion in regard to the character of the doctrines of the Quakers was shared not only by the priests and prelates of the Establishment in the mother country, but also by such otherwise enlightened members of the catholic Church of Christ as John Bunyan and Richard Baxter. But even in that age, Massachusetts and all the other civilized communities in the world would have cried out with horror at such a deed of piracy and kidnapping as that here charged. Its perpetration, moreover, would be in direct violation of the laws of England, and could hardly fail to bring down swift retribution even from a king so pusillanimous as Charles II. The Puritans would not be such fools as to commit it; still less would they be such knaves.

The luscious allusion to rum and sugar, and to the prospect of making great gain, while quite in the spirit of the ordinary calumniators of the Puritans, and worthy both of their principles and of their tastes, is wholly alien to the character of the Puritans themselves, and sufficient, alone, to prove the letter a clumsy fabrication. "There bee a ship," "ye chief scamp," and "the coast of Codde," may

be mentioned as among the expressions which it is hardly possible that Cotton Mather should have used. The intrinsic weakness of all falsehood has seldom been more manifest than in the examination of this at first sight specious fiction.

While anxious, in the interest of truth and of *sound historical judgment*, to refute a calumny, I may say that I fully coincide with thy opinion in regard to the great superiority of the type of Christianity exemplified by the Quaker Penn, over that presented in the Puritan Mather. Very truly thy friend,

THOMAS CHASE.

P. S. I had already written thus far, when my attention was directed to the following paragraph from the "Boston Transcript," which disposes of the forgery forever. (The slander, it appears, has been circulated widely in newspapers in the West.)

"Western readers can hardly be expected to know that "Mr. Judkins" and "the late Robert Greenleaf" have never been heard of in these parts; that no such incident occurred at the Massachusetts Historical Society; that the Massachusetts Colony did not maintain a navy; that Cotton Mather was only nineteen years old in Sept., 1681; never persecuted the Quakers, and never wrote or spelt like a blockhead; and that the entire paper is the most wretched and stupid hoax that ever escaped being strangled at its birth."

These statements are made by Wm. Frederick Poole, whom I know to be a gentleman of the highest respectability and of the best opportunities of information. T. C.

[In justice to E. Penington, Jr., whose name was employed to give currency to the letter which we should otherwise have passed by as a "canard," we extract the following from a note received by us from him:

"I cut said letter from *American and Republican* of West Chester, and with strong doubts respecting its authenticity, sent a copy to Dr. Shelton Mackenzie of the *Press*, not thinking he would publish my name with it."

We freely admit the above refutation of a libel quoted by us in good faith, "to point a moral" which we have no occasion to retract.—*Ed. Review.*]

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 2, 1870.

LONDON GENERAL EPISTLE FOR 1870.—"How forcible are right words," exclaimed the patriarch of Uz. The writer of Proverbs compares the exquisiteness of a word fitly spoken, to golden-hued oranges in baskets of silver. The simile applies to language written so under the qualifying power of the Holy Ghost as to be truly the voice of the Spirit to the Church and to the Churches. The paper before us, (for an early copy of which we are indebted to our dear Friend J. B. Braithwaite,) is fraught with precious words which we pray may sink into the reader's heart, and that in the perusal or the hearing, as in the writing, the Holy Spirit may attend with His blessing, and that those who receive the message may perceive in each paragraph that "His Name is as ointment poured forth." Let it be read in the family and the coterie, and handed to thoughtful wayfarers who can approve the things that are excellent; and it might be profitably read as was formerly done, at the close of First-day morning meetings for worship. Suppress it not, "for a blessing is in it."

We notice with gratification the endorsement of First-day school and other Christian work, and the words in connection:

"We believe that the Lord of the harvest marks the efforts of the humble, patient laborers with an approving eye. May all remember that the work is not theirs, but His. As it is performed in dependance on Him for strength and guidance, His blessing will be known. And let not labor, even of this description, in any wise interfere with communion with God, so essential to the growth and maturing of the fruits of the Spirit."

THE FURTHER PROCEEDINGS OF LONDON AND NEW ENGLAND YEARLY MEETINGS, and various matters of interest prepared for this number, are crowded out by press of matter. This must be our apology to a number of correspondents.

NEW YORK YEARLY MEETING.

(Concluded from page 657.)

The consideration of the state of Society as brought into view by the answers to the queries, induced much searching of heart and exercise for the prosperity of the Church and the true well-being of its members, which was embodied in the following minute:

While reading the answers to the Queries, we have been led carefully to consider our many deficiencies, yet permitted to rejoice in many blessings.

We have been reminded of the duty of closet prayer, the individual wrestling of the soul for a blessing. As this is sought, and engaged in under the influence of the Holy Spirit, we believe that vocal prayer will more and more be heard in our midst, a livingly baptized ministry will be known, believers will be strengthened and the Church built up. The Gospel should be preached as a whole: what God hath joined together let no man put asunder. Do not separate the inward exercise from the outward offering of our blessed Saviour upon Calvary. By and through that offering of the Saviour come all our spiritual blessings. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Many deficiencies are mentioned in the attendance of our mid-week meetings. Is it because we love the world more than we love our Heavenly

Father? Do we shrink from a sacrifice of temporal things, forgetting that the oil and the wine are His, and He giveth them as He will? Our mid week meetings are peculiarly home meetings. Friends should gather in them as members of one family, united in one heart, baptized with one Spirit. We should not turn abruptly from the busy scenes of life and go with hearts full of care and anxiety, but seek to prepare our minds beforehand, that in the stillness of all flesh we may wait to hear the Lord. We cannot be too watchful, too reverent in waiting.

Be faithful in all our meetings. Go in the love of Christ, and God will bless you, and the Church rejoice. Go prayerfully, at the hour, quietly. Let each one upon taking his seat be concerned to ask a blessing upon the meeting collectively as well as individually. If we are rightly engaged at the opening of the meeting, the weightiness will be felt, and there will be little fear of disorderly conduct. There is great power in silent preaching.

Make it easy for the children and for those in your employment to attend meetings; give them time to get ready; let them know that you are in earnest. Visit those whose absence is noted; let them feel that you love them, that you thought of them in meeting, and that they shared your prayers. If needful, help to remove any obstacles which may be in their way. Many are poor, their time necessarily more or less controlled by others; be very charitable towards these. When it is practicable, let the hours of meeting be adapted to their necessities, but at any rate let them feel that they have your sympathy and consideration. Love is the great characteristic of the disciples of the Lord Jesus Christ. "God is love; and he that dwelleth in love dwelleth in God and God in him." We should make thorough examination of ourselves and fill up our whole duty towards our brethren. We are all liable to error, and if we feel ourselves aggrieved by others, let us remember the long suffering patience of the Lord our God towards us, and seek for a reconciliation in meekness. What are my brother's wrongs against me compared to the magnitude of my transgressions against my Heavenly Father? Remember that, "Blessed are the peace makers, for they shall be called the children of God."

Let no corrupt communication proceed out of your mouth. Tale bearing is a sin fruitful of evil. The slanderer was cut off by the law of Moses, and we are to be especially careful not to speak disrespectfully of individuals or of society, lest we bring into disrepute that which has its foundation in the Lord.

Parents are the appointed guardians of their children, and should ask God for ability to impart to their tender charge the living truths of the Gospel, that they may be built upon them, and be able to stand when brought into contact with the world.

The eye affects the heart. In olden time Isaiah denounced the mincing vanity which covered with the pride of dress the haughtiness of wicked hearts, and the Apostle contrasts the putting on of outward apparel with the spiritual ornament of a meek and quiet spirit. Let every tender mind be careful in little things. A scruple lays lightly in the scales of the world, but it may weigh heavily in the balance of the sanctuary. While we should abstain from all formality, we should be Scripturally simple. Be not ashamed of the Gospel of Christ in the application of its principles, yet carefully abstain from adding to its precepts.

The reading of pernicious books and periodicals was especially denounced, and the attention of Friends called to the danger from corrupt conversation to which so many are exposed. Be watchful over the moral character of those employed on your farms and in your workshops, and see to it that they do not taint with impure and unholy words the hearts of your children.

The best men love their Bibles best. We should be faithful in the private reading of the Holy Scriptures, but should also be especially careful to read them in our families; not in lifeless formality, as if it were a burthensome task, but prayerfully, waiting upon God for a blessing. We should open the Bible as the book which contains the message of our Heavenly Father, the words of Jesus Christ our only Saviour. Little children soon become interested in religious reading, if the subject and connection are explained to them. We should be able to tell them of the time and circumstances under which the chapter was written, and ask them occasionally what they remember of its details.

The writings of early Friends were commended to us in this connection, as showing how earnest they were in their day in Gospel labor, how wise in Gospel truth, how zealous in the study of the same blessed Book of Holy Scripture.

Ye have the poor with you always, and whensoever ye will, ye may do them good. We should be helpful to those around us, especially as regards the education of their children; timely attention to this point was specially dwelt upon. The great danger of making endorsements was revived, and we were cautioned against the snare of hastening to be rich. We were again counseled to pursue such temporal business only as we are acquainted with, and to keep it within reasonable limits.

In the administration of the discipline we should exercise great charity, dwelling in the healing, restoring love which seeks the best interests of the individual and of the Church, that we may be as members of the same body, having the same love, and acknowledging one Head.

The condition of those who in past years have been separated from us, and who yet do not find rest elsewhere, was feelingly alluded to, and the earnest desire expressed, that some method might be devised to extend to them a helping hand and an expression of our loving sympathy.

The several sessions of the Yearly Meeting devoted to this exercise have been favored seasons.

We gratefully acknowledge the overshadowing influence of our Father's care, and that He whom we desire to love and serve has graciously been present with us.

The Trustees of the Murray Fund made their annual report—and in view of the wise beneficence of this important charity, we extract the statement of their expenditures during the past year.

They have expended as follows:

For books, paper, printing, binding, etc.	$1,479.82
" the relief of numerous poor families and individuals, through their Committee on Charity and otherwise.....	476.68
Towards the erection or purchase of a Building for the accommodation of Friends' Mission School, New York	1,000.00
For the Freedmen through the Representative Meeting's Committee.....	500.00
" the Freedmen for the purchase of land, to be re-sold to them at cost price in small plots	500.00
To the Baltimore Association to advise and assist Friends in the Southern States	200.00
" " Mother's Meeting connected with Friends' Mission School, New York	75.00

" " Brooklyn Home for Colored Destitute Children	50.00
" " New York Tract Association of Friends	50.00
" " Blackwell Female Hospital	50.00
" " Home in West Fourth Street	50.00
" " Four Mission Schools in New York and Brooklyn conducted by Friends, each $50	200 00
" " Wilson Industrial School for Girls	25.00
" " Sewing School connected with Friends' Mission School, N. Y.	25 00
" " Samaritan Home for Aged	25.00
" " Sewing Society in Rahway engaged in making up garments for the Poor	25 00
" " Female Prison Association	15 00
which, with the balance on hand of	934.00
makes the above total of	$5,680.50
In addition to the above there has been received for interest on the "Sands Fund"	350.00
and there was a balance of this Fund on hand last year of	298.64
making	$648.64

There has been expended during the year in accordance with the will of the donor 265.00 and a balance now remains on hand of 383.64—$648.64—all of which balance will probably be appropriated during the present month.

The Seamen's Friend Society has during the past year furnished over 2000 libraries to vessels sailing from New York and other Atlantic ports. Through the co-operation of this Society, the Trustees have placed copies of the "Power of Religion" in many of these libraries, where they will be read and re-read by sailors during their long voyages, and it is hoped will be blessed to many of them. A larger number than ever before of this work and "Dymond on War" have been sold at a very low price, as an effective mode of promoting their distribution; and donations have been made of these and other works to the libraries of various educational institutions of our country. Of the amount expended in physical relief, about one hundred dollars were disbursed by one of the Trustees personally among the destitute and suffering Freedmen in North Carolina last winter.

Five hundred dollars were also contributed towards a fund of $5,000, with which desirable tracts of land were purchased at the South, and which are now being re-sold to the Freedmen in small parcels at cost, on easy terms—thus assisting them in procuring homes of their own, and stimulating them to habits of economy and forethought.

The Friends' Mission School of this city has lately been deprived of the acommodations for many years past rented by them. Their Children's Meetings, Meetings for adults, Sewing School and Mothers' Meetings have therefore necessarily been suspended, and only the Sabbath School sustained in temporary and very inadequate quarters. The importance of securing more permanent accommodations has thus been shown to be imperative. The Trustees have therefore deemed it right to contribute one thousand dollars towards a fund of $10,000 for this purpose—it being impossible to estimate the influence for good of a mission of this kind in bringing to bear upon the hearts and lives of an otherwise neglected class of the community, the Gospel of the grace of God.

Reports were received from the Educational Fund, and from the committee having charge of Friends' Academy at Union Springs. The school had been self-sustaining during the past year, and the proficiency of the scholars satisfactory. An appropriation was made of $2500 for repairs, books and apparatus, and the Committee were authorized, should it appear to be for the benefit of the school, to lease the buildings and appurtenances to some properly qualified Friend, for the purpose of a boarding school, to be conducted under the general supervision of the Yearly Meeting's Committee.

The report upon the efforts of New York Yearly Meeting in behalf of the Freedmen in Virginia, showed that there are in that State 200,000 colored children of a suitable age to go to school, only 25,000 of whom have been reached by this Yearly Meeting. The sum of $5,000 was deemed necessary for the present year. Voluntary pledges were received of $3,382, and the deficiency of $1,618 was directed to be raised by the Quarterly Meetings.

The committee appointed last year to visit all the subordinate meetings on the subject of First-day schools, made report, and in harmony therewith the *Representative Meeting* offered an opinion favorable to the adoption of the First-day School and the Tract organizations. The following plan of organization was adopted for the First-day School, and a similar one for the Tract concern.

Plan of organization for the First day School Concern.

1st. The Yearly Meeting to appoint a Committee of men and women Friends on First day Schools for Scriptural instruction, which shall organize, and hold a public meeting once in each year, during the week of the Yearly Meeting, and make a full report to that Meeting.

2d. The Yearly Meeting to direct the Monthly Meetings to appoint Committees consisting of one or two men and women Friends from each Preparative Meeting, whose duty it shall be, as way may open, to organize, and exercise a general supervision over all Friends' First-day Schools within their limits; and to make a full report annually to the Central Committee.

The Peace Committee made a report including the following interesting report of the Ex. Com. of the Peace Assoc. of Friends in America.

Third Annual Report of the Executive Committee of the Peace Association of Friends in America.

To the Yearly Meeting:

Dear Friends:—There has been no Meeting of the Executive Committee since our Meeting in New York at the time of your last Yearly Meeting.

It was then concluded for the Committee to meet important business once a year, unless should render more frequent meetings necessary. A meeting will probably be held some time this Fall. The work has been mainly in the hands of the President, Secretary and Treasurer; other members having been consulted when occasion seemed to require.

Since last report we have had the following documents stereotyped, viz.:

Whelpley's Letters to Gov. Strong, of 186 pages. *Churches of Christendom responsible for the continu-*

ance of war, by Thomas Chase, M. A., of 16 pages. *A Bloody Record*, by John Ashworth in Palestine, of 1 page.

As a knowledge of our Association spreads through the land, the demand for our publications increases.

Large numbers of orders have been received and filled for tracts to read and circulate by persons outside of the Society of Friends, since our last report.

1,194,880 pages of Peace matter has been sent out from this office; more than one hundred thousand of which were illustrated tracts for children.

Some of these tracts have been purchased from the American Peace Society of Boston, and some from the New York Tract Association of Friends; but most of them have been our own publications.

Feeling that ministers of the Gospel of all denominations need to be more fully informed on the subject, an arrangement was made last autumn with Amasa Lord, Western Secretary of the American Peace Society, by which it was agreed that our Association should supply the ministers in the States of Indiana, Ohio, Pennsylvania, New York, New Jersey, and all the Southern States except Missouri. The American Peace Society to supply those in all the other States. There are in the territory assigned to us probably not less than 30,000 ministers. We have obtained the names and address of large numbers of them, and are supplying them as rapidly as possible. We send to each one about 200 pages of selected matter. This number will pass through the mail for two cents. Thus far we have supplied 333 Congregational ministers, 430 Baptist ministers in Ohio, 354 Baptist ministers in Indiana, 252 Protestant Methodist ministers, 143 Freewill Baptist ministers, and 54 Unitarian Congregational ministers, in all, 1,566. We should have been much further along with this work, but have been delayed by not getting printing done as fast as ordered.

Large numbers of ministers were supplied in a miscellaneous way before this arrangement was entered into.

A number of ministers have written to the Secretary acknowledging the reception of the documents, and expressing their hearty approval of the object of our Association; their sympathy with the cause of Peace; and some have expressed a willingness to work for the same, and requested tracts to circulate among their members. We have heard of several instances where the minds of persons have been changed by reading our publications.

Deeply sensible that a living speaker is a powerful agent for arousing and correcting public sentiment, we have employed R. W. Douglas of Wilmington, Ohio, and W. G. Hubbard of New Vienna, Ohio, as traveling agents and lecturers. R. W. D. entered upon his duties on the 15th of Tenth mo. last, but owing to sickness and death in his family, and other causes, has only been in the field a part of the time.

He has delivered eleven lectures in Ohio, fifteen in Indiana, two in Maryland, three in Virginia, one in New York, and eight in North Carolina; one of which was, by invitation of the members, before the Legislature of the latter State; besides which, he has made several short addresses on the subject where there was no opportunity for a regular discourse. His report mentions several instances of a change of opinion as a result of his labors on the part of prominent persons.

One man said, "I gave three sons to the Rebellion, and would have given six more had I had them—but you are right—your arguments are unanswerable." A minister in Goldsboro', N. C., said, "I raised a company for the Confederate Army, but now I see it all in a different light; that it was all wrong." All our agents make it a point, when in a place, to call upon ministers, editors and other prominent persons, and press upon them the importance of giving more attention to this subject, and often with good results.

A great many commendatory notices have appeared in the local papers where they have spoken.

Wm. G. Hubbard, who was formerly an agent of the American Peace Society, entered upon his duties as our agent on the 3d of Ninth month last, and has been actively at work ever since. He has delivered ten lectures in Iowa, twenty-two in Indiana, thirty-two in Ohio, nine in New York, and ten in other places. Fifteen of these lectures have been in or near colleges. He reports that some of his most deeply interested audiences have been among the students of colleges, who seem glad to get information and disposed to investigate the subject. Several college libraries have been supplied with Peace books, all of which have been thankfully received.

He has also put in circulation a large number (about 250,000 pages) of tracts, and sold several volumes of books, and received considerable money by donation from those who were willing to give in aid of the work.

He has had some twenty-five or thirty articles on Peace published in religious and secular newspapers, scattered through the country from Boston to Iowa. Many persons who have read those articles in the papers have written to us desiring tracts and documents to inform themselves further on the subject of Peace.

Jacob S. Willets of Vineland, New Jersey, has been operating for a few months past in that State. He has called upon the ministers at the following places and made a personal appeal to them on the subject of Peace, and also supplied them with documents, viz.: Vineland, Millville, Clayton, Glassboro, Woodbury, Haddonfield, Camden, Burlington, Mount Holly, Moorestown, Bordentown, Hightstown and Long Branch. In these visits he has called on sixteen Methodist ministers, seventeen Baptist, eleven Presbyterian and six Episcopal ministers, and has supplied through the mail one hundred and sixty-two ministers with Peace documents. His report mentions several interesting and encouraging incidents in connection with this work. We have thus briefly sketched the leading features of the work in which we have been engaged.

The standing committees of most of the Yearly Meetings in the organization have been more or less actively engaged in the work within their own limits. It would occupy too much space in this report to give the details of their work. They will report to their respective Yearly Meetings.

Never before perhaps in the history of the world have there been so many appliances at work to enlighten and change public opinion on the criminality and destructiveness of war, as at the present time. The question of disarmament is claiming the serious attention of nearly all the governments of Europe. What may be the final result of this stir among the European Powers it is impossible to say. One thing seems certain, however—Peace has nothing to fear from such agitation, while war has everything to dread from exposure. The public mind was perhaps never so susceptible of enlightenment on the subject of Peace as now. It is therefore very important that the friends of Peace should be actively at work, to keep this question prominently before the public, and help to hasten the day seen by the Prophet—when "Nation shall not lift up sword against nation; neither shall they learn war any more."

We propose that the Yearly Meetings raise the

sum of five thousand dollars, the same as last year, to enable the Association to prosecute the work.

On behalf of the Association,

DANIEL HILL, *Secretary.*

New Vienna, O., 5th mo. 20, 1870.

The Quarterly Meetings reported contributions for the Freedmen amounting to $3,702.24, and the Treasurer reported receipts from other sources for the same object of 8,999.35.

Subscriptions having been pledged last year for 118 libraries for the Freedmen, $1622.35 had been received on this account, and $1475.85 paid out, leaving an unexpended balance of $146.50. Ten subscriptions of $15 each yet remain unpaid. In additions to these subscriptions in money, over three hundred books had been presented, among which were 50 copies of the instructive Memoir of E. T. King, 100 Power of Religion, &c. Ninety one libraries (8966 volumes) had been sent out, also ten sets of outline maps to the schools in Virginia. These have all been gratefully received, and expressions returned of the gratitude of the recipients.

It appears that there are in New York Yearly Meeting 868 families, 2991 members, and 440 children of suitable age to attend school.

An interesting memorial of the late Sarah Gough was adopted.

The time of holding SCIPIO QUARTERLY MEETING in the spring, was changed to the last Fourth day in Fourth month. (*Those having books of meetings will notice this change, and the following.*) In consequence of the removal of Joshua Bull, Farnham Monthly Meeting, (Ferrisburg Quarter,) has appointed Levi Knowles *Correspondent.* Address, East Farnham, Province of Quebec, Canada.

Various public meetings were held, and it is believed that the testimony of Truth was exalted before the people.

DIED.

OVERMAN.—On the 26th of Fourth month, 1870, in Jonesboro, Ind., Lydia, wife of Ellis Overman, in her 35th year; a member of Pipe Creek Monthly Meeting. And on the 14th of Fifth month, her daughter Mary Jane Overman, aged about 18 mos.

JAMES.—On the 6th of Fourth month, 1870, of inflammation of the lungs, Sarah James, a member of the Southern District Monthly Meeting of Philadelphia. "Gentle, loving, intelligent, the child of Christian parents, she exhibited the power of the indwelling Spirit to sustain the child of God in the midst of many afflictions and sore bodily distresses, which were her portion in later years. Having "endured to the end, steadfast in faith," she fell calmly asleep in Jesus, at the age of 71.

CARSON.—On the 26th of Third month, 1870, in his 31st year, Jacob Carson; a member of Beech Grove Monthly Meeting, Ind. He was favored with a lively hope of a glorious immortality, through the love and mercy of the Lord Jesus Christ.

BENBOW.—At the residence of her son-in-law Uriah Jessup, on the 4th of Third mo., 1870, Miriam, widow of David Benbow, and daughter of the late James and Rachel Mendenhall, in the 71st year of her age; a member of Bangor Mo. Meeting, Iowa. It was the daily concern of this dear Friend to be found walking in the Lord's holy preserving fear, evincing by her quiet and meek spirit, and circumspect life, instructive example to those around her. During a long and lingering illness, she viewed with calmness her approaching end, placing her trust and faith solely in the blessed Saviour, and realizing the assurance, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because He trusteth in Thee."

TUTTLE.—At Dover, N. H., on the 6th of Second month, 1870. Sarah H. Tuttle, aged 77 years; a member of Dover Monthly Meeting: leaving evidence that she was prepared for a place among the "many mansions," where the weary soul is forever at rest.

SIMONDS.—At his residence near West Branch, Cedar Co., Iowa, on the 8th of Sixth month, 1870, in the 35th year of his age, Wm. A. G. Simonds, son of the late George W. A. and Sarah Simonds, of Leeds, Yorkshire, Eng., and a member of Springdale Monthly Meeting.

ROBERTS.—On the 27th of Third month, 1870, at her residence in Clintondale, N. Y., Sarah E., widow of Jacob C. Roberts, aged 65 years; a beloved member and minister of Marlborough Monthly Meeting. Though the call was sudden, yet she was found watching, and through faith in the Saviour was enabled to triumph over the last enemy.

HEATON.—On the 22d of Fourth mo., 1870, at his home in Clintondale, N. Y., Jacob Heaton, aged 71 years; a valued member and Elder of Marlborough Monthly Meeting. He had of late while in health often expressed that his work was nearly done, and that his faith in the merits of his Saviour was unabated. Thus he was found waiting with his lamp trimmed and burning, and we trust was prepared to enter into rest. He was a faithful, upright man, and a pillar in the church. [He was brother of Sarah Gough and Samuel Heaton, whose deaths have been so recently recorded.]

HEATON.—On the 30th of Fifth month, 1870, at the residence of her son Daniel L. Heaton, at Ohioville, N Y., Phebe Heaton, an Elder, widow of Adna Heaton, aged 81 years; a member of Plattekill Mo. Meeting. She was much beloved for her self-sacrificing devotion to the good of others, especially the poor and afflicted, and her loss will be felt by these, as well as by her relatives and friends. She had of late increasingly realized that the time of her departure was not far distant, and seemed to be loosening her hold on earthly things, and preparing for a better inheritance; verifying in her experience this promise, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

CORRESPONDENCE.

WINONA, OHIO, 6th mo. 9, 1870.

Dear friend W. J. Allinson,—Allow me to call thy attention to an error on page 645, current volume of the *Review*, resulting, it may be, from a trick of the types, or perhaps from an oversight in the author. In that most sublime selection from "Ecce Cœlum," it is said, in speaking of the size of the sun, "Its astonishing orb would nearly fill the whole lunar orbit." Now this assertion, startling as it is, falls far, far below the actual truth.

In Sir John Herschell's "Outlines of Astronomy," Art. 403, it is said "the globe of the sun would nearly twice include the whole orbit of the moon." Let us try figures. The diameter of the sun is not less than 882,000 miles. The distance of the moon's centre from that of the earth never much exceeds 240,000 miles. Hence the extreme diameter of her orbit is less than 480,000 miles; but half the diameter of the sun. Thus it appears that were the sun a hollow shell, and the earth placed in its centre, there would be ample room for the moon to walk her majestic round in all her glory, while the immense concave would swell above and beyond, like the present vault of heaven. Were this shell pierced with small openings, corresponding in position to our stars, so as to admit the light of the sun's fiery atmosphere, our unassisted sight could probably detect no difference, save in the color of the sky, between that mighty dome and the sublime canopy that in every clear night overarches this enormous world.

How absolutely relative are all our ideas of vastness! "The sun is but a spark of fire" that glows for a few hours in the heavens, then sinks from view, while other suns innumerable reveal their tiny sparkles, which science tells us are but the glimmerings of distant days. This mighty globe, to our crude conceptions the very paragon of magnitude, seems to be the abode of Greatness itself; while the moon, in all her brightness and beauty, sways and swings through space with a freedom that to us appears an utter independence of restraint. But Science dispels the illusion, and reveals to us the wondrous fact that this world dwindles to a point in comparison with other bodies of the universe; and that we, weak, proud creatures that we are, if we were cooped up, with all our boasted world and its attendant moon, in the narrow orb of yon little sun, could even then detect no difference between the swelling confines of that prison-house, and all the amplitude of unlimited and illimitable space. What a puny thing is man! Truly "the heavens declare the glory of God."

Thy sincere friend,

CHARLES WILLIAMS.

The Epistle from the Yearly Meeting, held in London, by adjournments from the 18th of the Fifth month to the 27th of the same, inclusive, 1870.

To the Quarterly and other Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,—In renewing our annual salutation, we would bid the faithful everywhere be of good cheer. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy. Blessed are they who are at peace with God. In all the vicissitudes of life they can discern their Father's hand, and accept His chastening as the discipline of love. Looking unto Jesus, they run the race with patience, assured that the path of duty is still the path of comfort and of joy.

From year to year we are reminded how few are the hours ere the night cometh. The young, and those in the prime of their strength, as well as the aged, pass away; and every day is shortening the brief period of our own probation and service. How appropriate, then, is the language, "Occupy till I come;" "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord."

Our hearts turn with Christian solicitude towards those who may be in a state of unconcern, overtaken by the spirit of slumber; or who, absorbed by the dreams of worldliness or pleasure, are not awake to righteousness. How long will ye thus sleep, whilst drifting to eternity? Arise at the voice of Him who may summon you to your account at any moment, and who now pleads in mercy, "Seek ye me and ye shall live."

If we would be Christians, the Lord Jesus Christ is the one foundation on which we must build. This is He of whom the Scriptures of the Prophets testified, both as the suffering Redeemer, who was wounded for the transgressions and who bore the sin of the people; and as the mighty God, the Prince of Peace, the Lord our righteousness. He came in the fulness of the appointed time. Born of a virgin, He, "the Word, was made flesh." As "the man of sorrows," He wept, He suffered, He died. Holy, harmless, undefiled, He is to us the perfect example of all righteousness. His blood cleanseth from all sin. He liveth who was dead; and behold, He is alive for evermore; exalted as a Prince, and a Saviour, our one Mediator and Advocate with the Father. The Holy Scriptures of the Old and New Testament are the authentic record of the revealed will of God, and of the purposes of His grace towards fallen man. They are they which testify of Jesus. With our predecessors, we accept this blessed testimony. Our faith and hope, for time and for eternity, rest upon Him, whose life and miracles, death, resurrection and ascension are therein recorded. "To Him be glory and dominion forever and ever. Amen."

It is as the Gospel of the grace of God is received in faith, that it works to the saving of the soul; and this faith can only be wrought through the quickening operation of the Spirit of God. This work of the Spirit leads to a deeper knowledge of Jesus Christ, and Him crucified, and to a more reverent subjection to His work and reign. Practical religion is no occasional impulse, but the en-

joyment of a new life. It must show itself in our daily walk. It is especially important that it should influence those actions which from frequent repetition become habits. Live then, dear Friends, under the government of Christ, and thus prove for yourselves, in a course of daily dedication, the privilege and joy of a close and steadfast walk with God.

Can such a walk be without brotherly love? High is the standard set before us in relation to this duty. Christ died for us when we were enemies: He has followed us by His Spirit in our many wanderings: He has borne with us in long-suffering pity: and if we hope to be forgiven, we must also forgive one another. He who yields to a suspicious and unforgiving spirit is led on to imagine things against his brother that are exaggerated, or even false. But love suffereth long and is kind. It beareth all things; it hopeth all things; it is not easily provoked; it thinketh no evil. The Christian must cherish this Christ-like disposition, and, laying aside all hard thoughts and all evil speakings, must seek, day by day, to be clothed with meekness, putting on charity as "the bond of perfectness."

Love to Christ is the only sure antidote to the love of the world. Let us not cease to pray that our love to Him may be made perfect. Some of our dear friends are entrusted with large possessions. May they seek for large supplies of grace, and of heavenly wisdom. Leave it not to your successors to distribute that which you ought to dispense yourselves. Exercise your stewardship with a wise and Christian liberality. We would also tenderly caution all, against embarking in schemes beyond their means, in the hope of securing large gains. Happy are they who, abiding in the counsel of their Father in Heaven, are kept in Christian moderation. The exhortation and the promise are alike precious, "Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee."

We rejoice in believing that not a few among us feel that their duties towards those whom they employ are not limited to the payment of wages, or attention to their outward wants. We desire that Friends may be encouraged to exercise a religious influence over them; and, as far as practicable, to arrange opportunities for their Christian instruction.

In entering into sympathy with our members in small meetings, we have longed that, through faith in Him who is "the Way," they may enjoy all that is comprehended in the privilege of drawing nigh to God in reverential stillness. May all be stirred up to a holy earnestness, to labor, not only for their own spiritual welfare, but also for the salvation of their fellow-members, and for the building up of each other in the faith and hope of the Gospel. The benefit of our religious meetings largely depends upon the prevalence of a worshipping spirit; and in this each has a place and share. The silent confession of sin; the sigh of the contrite; the unspoken prayer, or breathing of praise; the exercise of the younger or the older disciple entering into, or renewing a covenant with God; the wrestling for the blessing upon ourselves or upon others; are all parts of the worship commanded and blessed by our King and Saviour. And where the Church is in a healthy state, our spiritual travail will extend beyond our own borders. "Herein," said our Holy Redeemer, "is my Father glorified, that ye bear much fruit."

We mark with comfort the evidences of the work of the Lord upon the hearts of so many of our dear younger and other friends, inclining them to diligence in His service. The work in First-day schools, and in cottage and other meetings for the poor, whether in the metropolis, in large cities and towns, or in agricultural districts, presents much to awaken encouragement and hope. We believe that the Lord of the harvest marks the efforts of the humble, patient laborers with an approving eye. May all remember that the work is not theirs, but His. As it is performed in dependance on Him for strength and guidance, His blessing will be known. And let not labor, even of this description, in anywise interfere with communion with God, so essential to the growth and maturing of the fruits of the Spirit.

The spiritual health of the Christian depends on the maintenance of a union with Christ. Watch! dear friends, we entreat you, that neither the engagements of business, nor any other cares or pursuits of earth, may deprive you of the precious moments allotted to retirement, or to the private perusal of Holy Scripture, with meditation and prayer.

Friends who are heads of families have been tenderly exhorted, in the course of this meeting, to have their minds so stayed in faith and love, that the reading of the Scriptures in their households may be conducted in a deliberate and solemn manner, and not degenerate into a formal observance, but be made the occasion in which families may reverently wait upon our Heavenly Father; and in which the voice of prayer or praise may ascend, or the word of counsel freely flow.

In contemplating the ravages, moral as well as physical, consequent upon the drinking customs of our country, we have been introduced into deep religious concern. We attempt not to define the limits of individual duty;

but we desire that all our members may be willing, in the fear of the Lord, to take a calm view of this great subject. Our position as a Church, and as individuals, is not without influence. In looking at the vast extent of sin, wretchedness and woe which attend the indulgence in this national habit, we would affectionately urge upon Friends everywhere, prayerfully to consider whether anything in their conduct gives countenance to it, or whether they are doing all that is required of them to counteract it. It is alike the duty and the privilege of the Christian to deny himself for the sake of the fallen or the weak. "Hereby," saith the Apostle, "perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." If this be true of our *lives*, how much more in the giving up of anything in our *conduct* whereby our brother may stumble, or be offended, or made weak.

Epistles have been read in usual course from our dear Friends in Ireland, and from nine of the Yearly Meetings on the American Continent. We gratefully accept these evidences of brotherly love. Several of the Western Yearly Meetings inform us of considerable accession to their numbers, in some places, on the ground of convincement. We desire that they who have been thus united to them, may, in subjection to the teaching of the Shepherd and Bishop of souls, abide in humility and grow in Christian experience.

The welfare of the Freedmen in the United States is an object still near to our hearts, and we observe, with satisfaction, the various means employed to promote their social, moral and religious advancement. We rejoice that, by an amendment of the Constitution, this long-injured people have at length been invested with the rights of citizenship. We learn with much interest that the Government of the United States has, to some extent, invited the aid of Friends in America, in the promotion of fixed amicable relations with the now scattered and diminishing remnant of the Indian tribes, the ancient possessors of the soil. We feel for our dear Friends, in the very responsible duties to which they are thus called. It takes time to uplift nations, degraded and oppressed for centuries; and we desire to pour forth our prayer to the Great Father of all, that as He has been pleased to turn the hearts of the rulers to thoughts of justice and of mercy, He may grant to our brethren on that continent, and especially to those who have given themselves up to this arduous service, wisdom and grace adequate to the emergency.

In entering upon the solemn engagement of this meeting, many of our hearts were brought under a deep sense of our own weakness, and of the dependance of the Church upon Christ alone. The prayer ascended to the Father of mercies that he would condescend to bless us, and to do us good. We desire to acknowledge the renewed evidences of His faithfulness and love. Notwithstanding our many infirmities, He hath been mindful of us. May we be so gathered unto the Lord Jesus, stablished, strengthened, settled, that, whether as individuals or as congregations, in every remaining service and through every trial, our hearts may be open to the gracious assurance, "Lo, I am with you alway, even unto the end of the world."

Signed in and on behalf of the Meeting,

JOSEPH STORRS FRY,
Clerk to the Meeting this year.

LEAD, KINDLY LIGHT.

Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant scene; *one step* enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

So long Thy Power has blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

—*Newman.*

Quarterly Meetings in Seventh month, 1870.

(*Copied from New York Pocket Almanac.*)

7th mo.	2d,	Honey Creek, Iowa	Y. M.
"	"	Ash Grove, Western	"
"	6th,	Farmington, New York	Y. M.
"	7th,	Sandwich, New England	Y. M.
"	16th,	Contentnea, North Carolina	Y. M.
"	"	Deep River, "	"
"	"	Honey Creek, Western,	"
"	21st,	Cornwall, New York	"
"	23d,	Sand Creek, Western	"
"	27th,	Westbury, New York	"
"	"	Adrian, Ohio	"
"	30th,	Winnesheik, Iowa	"

INDIAN AGENTS WANTED.

There is immediate need of the services of some additional Friends as U. S. INDIAN AGENTS in the Central Superintendency. Earnest Christian men, whose administrative talent has been proven in successful business life, are wanted—especially such as are religiously drawn to participate in the work of Christian civilization committed to Friends.

They should communicate without unnecessary delay with their respective Yearly Meetings' members of the Assoc. Exec. Committee.

J. B. GARRETT.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 27th inst.

GREAT BRITAIN.—The House of Commons was

still considering the education bill in committee. An amendment favoring purely secular teaching, by striking out the grants for denominational schools, was rejected, 60 yeas to 421 nays. A member had previously announced that in case of the adoption of that amendment, he would urge that provision be made for the construction of double school buildings, one part for the secular and the other for religious teaching. On the 21st, a member moved for leave to bring in a bill relieving bishops from attendance in Parliament, but Gladstone opposed the motion, and it was lost by a majority of 56. The House of Lords continued the discussion of the Irish land bill in committee, adopting some amendments, among them one altering the scale of compensation to be allowed to an evicted tenant, in the absence of local customs. On the night of the 20th, Earl Russell moved that a commission be appointed to inquire into the means by which the union between England and her colonies may be perpetuated, but no action was taken on the motion.

On the 23d a banquet was given in London to celebrate the completion of the submarine telegraph from Falmouth, Eng., via Gibraltar, to Malta, where it connects with previously laid cables along the Mediterranean, and thus with the line from Suez to Bombay. The viceroy of India sent congratulatory messages, and also one to the President of the United States, expressing the wish that the completion of this long line of uninterrupted communication may be the emblem of lasting union between the Eastern and Western worlds. A friendly answer was returned under the same date. Messages were exchanged also between the Prince of Wales and President Grant; and one was sent by Cyrus W. Field from Washington, in which the hope was expressed that within a year the cables from India to Australia and China will be successfully laid, and that in 1872 one will connect California with the Sandwich Islands, Japan and China, thus completing telegraphic communication around the world.

The Earl of Clarendon, Secretary of State for Foreign Affairs, died on the 26th, with a very short illness, at the age of 70.

Ireland.—Serious riots occurred in Cork on the 22d, originating among the tailors. Certain masters having hired German workmen and displaced Irish ones, meetings of Irish tailors were held to protest against the proceeding, and a strike was resolved upon. The strikers not only stopped work, but attacked several shops, some of which were damaged and others sacked. Barricades were erected in the streets, and obstinately defended, but were captured by cavalry, and the disturbances were quelled by the police and military, but they were renewed on the 25th. The riots broke out again on the 26th, when several houses were assailed, but quiet was soon restored. The next day, the "strike" extended to other branches of labor besides that of the tailors, workmen in all departments leaving or threatening to leave work, some even of the women staying at home and newsboys refusing to sell papers. No further violence was reported up to the 28th.

France.—The princes of the family of Orleans have addressed a letter to the deputies of the Legislative body, on the occasion of a motion made in that body to revoke the decree which banished the princes of both lines of the Bourbons, in which they demanded as a right permission to reside in France if they desire to do so; declaring that they have always protested against the law which exiled them, and now renew their protest. The Council of Ministers is said to have pronounced against granting the permission desired.

The extent of damage to the crops caused by drought cannot yet be correctly estimated. The accounts from the provinces are contradictory. In the Legislative Body, on the 24th, the Minister of Agriculture and Commerce said, in reply to a question, that notwithstanding the drought, the government had satisfactory reports of the crops, and that no precaution or provision had been neglected to guard against a famine. The water of the Seine at Paris was so low that grass was growing at the foot of the quay walls.

Spain.—The Cortes, on the 23d, adjourned to Tenth month next. Before adjournment, it passed a bill for the gradual abolition of slavery in the Spanish colonies, differing in some respects from the original project presented by the Minister for the Colonies. All slaves over 60, instead of 65, years, are to be immediately liberated. The guardianship held by former masters over slaves born since 1868, ceases on proof of abuse or castigation on the part of the master, or upon the marriage of the slave. Children under 14 years old are to go with their mothers. Married couples must not be separated, and punishment by the lash is absolutely prohibited. Provision will be made by supplementary legislation, for such cases as may neither be met by this bill nor left to the discretion of the government.

Congress.—The Senate passed a bill declaring the proposed bridge over the Delaware at Philadelphia, a post route; one authorizing the appropriation made in 1856 for the survey of the Isthmus of Darien to be expended under the direction of the War or Navy Department, at the discretion of the President; adopted an amendment to the Atlantic and Pacific Railroad bill, declaring that neither the original nor the present land grant shall apply to lands within the Indian Territory, and requiring full compensation to be made for lands taken from the Indians for depots, &c.; and struck out of the tax and tariff bill the sections containing the income tax. The bill was still under consideration on the 29th. The Committee on Foreign Relations reported resolutions, as a substitute for those passed last week by the House, on the Cuban question, declaring the sympathy of the American people for those in Cuba who are struggling for independence, and with the people of Spain in their efforts for liberal institutions, and calling on the latter to recognize the right of the Cubans to govern themselves; protesting against the barbarities in Cuba, by whichever party practiced; asking that slavery shall cease in that island; and affirming that the day of European colonies in this hemisphere has passed. They had not been acted upon on the 28th.

The House passed bills as follows: to authorize the construction of a bridge over the Missouri at Omaha; to pay pensioners whose pensions were withheld in 1865 and 1866 on account of their being in the civil service, the amount so withheld; to re-organize the marine hospital service, and provide relief for sick and disabled seamen; and a resolution directing the Committee of Ways and Means to report a bill reducing the duties on salt 50 per cent., which the committee reported accordingly. The Committee on Reconstruction offered a substitute for the Senate amendment to the Georgia bill, said substitute being substantially the same as the bills for Virginia, Mississippi, and Texas. A substitute offered by Dawes of Mass., recognizing the fact that Georgia had ratified the constitutional amendments, was entitled to representation, was authorized to organize militia for her defence, was adopted on the 24th, without a division.

FRIENDS' REVIEW.

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LONDON YEARLY MEETING.

(Concluded from page 709.)

From a tabular statement prepared with care it appears that at the close of 1869 the membership of the Yearly Meeting was 13,955, and that, although the excess of deaths over the births had been 39, there was an increase of 52. The number of non-members who were habitual attenders of our meetings was stated at 3,957 (an increase of 154.) Number of regularly established meetings for worship 316. Number of overseers in the Yearly Meeting 748.

During the consideration of the state of Society,

J. Thorp desired that we might seriously and prayerfully consider what it might be right to promote for the best interests of this section of the Lord's Church. For the salvation of the soul and the building up one another in the faith were the main objects of Church fellowship. He rejoiced in believing that there was a good work going on in the hearts of the young—a desire to be Christ's disciples and a degree of willingness to take His yoke upon them and to learn of Him. Some evidence of this was afforded by the consecration of our young Friends to First-day school work, and their labors for the good of the poor and ignorant. The meetings for Scripture reading were also an encouraging indication. He believed that these various movements have the smile and approval of Him who invites us to make our calling and election sure and to search the Scriptures. But he wished to call attention to the state of our meetings for worship, and the mode in which they have been held. He looked upon a Friends' meeting composed of living members sitting down in silence in prayerful expectation of the influence of the Holy Spirit as constituting the most solemn form of divine worship. Such were the meetings of our early Friends who were living members, rejoicing in Christ Jesus, and therefore enabled to worship God in spirit. But in course of time the meetings became of a more mixed character. Those attended who were not renewed in heart, and thus the meetings lost much of their freshness and power. We fully confess that God can convert the soul without human instrumentality, but He usually employs outward means. After adverting to our Lord's last commission to His disciples, "Go ye into all the world," &c., J. T. referred to the answers to our first Query. He believed that, during the whole of the present century, they had been to the effect that meetings for worship were kept up and that those held on First-day morning were well attended; but as regarded the meetings in the after part of the day and those in the middle of the week, how different were the answers! they were imperfectly and irregularly attended. Could such a state of things be said to redound to the glory of God? The Church should seriously and prayerfully examine whether anything was lacking—whether it could do anything to make these meetings more instructive, more lively, and more conducive to the spiritual benefit of its members. Now, the Holy Scriptures were generally read amongst us and care was taken to instruct in them the children in our public schools. But something further was wanted for the young people who had left school and were many of them living in cities where temptations abounded. There were but few regulations as to public worship in the New Testament. It was no prescribed duty to hold two meetings for worship on the First-day, though there was a clear command to present ourselves before the Lord. Could anything be done in regard to the afternoon and evening meetings? Would there be any inconsistency with our principles, or with the Scriptures, in substituting a meeting for reading the Holy Scriptures for the meeting for worship on First-day afternoons? Some might be startled at his suggesting such a thing, but he had been urged by a solemn sense of the shortness of time and of the value of the immortal soul. Such religious meetings as he had spoken of would not only be opportunities for reading portions of the utterances of the Holy Spirit himself, but also for the exercise of gifts not to be exercised in accordance

with usage, nor perhaps with propriety, in our meetings for worship. The latter were not times for exposition or religious teaching, but in those he had proposed a text or a word might be spoken in humility to the benefit of the hearers. He did not think the Society was at present prepared to make the change, but it was a matter for serious thoughtfulness. Let it be remembered, that in reading the Scriptures we should be reading the utterances of the Spirit himself. Scarcely any religious body had been so afflicted with important defection from sound Christian doctrine as our own during the last seventy years; and even now we have to deplore something of this. He believed the subject was one that claimed the most serious and faithful deliberation of the meeting.

S. Fox said it was not likely that he should have many more opportunities for addressing the meeting, and he should not go away with a feeling that he had discharged his duty to the Society and to God if he did not acknowledge that the sentiments expressed with so much power and unction by J. Thorp had for many years been his own. He highly valued our mode of worship, and considered it a noble testimony to the authority and sufficiency of Christ in His Church. Our morning meetings were often known to be times of the overshadowing of Divine love, and he could wish no change in the mode of conducting them. Our afternoon meetings, on the contrary, were not, he thought, so generally favored, and were not unfrequently times of heaviness. Our First-day morning meetings were eminently times of Divine worship, more so, he considered, than those held by other Christians; but he thought it would be no defection from our religious principles, or from what our early Friends felt and practised, if the afternoon meetings were generally devoted to edification and instruction. He believed it would be blessed to our dear Society, and would also tend to spread among the community at large a knowledge of our distinctive principles. Let us not then fear to look seriously at the proposal. He rejoiced that his dear friend had been raised from a bed of languishing to lay it before us.

R. Barclay said it was a great historical mistake to suppose that the Scriptures were excluded on principle from the meetings of the early Friends, as also was the idea that a very large portion of time in them was spent in silence. He had seen a very curious old document enumerating the sermons and prayers in one of the London meetings during a year and a quarter, and found they averaged two sermons and one prayer for every sitting.

At a future sitting

Joseph Thorp wished to explain that when on Sixth-day evening he had spoken of the Scriptures as the utterances of the Spirit, he referred to the inherent truth of their teaching and of the facts recorded, and not to the verbal dress in which the truth was contained. Our English Scriptures were not perfect, either as regarded the text from which they were translated or the translation itself, and one addition at least (referring to an admitted interpolation in 1 John v. 7, 8) had been made to the original. Yet he fully believed, as our Society had always done, that the Scriptures were given by inspiration; and they had been wonderfully preserved to the present time. J. T. again then explained his proposal. It was not for any alteration in the mode of holding our First day morning or week-day meetings, but only that where Friends were united in thinking that religious benefit would accrue from the course, they should be at liberty to substitute for the second meeting for worship on First-day one for the reverent reading of the Holy Scriptures, with times of silence and opportunity for those moved to it to offer a remark or an occasional elucidation, exhortation or exposition, or, it might be, merely a text uttered in brokenness of feeling. His object was that meetings in making the change, which they were even now at liberty to do, might feel that they were not acting without the sanction of the Yearly Meeting. The salvation of immortal souls should be our paramount object, and he trusted that we should, as in the presence of Him who loved the Church and gave Himself for it, seek to know the mind of the Lord.

John Hodgkin had felt that he should be wanting in duty and Christian openness to his dear brethren if he did not attempt to express a few words. We had before us no proposition to affirm or refuse, but were considering a subject which sprang up in our deliberations, and which it might be thought would pass away. Much had been said that would be ruminated on, both privately and in different localities and meetings. May the great Head of the Church, he continued, preserve us from both right-hand and left-hand errors on the important subjects of worship and ministry. But, before coming to the conclusion that the practice is either wrong or unadvisable, let us look to Christ, the Author of spiritual gifts through the Holy Spirit; let us not forget that He himself went, not submitting to an ordinance, but "*as He was wont*, into the synagogue, and stood up for to read." He found and read and preached His own blessed Gospel. Remembering, then, that He is not only the Head of the Chuch, but the great Exemplar also, let us not limit the right way to a single one. May He keep us in the liberty wherewith He hath made us free, and which proceeds not from the commands of men, but from the teaching of His own Holy Spirit.

The somewhat vexed question of *Tithe Rent charge* came under discussion.

J. B. Braithwaite, in the absence of his friend J. Hodgkin, desired we should pause before abandoning what had been maintained by this body from its foundation. It astonished him that so many dear Friends, whom he esteemed beyond himself, had come to a judgment contrary to that expressed in the minute of 1851. He referred to a speech of the Bishop of Winchester (late of Oxford,) wherein he stated that the property of an incumbent in an ecclesiastical benefice was not, properly speaking, *private* property, but *trust* property—a trust for a purpose against which this Society had always thought it a duty to testify, namely, that one man should have what is called a cure of souls over a particular district, called a parish. Tithe Rent Charge was paid to the very same persons, for the same purposes, and charged with the same trusts as the tithes for which it was commuted, and if we were right as regards these tithes, we must be right in refusing to pay the rent charge.

After careful consideration no fresh action was taken.

The minutes of the Meeting for Sufferings, embodying reports of various committees, claimed attention; also the Report of Ackworth School and of the School Conference. The sympathy of the body was turned towards the sixty or seventy Friends at Minden; also the little company at Ballard, (*Victoria,*) and the question being raised whether to address an epistle or minute this year to Friends in the Southern hemisphere, the Meeting for Sufferings were encouraged to give expression

to the feeling of interest for Australian Friends in such way and at such time as they might see fit.

Various benevolent proposals were entertained, for extending aid towards schools and the building of meeting-houses in remote places.

A minute from the General Meeting of Scotland called attention to the great amount of evil which arises from the drinking customs of the country, and suggested that the Yearly Meeting urge on Friends, individually and collectively, to consider what is their duty in the matter. The proposal was favorably spoken to. It was felt that an amount of drinking far short of intoxication, paralyzed Christian efforts and interposed temptations—and that, in addition to the moral and physical evils, it was a deeply interesting subject to a Christian Church.

The minute made by the Meeting for Sufferings relative to the visit of Sarah F. Smiley to the Shetland and Orkney islands, elicited remarks on the lively discussion it had exerted in the Presbytery on the subject of women's preaching.

Interesting accounts were given by James Owen of his visit to Norway, and by Walter Robson of the joint labors of J. J. Neave and his wife to the southern parts of the globe. After many interesting experiences in the Pacific Islands, J. J. N. is still in Australia, feeling it his duty to go *alone* to New Zealand.

In compliance with the request of Lancashire and Cheshire Quarter to extend help to them, a committee of seventeen was appointed, our dear aged Friend Josiah Forster's name being first on the list. This appointment was made with his consent, his Christian solicitude for the maintenance of the Truth having (as J. Hodgkin said on behalf of the nominating committee in proposing his name) enlisted his deep and affectionate concern for carrying out that object. In responding to this, Josiah Forster said that he thought the responsibility was best for him at his time of life, and that it would be a privilege, and a strength and assistance to himself to bear the burden that might fall upon him in regard to this service of love, in the right upholding of the truth of the Gospel. The dedication of our beloved Friend is now recalled with tender emotion, in connection with the fact of his death in thirty-five days from the time of his appointment, though not, we trust, before giving some attention to the important service.

"Thou hast fallen in thine armor,
Thou servant of the Lord!"

The committee on the preparation of Epistles was authorized to address one to Philadelphia. Prior to the writing of such essay, the printed epistle of that Yearly Meeting to its own members was received, and the way was closed against present correspondence.

The Meeting concluded under the prevalence of love, fellowship and brotherly kindness.

For the various meetings held in connection with the Yearly Meeting, we cannot at present afford space.

For Friends' Review.

FRIENDS' SCHOOL, PROVIDENCE, R. I.

The following extracts are made from the report of the School Committee to New England Yearly Meeting, recently held at Newport:

"In presenting their annual report of the condition of the boarding-school at Providence, the Committee feel themselves authorized to state that the standing of the Institution, as one of the first of its class, under the management of its present board of officers, has been maintained; harmony and good order has prevailed; and they have been comforted in observing an increasing sense of religious obligation among its inmates, and in not a few cases, undoubted proofs of a growth in Christian life have been witnessed.

"They can also with thankfulness report that no severe case of illness has occurred at the school during the past year.

"The number of pupils during the Autumn Term was one hundred and seventy-two; in the Spring Term, one hundred and sixty-eight. . . . . .

"In our report of last year it was stated that the net earnings of the school, as near as could be estimated, was $3547, but on definitely closing up the yearly accounts, it was found that the further sum of $766.81 had been realized from the business of the year, reducing the debt then existing to $10,868.26. The report of the Auditing Committee now shows that, as near as can be ascertained, the income of the school to the end of the present term will exceed its expenses, including interest paid, by the sum of $4957.49, which, deducted from the amount of debt above, leaves the present indebtedness of $5910.77.

"From this favorable result we may infer that, with the Divine blessing, one year more of reasonable success will nearly finish the payment for the new building.

"It must be a source of satisfaction to Friends of this Y. Meeting to know that while the character and usefulness of the school have been kept up, and the charge for board and tuition to our own members has not been greater than is charged at other similar schools, there has been paid during the past six years from the earnings of the establishment, towards the valuable improvements that have been made in the school buildings, the sum of twenty-six thousand dollars."

It may be interesting to add to the above extracts, that, fifteen years since, the School Committee completely changed the plan of conducting the school, by appointing a Principal, whose duty it is to appoint all the other officers, and conduct the affairs of the school with very much less immediate supervision of the committee than had previously been exercised.

During the first five years of this new arrangement, with Joseph Cartland as Principal, the character of the school was raised, a course of study was established, and the indebtedness of the school, which was between $6000 and $7000 when J. C. assumed the care, was reduced upwards of $3000. During the last ten years that the present Principal has had charge, the following permanent improvements have been made,—viz.: An astronomical observatory, built and furnished at a cost of $1500; the exterior of the house painted at a cost of $1000; the girls' dormitories divided into smaller rooms at a cost of $900; and the Alumni hall erected, costing $43,000.

The means to carry on these improvements, which amount to $46,400, have been furnished from the following sources: 1st. Contributions from friends of the school, amounting to $11,500, ($11,000 for the Alumni hall, and $500 for the observatory.) 2d. The net earnings of the school during the last ten years, amounting to $32,300; and lastly, the balance has been met by a loan of $2600—increasing the debt from $3300 to $5900, its present amount.

During the last six years the school has been almost constantly full, and some years a large number of applicants have been refused for want of room.

It is thought by those most conversant with the management of the school, that the present plan of concentrating responsibility is productive of the best results. The school was opened in the year 1819, and during the half century of its existence has exerted a decided influence in elevating the standard of education amongst Friends in New England. O.

"Grace be with all them that love our Lord Jesus Christ in sincerity."

"Though a man," says John Newton, "does not accord with my views of Election, yet if he give evidence that he is effectually called of God, he is my brother. Though he seems afraid of the doctrine of final perseverance, yet if grace enable him to persevere, he is my brother still. If he will love Jesus, I will love him whatever hard names he may be called by, and whatever incidental mistakes I may think he holds. This differing from me will not always prove him to be wrong, except I am infallible myself."

MAN AS HE IS AND AS HE MIGHT BE.

BY ISAAC ROBSON.

If we study the history of man from the creation downwards, or if, looking abroad into the world, we take a comprehensive view of his condition, what do we find? Can we discover any period when there has been a general preponderance of the right and the good? Do we perceive the great bulk of mankind to have been influenced by what are universally acknowledged as right principles? Have the majority obeyed the golden rule, "As ye would that man should do to you, do ye even so to them?" Alas! are we not, on the contrary, bound to confess that evil has been, and is still, more prevalent than good? Do we not see that it prevails to such an extent that it is but a small minority who appear to be governed by truth, justice, purity, love to God, and love to man; whilst judging by their fruits, the great majority are influenced by pride, avarice, revenge, selfishness, insincerity, or sensuality; and that this applies not merely to one generation, but to every successive generation? We find that the piety of the parent does not descend by inheritance to his child. His offspring, like those of others, if left to themselves, and allowed to follow their natural inclinations, will soon show their degeneracy. Neither is this tendency confined to any one portion of the human family. Whether mitigated by civilizing influences or not, and however variously modified by surrounding circumstances, its development in one way or other may be traced in every country and in every class.

It is manifest also from the history of the past, that civilization—using the term in its ordinary sense—is no security against this tendency. In the histories of ancient Greece and Rome, for instance, we find the high cultivation of art and science co-existent with a state of deep moral degradation. And is not the fact that the most highly civilized nations of the *present* day think it needful to maintain large standing armies, lest other equally civilized nations should violate the obligations of morality and integrity, a sad but undeniable evidence of the preponderance of evil in spite of physical and intellectual cultivation?

Such is man as he is.—How, then, is this to be accounted for?

Surely no one who has seriously and impartially considered the subject, and who having acquired the knowledge of himself, is conscious—as he must be—of his own tendency to evil of one kind or other, can hesitate to assent to the great truth—that man is by na-

ture prone to sin, verifying the fact revealed in Holy Scripture, that he is a fallen being.

It is not that his natural appetites or dispositions are *in themselves* evil; for these are the gifts of an all-wise Creator, and all have their proper functions in the economy of man. But it is that through the fall of man they have received a wrong bias, and, therefore, when not under the government of a regulating principle, they become rampant and uncontrolable. Thus the beautiful harmony which would otherwise exist in our mental and bodily constitutions, and in their relation to each other, is disturbed. These appetites and dispositions, instead of being our servants, become our masters. Sin and evil of various kinds, according to our several temperaments and circumstances, are brought forth, and disorder, unhappiness, crime and misery are the bitter fruits which we see so abundantly produced.

In this state of things our natural endowments are perverted. Self-reliance, which, under proper regulation, enables a man to act nobly and independently, becomes pride; firmness becomes obstinacy; modesty becomes meanness; caution becomes cowardice; carefulness becomes avarice; warmth of feeling becomes passion; boldness becomes violence or cruelty; love degenerates to sensuality, and the animal appetites, indispensable as they are to our bodily existence, become our tormentors and destroyers. It is the aggregate of evil thus variously developed in individuals, which produces social and national disorder, destroys domestic comfort, disturbs the harmony of society, leads to war and bloodshed, and spreads misery and desolation in the world.

It is abundantly evident, therefore, that what is wanted to correct such a condition of society is, that each individual should be brought under some governing principle of sufficient power to reduce his wayward passions and propensities to subjection, that instead of his being *their* bond-slave, they may become *his* servants, occupying their allotted place in that wonderful combination of mind and body which constitutes man. Equally evident is it, that from a being thus fallen and naturally prone to sin, it is in vain to look for an elevating power. No fountain can rise higher than its source, and the spring of a new life must come from above. The very tendency to evil needs to be corrected, and it can only be done by a power superior to man.

How, then, is this to be effected? Can we for a moment suppose that He who made us, who "knows our frame, and remembers that we are dust," has left us without the means whereby it may be accomplished? Where, then, are these means to be found? On this point we are not left in ignorance. In the Holy Scriptures is revealed not only the fall of man, but also the means of his restoration. We are there told that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" that "in Him we have redemption through His blood, even the forgiveness of sins;" and that through the operations of the Holy Spirit, the heart may become renewed and sanctified; the affections, in fact, so changed, that we may become prone to good rather than to evil.

Neither are they left in ignorance respecting the way by which we may individually participate in this great salvation. Although no longer with us in the flesh, Jesus has left the record of His words to direct and instruct us. Amongst His instructions we find the promise that in place of His bodily presence and teaching, "The Spirit of truth should be sent in His name," and that He would "reprove the world of sin."

Have we not all felt His reproofs for sin? Have we not at all times been sensible of something within us that would persuade us to avoid that which is evil, and to choose that which is good; in short, something which, if we always followed it, would lead us in the way of holiness?

This is no part of our fallen nature. Leading, as it always does, to kindness and justice, to truthfulness of language, and to purity of thought and action, it must come from Him who is the Source of love and truth and purity.

This, then, is the very thing of which Christ spoke as "the Spirit of Truth" to be sent in His name—as His representative; first, to prove or convince us of sin; then, if freely admitted and not resisted, as our conductor, our guard and our "counsellor" to "guide us into all truth." It is Christ Himself speaking by His Spirit in our consciences—pleading with us—knocking at the door of our hearts for entrance. He is in effect saying to us, "Come now, let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In His mercy and loving-kindness, God is tendering to us the means whereby we may be restored to favor with Himself, and obtain dominion over our evil inclinations. He who is all-powerful is offering *Himself* as our deliverer—as the "Shepherd and Bishop of our souls." The Spirit convinces us of sin, to prepare us for the acceptance of that pardon so freely offered in the Gospel.

Shall we then turn our backs on this wondrous love? Shall we shut our ears against these reproofs of instruction? Shall we pre-

fer to remain under the sense of guilt, and to continue to be the slaves of our corrupt propensities? Can we not acknowledge the truth of the declaration, "There is no peace to the wicked"—that we have found no solid comfort in our slavery to sin—and shall we refuse to be made free from its bondage, and to be admitted into "the glorious liberty of the children of God?"

Think for a moment of the consequences of such refusal. If we close our hearts against the manifestations of the Holy Spirit, we are forsaking our own mercies; we are shutting out the very means by which not only our present happiness, but also our eternal salvation must be obtained; for if we are not made sensible of our sinfulness, we cannot have rightly felt our need of a Saviour, and Christ will be no Saviour to us. Our hearts will not be changed. Our affections being centred on the things of earth, heaven would not be heaven to us. The immortal soul having, in spite of the reproofs of the Holy Spirit, persisted in taking its chief delight in things connected with the body from which it will soon be separated, will then be shut out from all its sources of enjoyment, and must, in the very nature of things, realize the misery of that state so awfully described by the Saviour as "the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched."

But when, on the contrary, opening his heart to the convictions of the Holy Spirit, man is made truly to feel his guilt, he is prepared to receive the announcement that "Jesus Christ came into the world to save sinners,"—that He suffered for his sake, "the just for the unjust, that He might bring him to God,"—that "by His stripes we are healed,"—as a message of glad tidings indeed. Believing in this message and casting himself with all his sins and infirmities as at the foot-stool of Divine mercy, the poor penitent will ever find that He who has thus shown His compassion for him by quickening his soul and leading him to repentance, is also "faithful and just to forgive him his sins, and to cleanse him from all unrighteousness." The sense of guilt will then be removed. His feelings towards God will be totally altered. "A certain fearful looking for of judgment" will be exchanged for love and gratitude. He will no longer regard God as a severe judge with a heavy charge of crime and transgression against him, but as a most merciful and compassionate Father who, on his repentance, has freely forgiven him and cancelled all his guilt for the sake of Christ, he has now accepted as his Lord and Saviour. Love to Him who "first loved us" will take possession of his heart, and become the ruling motive within him. The fear of the Lord will become a filial fear—the fear lest he should lose the favor of Him whom he now loves supremely. This will produce increasing tenderness of conscience, and under the enlightening influence of the Holy Spirit, he will see more and more clearly the subtlety of evil and the deceitfulness of the human heart. Its inmost recesses will be penetrated. His very thoughts and motives—the roots and springs of action—will be scrutinized by "the Spirit which searches all things." He will then understand what John the Baptist meant when he spoke of "the axe being laid to the root of the trees," and when speaking of Christ, he said, "I indeed baptize you with water, but He shall baptize you with the Holy Spirit and with fire;" and he will feel that as fire purifies metals, as water cleanses from filth, and as the fan blows away the chaff, so does this baptism of the Spirit "thoroughly purge the floor" of the heart, leaving no evil undisturbed.

Thus "baptized into Christ," man becomes "a new creature." The wall of partition, which sin had erected between God and his soul, is removed. Cordially accepting the sacrifice of Christ as the means of his reconciliation and the foundation of his hopes, he partakes of all the benefits conferred by the body being broken, and the blood shed for the remission of sin. He can understand somewhat of the spiritual significance of the words of the Redeemer, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you;" for he feels that it is to Him that he is altogether indebted for spiritual life in its maintenance as well as in its commencement. There is now nothing in his heart to prevent that free confidential intercourse which subsists between a tender father and his loving obedient child; an intercourse, however, closer and more confidential than with any earthly friend, not limited to time or place, nor to be interrupted by death. In this intercourse the Christian derives true spiritual food—that which actually feeds, nourishes, and sustains the spiritual life. Having opened his heart when the Saviour knocked, he realizes the fulfilment of the promise, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me."

He who has thus become the servant of Christ, is no longer the servant of sin. His natural propensities and passions are not indeed destroyed, and he may be often ready to fear lest they should regain the ascendancy over him; but so long as he continues to seek for and depend upon help from Him who is Almighty, they will be kept under the regulation of his heavenly Master, and thus, instead of being rampant and uncon-

trollable, will be reduced to order and harmony. Those dispositions which were formerly the source of discomfort and disorder, now kept within their proper limits, are made subservient to his comfort and well-being and the comfort and benefit of others. His religion consists not in mere outward observances or in the exhibition of it one day in seven, but it has become part of himself. It is no empty profession, but a substantial, soul-converting reality. It is shown in his truthfulness and honesty, in his humility and watchfulness, in his love and unselfishness. It is with him, whether alone, or in company; in the senate, or in the humbler walks of life; in the fields, or in the crowded city. It is with him in the shop and in the counting-house, in buying and selling, in his lying down and in his rising up. The goodly fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—are thus apparent in his daily life. His pilgrimage through time is comforted and sustained by the sense of the protecting care of God, whom he now habitually regards as his Father in heaven, and it is brightened by the hope of a glorious immortality.

Imagine a nation, a world, composed of such individuals. The prophecy would then indeed be fulfilled—"Instead of the thorn shall come up the fir tree, instead of the briar shall come up the myrtle tree." The moral wilderness of this world would become "like Eden—the desert like the garden of the Lord; joy and gladness should be found therein, thanksgiving and the voice of melody."

And such is man as he might be.—This is not a merely speculative result. Rarely as it may be exhibited, it is the proper and legitimate fruit of the Christian religion *wherever it is allowed free scope in the heart of man.* It is, in fact, the very object for which it was introduced; and profess what we may, if this result be not accomplished in us, we are not yet in the full enjoyment of the blessings of the Gospel.

It is this individual, soul-satisfying realization and world-convincing exhibition of the *practical* truth of the religion of Christ, that is wanted. In this Gospel day, we want not sensuous ornamentation or symbolic representations of heavenly things, but the heavenly things themselves. We want reality; we want substance; we want a living, veritable Saviour; we want to know each for himself "Christ the power of God," as well as "the wisdom of God;" we want to feel that the Gospel is to us individually "the *power* of God unto salvation."

"Ask and ye shall receive, that YOUR JOY MAY BE FULL."

THE SANTEE SIOUX LEARNING THE ARTS OF CIVILIZATION.

Yankton, Dakota Terr., June 9.—In April, 1869, twenty-eight of the Santee Sioux Indians, living on a reservation in Nebraska, a few miles above this place, on the opposite side of the Missouri River, went to a point on Big Sioux River, which forms the boundary line between Iowa and this territory, and selected homesteads in Dakota, a short distance above Sioux Falls. This they did voluntarily, the Superintendent of their Agency having rather opposed than favored the step. They met with much difficulty. Some of the white settlers afterward saw how good the claims which they had selected were, and wanted them themselves, alleging that as the Indians were not citizens, they had no rights under the Homestead law. So exemplary were they in their habits, however, that they not only lived down opposition to a very great extent, but won an enviable reputation for industry and sobriety. They put up huts or houses, and broke some of the prairie during the Summer, but, unfortunately, had not arrived in time to raise any crops before Winter. In October eight more went there and took homesteads, and two more in May of this year. Without crops to subsist upon during the Winter, they were also deprived of the benefit of the Agency supplies which they had previously received. They had made so good a reputation, however, that they were trusted by Mr. Howard and other merchants at Sioux Falls, during the Winter, to considerable amounts. In the meantime, they were not idle, but were engaged in trapping for fur-bearing animals, so that when Spring opened they were not only able to pay their bills, amounting on an average to $150 each, but to have something of a surplus beside. They have paid their debts, Mr. Howard says, more punctually than the whites, and the Indian settlement presents more indications of civilization and industry than the same number of Norwegian families living a few miles below.

During all this time they have been in a state of uncertainty as to whether the Government would fully recognize their claims—many persons repeatedly telling them that it would not. Some time ago the matter was submitted by Gov. Burbank, who has strongly favored them from the first, to the authorities at Washington, and a decision was made, after some delay, in their favor—it being necessary for them, however, to dissolve all connection with their tribe, and abandon all rights which they might otherwise claim under acts of Congress or treaties made. On Monday last twenty-four of the number came here to learn what could be done for them, and to go through the forms of law necessary before they could prove their claims. Al-

though dressed in the garb of white men, with the exception of mocassins, they were still unmistakably Indian in appearance and manner. They still understand but little English; and an interpreter, one of their own number, was necessary in order that a perfect understanding might be had. Seated around on the floor, they smoked their pipes of peace and gave their grunts of approval, as the Governor's "talk" was translated to them, after the manner of their forefathers.

They were well pleased with the report in their favor, and expressed the determination to adhere firmly to their purpose, being now thoroughly convinced that the worst was over and that they could make a living for themselves. They say, furthermore, that many others of their tribe are ready now to follow their example, since it is clear that they can do so. To-day they go the Land-Office at Vermillion to prove their claims, and thence homeward. The most remarkable feature of this whole transaction, perhaps, is that the Indians who are taking this advance step, and who have taken nearly 5000 acres of the public domain as citizens of the United States, are members of the very tribe of Indians who were engaged in the terrible massacre of whites in Minnesota about eight years ago. For this terrible crime many were hung, while others were removed to reservations in this Territory and in Nebraska; and the remnant of the tribe, numbering about six hundred or more, seems now ready to lead the red man to a condition of industry and civilization.—*N. Y. Tribune.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 9, 1870.

SERVE THY LORD IN THE PLACE HE ASSIGNS THEE.—The greater portion of Christian professors will probably agree that the term "THE CHURCH," in its full and perfect significance, properly applies to the whole body of sanctified people. "*The Church which is His body,*" of necessity includes all who truly are members of Christ, all of whom, (whatever their distinctive name,) are united in Him as their glorious Head.

It is very possible for a man who rejoices in this catholic view of the Church, and in the immediateness of God's fatherhood and of Christ's headship and presidency, and of the direct relationship and brotherhood one to another in Him of all His members, to undervalue and place under the ban of sectarianism those several Christian organizations by which the Church is separated into Churches. It is possible to err in this direction, and thus fall short of our associate and conventional duties. The word Church is legitimately applied in an inferior and more limited sense. It is used in the plural in various parts of the New Testament, and while the voice of the Spirit comes in the Apocalyse with seven distinct messages to that number of Churches, this by no means exhausts the catalogue found in the sacred volume.

It were a very easy thing to Him who has all power, to cause that all true Christians should see eye to eye in religious matters, understand the Scriptures alike, and even agree respecting Church government. But in His perfect wisdom He has not chosen thus to coerce human intellect. He has left us large individuality, which calls for the exercise of large charity towards one another. In this we are certain that He has some valuable purpose to effect. We look forward with confident expectancy to the time far in the future, when there shall be, in the most literal sense, one fold and one Shepherd. Meanwhile, we find the people of God in families—shall we say Churches—with human imperfections and perhaps mental idiosyncrasies developing variant views and practices, whilst those who are spiritual, those who are sanctified, are in the unity of the Spirit, and are united, through Him who is the Head, with those who actually constitute His household of faith in an essential oneness. God has permitted the existence of numerous Christian families or *sects*, all belonging to the one Church in which there is no schism, and for every member of each a place is assigned in that glorious Church which Christ, by the infinite efficacy of His means of cleansing, will purify unto Himself, not having spot or wrinkle or any such thing.

The concern which at this moment impresses us is, that in our recognition of the Fatherhood of God, the brotherhood of man, and especially the Christian fellowship of all saints, we should not ignore or despise family arrangements which our heavenly Father has permitted, and perhaps appointed, nor fail of our individual duty in and towards the particular Church organization in which, in His Providence, we find ourselves. The whole con-

sists of parts. In the political world, a large majority of people find their sphere of influence circumscribed and local—their patriotic efforts bearing first and chiefly upon their province or city, though often extending, in widening circles unknown to themselves, to the state, the nation and the world. Thou belongest to the Religious Society of Friends. It is a Christian body. It has noble testimonies to bear of which the world and the Church have need. There is a providence in thy being thus connected, and thou canst not without responsibility sever the tie. Serve God in the lot he has assigned thee, casting all thy care, in faith, upon the Lord Jesus Christ. If thou art misunderstood, bear it for His sake. He made Himself of no reputation—He was despised and rejected. Avoid all narrowness of sectarianism, yet in the deep quiet of a dedicated spirit wait upon the Lord to know His will concerning thee and thy duty to Him in the family of which He has permitted thee to form a part. Do not ruthlessly break through the hedges which serve to protect the flock, because the Good Shepherd has well beloved sheep in other folds. Them also will He bring to the green pastures, satisfying them and thee with fruits of the tree of life, and with draughts from eternal rivers of pleasures. Whatsoever He biddeth thee do, do it, whether it be to "stand and wait," or "to post o'er land and ocean." He will appoint thy service. His will is thy sanctification. "He knoweth them that are His." Believe on the Redeemer of men—"Only believe." Let thy faith be confirmed, perfected and illustrated by acts of obedience, "following each other in quick succession as the waves of the sea." Serve thy generation according to His manifested will—continue in His steadfastness unto the end, and He will not overlook thee. "The righteous live forever more—their reward also is with the Lord, and the care of them is with the Most High."

Josiah Forster.—With how much of the history of the Society of Friends for more than three-score years, with how many labors of expansive Christian philanthropy, has this beloved Friend been actively associated! His name was a household word in Great Britain and among his own people in the old world. To great numbers in America he was endeared—and many leading minds of the age regarded him as a brother in Christ, and an efficient laborer in almost every effort to make the world better or to benefit its denizens. Such was the physical and mental alertness with which he turned the moments to account, and so transparent and so holy were his motives, that it was remarked of him:—"*His life was a death bed,*"—the words being used in the sense of Young:

"A death-bed's a detector of the heart."

An ocean telegram, dated the 1st inst., announced his death on the day previous, at the age of 82. We make the record with deep emotion, for he was "a man greatly beloved." Who, among the thousands that appreciated him, will fail to apply the words which a voice from Heaven commanded the last surviving Apostle to write? "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may *rest from their labors:* and their works do follow them."

Beginning Life.—Chapters for Young Men on Religion, Study and Business. By John Tulloch, D. D. Amer. Tract Soc., 150 Nassau Street, New York—1408 Chestnut Street, Philadelphia. Pp. 264.

The fact that a new volume has been placed by its Publisher upon our *Book Table*, constitutes no reason for our devoting space to a notice of it. We cannot without responsibility, and therefore we will not without acquaintance, introduce and commend to the public, treatises which, if read, must beneficially, or the reverse, act upon the minds of the readers, and may influence their course of life. The volume before us has waited an inspection for several weeks; and, having examined it with some intensity of interest, we only regret that we cannot now afford to justify our commendation of its contents by copious selections. He who in the fresh charm of opening manhood, with bright imaginings, with earnest expectancy and eager intellect, steps upon the broad plain of life with a sense of independence and self-reliance beyond what his boyhood has known, elate with newly ascertained powers, has abundant need for wise counsels, and above all for the shield of deep moral and religious principle, for a love of the right and the true, and for indomitable

firmness in saying to the tempter, however fascinating his presentations, "Get thee behind me." "To every right-hearted youth," says Dr. Tulloch,

"this time must be one of severe trial. Anxiety must greatly dash its pleasure. There must be regrets behind and uncertainties before. The thought of home must excite a pang even in the first moments of freedom. Its glad shelter—its kindly guidance—its very restraints,—how dear and tender must they seem in parting! How brightly must they shine in the retrospect as the youth turns from them to the hardened and unfamiliar face of the world! With what a sweet, sadly, cheering pathos must they linger in the memory! And then what risks and perils there are in his newly-gotten freedom! What instincts of warning in its very novelty and dim inexperience! What possibilities of failure as well as of success in the unknown future!

Serious thoughts like these more frequently underlie the careless neglect of youth than is supposed. They seldom show themselves, but they work deeply and greatly. Even in the boy who seems all absorbed in amusements or tasks, there is frequently a secret life of intensely serious consciousness which keeps questioning with itself as to the meaning of what is going on around and may be before him—which projects itself into the future, and rehearses the responsibilities and ambitions of his career."

Such a sense as this of the "awe as well as excitement" of beginning life, has induced our author to place himself "with the young at the opening gates of life, and think of the end from the beginning." Standing at these "opening gates," with no repelling austerity, and with no compromise of the parental responsibility he has assumed, Dr. Tulloch addresses himself to the reflective nature of contemplative youth, and first of all, as first in importance, he speaks to him of Religion—its importance—its object—its evidences:—of its direct, its indirect and its internal witness—and what should constitute his belief and his aim. Then he treats upon Business, Study and Recreation in a style sufficiently attractive and with a genial appreciation of the wants, the demands, and the rightful privileges of youth. He tells him what to do and how to do it—what to enjoy and how to enjoy it—how "the threads of our moral history run on in unbroken continuity"—that "there is nothing more sure than the law of moral connection and retribution"—and enjoins upon him to make, consequently, the present life a preparation for death and the life to come.

We freely commend the book. It is characterized by compactness, depth, thoroughness and theologic soundness elegantly expressed. It is a fit present to make to an earnest and appreciative youth.

"Happy the young man whose Lord shall find him watching, working, looking even from the portals of an opening life here, to the gates of that celestial inheritance, 'incorruptible and undefiled,' that fadeth not away."

We design, when space will allow, to give some passages from this volume.

THE SUMMARY OF NEWS will be omitted this week and next, owing to the absence of Alice Lewis, by whom this valuable synopsis is prepared.

ERRATUM—Page 710, 19th line, for *living* read *loving*.

MARRIED.

RUSH—ELLIOTT.—At residence of bride's father (Geo. Elliott,) on the 9th of Sixth month, Israel B., son of Nixon and Damaris Rush, (member of Fairmount Monthly Meeting, Ind.,) to Nancy Elliott, of Beaver, Pa.

DIED.

PENNOCK.—On the 17th of Sixth month, 1870, at her late residence in Upper Darby, Pa., our dear Friend Elizabeth, widow of the beloved Abraham L. Pennock, in the 79th year of her age; a member of Chester Monthly Meeting, Pa.

CORRESPONDENCE.

WEST BRANCH, IOWA, 6th mo. 20th, 1870.

In a circuit, by carriage, of 250 miles, we have spent the last two weeks in a visit to Friends of Bangor Quarterly Meeting, and some of the remote meetings of our own (Springdale) Quarter.

This journey led us into portions of our great State, and parts of our Yearly Meeting which we had never visited before. As we passed over vast prairies, perhaps unsurpassed in beauty, dotted over in some places by the little houses, and fresh breakings of new settlers, and in others, by the comfortable homes, the groves and orchards and gardens and fields of older residents, all in the richness and promise of the early summer time, it seemed as the garden of the Lord.

In this little service for the dear Master, undertaken and performed in trembling weakness, it has been given us again to realize the guiding Hand, the tenderly caring Providence and the all-sufficient grace of the faithful Promiser.

The impressions with which we viewed and with which we review the portions of the Church visited, give encouragement to believe that the Lord's own work is progressing in many localities and deepening in many hearts. We were gathered into a precious feeling in some of the newer meetings, where respon-

sibilities rest largely upon the young, and where these are yielding themselves as burden-bearers for the Saviour's and the Church's sake. And among the fathers and the mothers we were sensible of the wrestling of a living seed for the prevailing of the power of Christ, the deeper planting of the Heavenly standard, and the more perfect unfurling of the Holy banner.

We visited some older meetings, where there has been much agitation in the last two or three years. Our convictions before entertained, were more confirmed, that in these, as well as other places, a true work of grace was began, and has been carried forward. The Lord visited His people. Sinners were awakened. The worldling's rest was disturbed. The unbeliever was made to tremble; and many were aroused from the lethargy of a lifeless profession.

The enemy was at hand to mar, and, if possible, to destroy the good work. He took advantage of inexperience and unchastened zeal. He wrought especially as the "accuser of the brethren." There were those who judged others by their former deadness, and set a false estimate upon their own attainments. They became impatient of the healthful restraints of Church discipline. Long established order was disregarded under a specious plea for Christian liberty. The counsels of experience were despised, and they became disorganizers. We saw the lamentable fruits of such a course in a few who have pursued it to the strangest and wildest fanaticism.

A spirit of fault-finding and evil speaking, long cherished, has assumed the judgment seat, condemning Christians and Christian organizations. One family whom we loved, and with whom we have had sweet intercourse in days past, refused even to shake hands with us because of our connection with a sect. A very few have thus become separated from our Society, and gone by themselves. The meetings which they have left appear to have increased in settlement and stability by means of these trials. Much patience and forbearance have been manifested towards those who have gone astray. If Christian effort shall fail to reclaim them to right views and right feelings, may they still be made to feel that they are sought by the prayers of the Church. And oh, that these prayers might be availing for some over whose falling away many hearts have grieved!

There is teaching and there is warning in these developments, which we shall do well to heed. But I think we may no more conclude that the religious movement out of which they have sprung, is all wrong, than that the rise of Quakerism was wrong, because of the Ranterism which so soon followed it. What Reformation has not been attended by some excesses? How rare the vigorous growth that needs not the pruning hand! J. B.

New York, 6th mo. 25th.

Dear friend Wm. J. Allinson:—Referring to the letter published in No. 38 of the "Review," concerning North Carolina, I have feared that some of our dear Friends there might possibly misconstrue my meaning. I have always considered North Carolina Yearly Meeting as second to none of the brotherhood in the faithfulness with which its members have upheld our testimonies before the world; and I have no doubt that it was in accordance with the will of our Heavenly Father that that section of our Church should not only be preserved, but become a more aggressive body in the community by which it was surrounded.

But it has pleased Him usually to carry out His purposes through human instrumentality. I recognized in the "Baltimore Association" such an instrumentality, and desired to call the attention of our Northern Friends to the rich blessing which had attended the "workers together with God."

My allusion to the crops and the farming was not intended in the least to disparage the ability or enterprise of our North Carolina Friends under the disabilities of the old order of things, when, as we all know, their faithfulness to their religious convictions prevented their availing themselves of any labor save that of their own hands, but rather show that, those disabilities being now removed, North Carolina offers great attractions to the large number of Friends in the North and East who are now desirous of emigrating to some locality where, at a moderate outlay, they can find acres enough for the profitable application of the skilled labor of themselves and children.

In the letter alluded to, the type made me say that Marlboro' is ten miles *west* of the model farm. It should have been *east*—perhaps more correctly southeast.

Affectionately thy friend,
Robert Lindley Murray.

Fayette Co., Ohio, 6th mo. 22d.

Perhaps a few words may be added to my communication on page 651. Our Monthly Meeting has just been held at Walnut Creek. It was a time of deep interest. Six ministers were present, but I wish to avoid any expression pointing to man. There were two large public meetings on First-day. At the Monthly Meeting much business was transacted. Seventy-five persons were received into membership. Our Quarterly Meeting Committee continued to hold meetings at Londonderry over a month, and since the Friends there have so increased in number they meet regularly once

a week. The Committee have also held four meetings at Londonderry, two in Vinton Co., and one at Carmel. These meetings were held in the woods, the attendance being too great to be contained in any common meeting-house —people coming ten, fifteen and twenty miles. Many requests are made for meetings to be held where no Friends reside—some of them at places thirty to forty miles distant.

We have an increase by request of 250 members in a little over six months. These are much scattered. Great responsibility is felt to rest upon our Monthly Meeting, which has a membership of over seven hundred. In other parts of Fairfield Quarter there is a large increase, also in Centre Quarter, immediately west of us. It is worthy of note that our Society is now growing so fast where the first freehold settlements of Friends were made in the West, but where, till lately, the name of Friend was unknown save by tradition, or in the fond recollection of some of the oldest inhabitants. . . . .

GERSHON PERDUE.

INDIAN CORRESPONDENCE.

[*Extract of Letter from Jonathan Richards to J. B. Garrett.*]

WASHITA RIVER, Ind. Terr., 5th mo. 23d, 1870.

Dear friend:—We left Lawrence on the 28th ultimo, which, after we had started, M. observed to me was the same day of the month we reached there from Philadelphia eight months previous. We went by railroad to the Kaw Agency, taking the young women whom we brought from Philadelphia with us. Our wagon and a pair of mules I had purchased for this sub-agency, we left at Lawrence, to be brought on by a man recommended as a suitable person for carpenter and general assistant—to meet us at Thomas Stanley's, who lives near Americus, and six or eight miles from Mahlon Stubbs' agency. We reached this agency on the evening of the 28th, and remained there till First day morning, the 1st inst.; being kindly entertained by Mahlon and his wife, when their son took us over to Thos. Stanley's in time to attend their meeting. Israel Negus and his wife, Thos. McDonald and his wife, and Jos. Jonathan Hoag, who were on their way to B. Darlington's agency, had been waiting here for us, and we were about ready to start. Our wagon from Lawrence was there; and Benjamin Dixon—T. Stanley's son-in-law—who was going with I. Negus, having engaged an extra conveyance for us according to previous agreement, after dinner we all started for Plymouth, which place we reached in the evening. M. and I and our young woman were kindly entertained at John Carter's, and the other part of the company at the house of his son. Benjamin Dixon has his home here. There were four wagons in all, two for the friends for B. Darlington's agency, and two for ourselves.

On Second-day morning we found it necessary to re-arrange our loads somewhat, and one pair of the horses having to be shod, we did not leave Plymouth till after dinner. We then took leave of the friends who had so kindly entertained us there, and struck out into a new country for an untried and apparently a toilsome and fatiguing mode of travel and living.

M. was wonderfully supported in this trying undertaking, which, upon our camping, partaking of our first meal in the open air and preparing for the night, (sleeping in our wagon,) seemed in some respects discouraging. I must confess I began to let in the reasoner, with some fears for the result; but being fatigued we were soon relieved from anxiety by sleep. Next morning we were quite refreshed, and I trust our first thoughts ascended to the Father of all our mercies, and in our small degree, thanks were rendered unto Him for His wonderful condescension to His unworthy children, for thus caring for us and preserving us far away from all those who are near and dear to us. Ah, my dear friend, if His presence is only felt—if He is only with us in His condescending mercy—why should we shrink from suffering, or even death?

We had been somewhat apprehensive on account of M.'s diet, as salt food has not suited her for some time, and fresh meat or something of the kind seemed necessary to support her strength. The first afternoon out, however, B. Dixon shot a prairie chicken, and others were procured afterwards, which supplied her wants for a few days, when we met with some Texas drovers who had killed a buffalo calf that day, and cheerfully gave us part. Next morning we were awakened by the familiar gobble, gobble, gobble of the poultry-yard, and a nice wild turkey was taken; and during the day one of our party with his rifle killed a very fine buffalo two years' old heifer, which we all enjoyed as being delicious meat, and thus we were provided for to the full. Not a doubt rests upon my mind but it was the Lord's doing, thus marvelously providing for us.

In the evening of Third-day, the 10th inst., we arrived at the Cheyenne and Arapahœ Agency, and were very kindly received and entertained by Agent Darlington, and his son and daughter, Jesse Townsend and his wife, and others engaged there whom we had previously seen on their way to the agency.

We were favored with clear weather and good roads throughout our journey, except on the morning of the 10th we were awak-

ened by a storm. There was quite heavy thunder, the lightning being vivid and in streamers peculiar to the prairies and perhaps at sea, and there was a fine shower of rain. On the 11th we resumed our journey, staying but one night with our friends of the Cheyenne Agency. We had been somewhat apprehensive that the latter part of our journey would be lonely, as the greater number of our company would remain at B. Darlington's. But here we met with a young man I had formed some acquaintance with at Lawrence, and some carpenters who had been employed at the agency, who were going directly through to Fort Sill. Thus company, well acquainted with the road, and in whom we had confidence, was provided to the end of our journey.

When we came here we found that Wm. Shirley, the trader, had built a large log-house with several rooms; one of which was for his store, and is not yet occupied. He seemed very kind and anxious to accommodate us, and told me we might have any part of this house to live in; and we concluded, after visiting Agent Tatum's, and comparing views with him in relation to the sub-agency, to return and take up our quarters here. We reached here from the Cheyenne Agency on the 12th, having camped one night between here and Agent Darlington's. On the 13th our journey was continued to Agent Tatum's, where we arrived that evening. Here we stayed till last Third-day, when we returned to the Washita, Agent Tatum, Lieut. Jocelyn, General Hazen's assistant in Indian work, two or three officers from Fort Sill, and one or two contractors for furnishing beef, &c., to the Indians, accompanying us. The object of Lieut. Jocelyn's visit was to ascertain the wishes of the Indians in reference to an agency and a separate reservation, and of others to issue to the Indians their beef, &c.

After spending a night or two here, M. not feeling quite comfortable, we thought it was safest and best for her to return with Agent Tatum, and remain with them until I can build a house, and we can make some preparations for house-keeping; so she is now at his agency.

The Indians seem pleased in the prospect of having a person to assist them and look after their interest; and they say they wish to follow the "white man's road," and are ready to comply with our wishes in living in houses, and they seem particularly anxious to have schools among them.

I think one of the first things necessary for the good of these Indians will be to establish an agency separate and distinct from that of the Kiowas and Comanches, as their universal desire is to be separated from these restless, unsettled, and sometimes depredating bands; and I find that my labors will be trammelled more or less as long as it is a sub agency. Agent Tatum has done all he could do—living some thirty-five miles distant, and having to depend upon hired men to attend to this charge; but his labors have under these circumstances fallen far short of what he desired, and what the wants of these people require. Although the agent seemed at first to think it would be best to continue this as a sub-agency, I believe after coming to the spot and seeing the state of things here, he fully agrees with me that it should be made a distinct agency; and I believe our Superintendent and General Hazen both favor it.

This being done and funds provided, we shall, I think, need at least three reliable men as practical farmers—with their wives if practicable—to encourage different bands of Indians in their agricultural labors; at least two schools should be established; a physician will be wanted; and a blacksmith, to work at smithing or other work as required, is now very much needed.

There is a field here for honest, faithful laborers, who, at the proper time, I hope and trust, will be sent to the work, and that fruit may eventually appear to the praise of the Great Husbandman. . . . .

It is encouraging to have the sympathy of our dear friends in this responsible and arduous work, and thy kind remarks are timely and valuable. Nothing, I am confident, can be accomplished for good without Divine guidance and strength; and I desire for myself and for us all that we may, oftener than the returning day, turn inward and beg of Him (our Divine Master) that a portion of His spirit may rest upon us to support us in doing or forbearing, according to His will.

We shall be glad to hear from thee often.

Truly thy friend,

JONATHAN RICHARDS.

LAKE TAHOE.

The *Alta California* (*San Francisco*) accompanies a beautiful wood-cut of the lake, cataracts and mountains with the following description:

The view of Lake Tahoe is taken from Emerald Bay, near the cataracts of that name, which, fed by the melting snows of the overhanging summits of the Sierra Nevada, fall into the lake near its southwestern extremity. Tahoe is one of the most attractive features of the mountain scenery of California and Nevada. High up among the peaks of the Sierras, 6,000 feet above the ocean, and about 150 miles from San Francisco, it nestles under the snow-clad peaks which are

its never-failing sources. It is of immense depth—the average being 1,500 feet; and it forms a little inland sea thirty-five miles long by fifteen wide—ice-cold and of crystalline purity. Nature seems to have located this spacious reservoir in a convenient position, overlooking the agricultural valleys and rich mining regions of California, and from which the necessities of the lower country may be supplied by tapping, with a tunnel, the thin mountain crest that separates the lake from the Pacific slope.

To the tourist, Lake Tahoe offers a surprising variety of charming scenery, in which the grassy slopes along its shores present a pleasing contrast to the grand and rugged aspect of the mountain ranges that surround and overtop it. Its circumference is indented with innumerable bays and harbors, along whose pebbly beaches in windy weather the surf tumbles in flashing foam, while on its deep bosom the billows toss their crests before the mountain gales, presenting a rough and formidable expanse of stormy navigation, such as experienced boatmen alone can safely encounter. But, in its peaceful moods, Tahoe is unsurpassed in quiet, dreamy beauty and romantic attraction. Nothing can be more picturesque than the ever-changing views which open along its shores. Sylvan and fairy-like glades, sparkling in the sunlight, blend with tracts of sober woodland. Fertile valleys, extensive pastoral districts, and a wide range of grazing and farming land, by turns charm the eye and excite the imagination. No description can do justice to the moonlight effects on this lake, when its surface, unruffled by the faintest breeze, resembles molten silver, stretching away until lost in the shadows of the distant mountains. An idea of this remarkable body of water may be had from the fact that it has a superficial area of about 240 square miles. The Truckee River, flowing from its eastern side into the State of Nevada, runs hundreds of millions of gallons per day, which, however, does not diminish the lake, owing to the extensive water-shed of snowy mountains discharging into it.

"The Lake Tahoe Water Company," we understand, are preparing to bring water from this lake into San Francisco, which will be done by constructing a tunnel two and a half miles through the mountain, leading the water down the western slope of the Sierra Navada, into one of the forks of the American River, through the bed of which they will be carried to Auburn, and thence by pipe about 100 miles to San Francisco, supplying, in its route, Sacramento, Vallejo, Benicia, Stockton, Oakland and other towns, and affording, along its entire course, ample quantities for mining and agricultural purposes. This project, at first sight, seems prodigious and impracticable; but water carryings even greater distances for supplying cities, are facts of history from the remotest periods, and enterprises of equal magnitude are now proposed, to meet the increasing wants of London and other European capitals. The enterprise is by no means unparalleled, and can be much more easily and economically carried out than would be supposed by the uninitiated. San Francisco will soon imperatively require a larger and surer water supply than she now has. The statistics show that we are increasing at the rate of about 25,000 inhabitants a year. The time is not many years distant when half a million people will reside here; and long before that period, the present precarious source, coming from so limited a water-shed as this peninsula affords, will have been proved inadequate to meet the demands of the city. The great requisites for supplying population with water are (after purity and abundance) the location of an elevated reservoir. In this instance nature has generously complied with every demand. Lake Tahoe, with its immaculate purity and inexhaustible quantity, is so admirably located as a vast distributing reservoir to supply the wants not only of San Francisco, but of other cities and towns in this State, that had it been constructed by human engineering skill, it could not have been more advantageously situated. As much water might be run off daily from it as is now consumed by London, Paris, Vienna, and as many more of the largest cities of Europe, without sensibly diminishing the body of the lake. Indeed, enough runs to waste every day through the Truckee River to furnish several large cities; and a dam built across where it connects with the lake, would raise the latter several feet without visibly decreasing the flow of the river.

THOMAS ERSKINE OF LINLATHEN.

A remarkable man has just passed away from among us. Thomas Erskine of Linlathen died at Edinburgh last week, and his death will awaken a deep feeling of sorrow in some of the best minds, both in England and on the Continent. It is a curious illustration of the state of religious feeling and theological thought in Scotland, that while among his own countrymen, Erskine had ceased to be much known or regarded, most of the Biblical scholars and thinkers of England of highest name were accustomed to look up to him with the deepest veneration. Such men as Maurice, Jewett, Stanley and many others thought themselves only too highly favored when permitted to sit at the feet of the venerable old man, and listen to his large-minded views on theological questions.

Mr. Maurice, many years ago, in a dedication of one of his volumes to him, spoke with characteristic warmth of his great obligations. "Have we a Gospel," he said, "for men, for all men? Is it a Gospel that God has reconciled the world unto Himself? Is it a Gospel that God's will is a will to deliver men from all evil? Is it this absolutely, or this with a multitude of explanations and reservations? It is more than twenty years ago," he adds, "since a book of yours brought home to my mind the conviction that no Gospel but this can be of any use in the world, and the Gospel of Jesus Christ is such a one. From that time I ceased to desire refined explanations of the Four Gospels and the Epistles. The first, taken as they stand, declare, it seems to me, the existence of a Kingdom of Heaven which is near to us all. The last shows how that Kingdom of Heaven established itself on this earth of ours, churches of Jews and Gentiles being called out as witnesses of it, and the Jewish nation perishing that it might be revealed in its fulness and unity as the ground of modern society."

One of Erskine's most remarkable characteristics was a sort of quickness of intellectual sympathy, which enabled him at once to take up a new point of view on any religious question, and to enter fully into any fresh ideas which were brought before him. We do not mean that he was ready to alter his own convictions, but that being strongly possessed with the feeling that Christianity is many-sided, he was ever prepared to have it presented to his mind under fresh aspects, and under new conditions and relations. He never thought of it as something to be comprehended and fully explained by the way of strict logical theory or system. It was always to him a sort of living reality, and he thought of the world of spiritual things as an actual entity,—the laws of which are the proper subjects of endless observation and inquiry. He had, in short, that kind of candor and freeness in theology which was capable of treating almost everything as an open question, ever fully prepared and inclined to go over again by any new path, and re-test once more the grounds of his old convictions. All this mental activity, all this keenness of thought, never seemed in any degree to end (as with so many men it does end) merely in the intellect, but told with immediate and pervading effect upon his character. The result was a continuation of his great mental power, with a sort of saintly purity and beauty of religious feeling which we should imagine almost unexampled. More than any one else we ever met with he fulfilled the idea of what Novulis called "a God-intoxicated man." God's love to man was always in his thoughts; and it was difficult for him to open his lips, or put his pen to paper, without some outpouring of an ever-present consciousness on this congenial theme. Even in dreams his mind appeared always to run upon the same topic, and during the last weeks of his life we have heard that whenever he spoke through his sleep, as he had the habit of doing, his utterances indicated some wrapt contemplation of spiritual things.

In endeavoring to express in a few words the impression made by an intercourse of some years with Mr. Erskine, the most appropriate seem those of Marcus Aurelius—"Life is a journey in a strange land." He seemed always a foreigner in the world; speaking its language as an unfamiliar idiom, and never wholly at home in any of its customs. Eighty years had not naturalized him here, nor delivered him from the home sickness with which he yearned after a fuller vision of things divine than that allotted except in rare moments to this stage of our being. One never could with him wholly escape the feeling that he belonged to a different spiritual climate. To some, perhaps, this aloofness from ordinary life was seen only in the result of intensifying a very peculiar individuality, and sheltering it from all those influences which make men common-place. All these doors through which stereotyped forms of thought enter the mind were with him closed; he dwelt in the region where conventional notions shrink away from the realities beneath them. The whole vicissitude of his life was spiritual; he passed through scenery that no eye but his could discern, and the joys and sorrows of his soul alike took their rise in heights inaccessible to those around him.

His memory will always remain with his friends as a proof that it is possible to believe in the invisible universe in exactly the same sense we believe in the visible. To remember his sense of God, in contrast with what makes up the faith of other men, is like turning from sunlight to moonlight, and the contrast is a sort of demonstration of that in which he believed. When we are tempted to think of the things that can be weighed and measured as including the boundaries of certainty, the recollection of his character will recall us to the conviction that beyond these limits is a region where a man may lay hold of realities; that one man among those we have known knew hardly any realities elsewhere.

From the American Agriculturist.

POISONS AND THEIR ANTIDOTES.

Even with the greatest carefulness, accidental poisoning will often occur. Children are much inclined to try bottles and parcels, before they are able to read the labels. Near-

ly every poison has its antidote, which will prove effective *if used at once;* loss of life often results from a delay of but a minute or two. A recent case of accidental poisoning, under our own observation, where a knowledge of chemistry, applied on the instant, averted much suffering, if not death itself, suggested the preparation of an article on this subject for the *American Agriculturist*, which should place against each poison some remedy available in almost every household, and Dr. M. R. Vedder, of Flushing, N. Y., has kindly prepared the following, and we have revised and arranged it with much care. Let it be carefully preserved where it can always be instantly referred to. Note well the closing remarks:

Arsenic, Fly Powder, "Cobalt,") *King's Yellow, Scheele's Green, Ratsbane.*—Stir two tablespoonfuls of ground *Mustard* in a quart of *lukewarm water*, and drink until copious vomiting is produced, tickling the throat with the finger or a feather. After vomiting, give large quantities of Calcined Magnesia.

Lead Poisons—*Sugar of Lead, White Lead, Litharge.*—First, *Mustard* to vomit, as above, and doses of *Epsom Salts*, say a teaspoonful to a tablespoonful, according to the age of the patient, every half hour for two hours.

Mercurial Poisons—*Corrosive Sublimate,* (or Bedbug Poison,) *White Precipitate, Red Precipitate, Vermilion.*—*White of Eggs*—or Milk or Wheat Flour—beaten up. Administer all that can be got down in ten minutes, and then give mustard emetic as above.

Copper Poisons—*Blue Vitriol, Verdigris, Food or Pickles cooked in Copper or Brass Vessels.*—*White of Eggs*, or Milk taken very freely for ten minutes, to be followed with an emetic of Mustard as above.

Iron Poisons—*Copperas*, or *Green Vitriol.*—*Cooking Soda*, a teaspoonful to a tablespoonful, or more—according to age of patient, etc.—followed by plenty of Gum Arabic water, or Flaxseed tea or Slippery Elm tea.

Antimony—*Tartar Emetic.*—*Powdered Nutgalls*, a teaspoonful or more in water; or tea of Oak bark or Peruvian bark. Give promptly.

Silver—*Lunar Caustic.*—*Table Salt*, 2 teaspoonfuls or more in a pint of water.

Zinc—*White Vitriol.*—*Warm water* to *relieve* vomiting; and 1 to 2 teaspoonfuls of *Baking Soda*, followed by Milk or White of Eggs.

Phosphorus—*Matches, Rat Exterminator.*—*Mustard* and *Warm Water* to cause vomiting; then large draughts of water containing *Calcined Magnesia*, 2 tablespoonfuls to a pint, followed with *Flaxseed tea*, or Slippery Elm tea.

Acids—*Acetic Acid, Citric Acid, Muriatic Acid, Tartaric Acid.*—*Baking Soda*, or *Saleratus*, *Lime* or *Magnesia*, (a teaspoonful to a tablespoonful, dissolved in water and used freely. Powdered lime mortar from ceiling will do. *Oxalic Acid, Nitric Acid.*—*Magnesia* or *White Chalk* or *Lime* stirred in water, drank freely and *quickly*. *Sulphuric Acid* (Oil of Vitriol.)—Drink much water quickly, and follow immediately with large doses of *Magnesia*, or Powdered White Chalk or Lime; or if these are not at hand, use Soda, or dissolved Soap. Follow with plenty of Flaxseed or Slippery Elm tea.* *Prussic Acid, Oil of Bitter Almonds, Laurel Water.*—Teaspoonful of *Hartshorn*, (aqua ammonia,) in a pint of water. Drink the whole at once.

Alkalies—*Pearlash, Salts of Tartar, Soap Lye.*—Drink freely of *Vinegar* in water, followed with Gum-Arabic dissolved in water, or Slippery Elm tea, or Flaxseed tea. *Ammonia, Hartshorn, much Soda, Potash.*—Drink freely of *Vinegar* in water, or Lemon Juice, or Citric or Tartaric Acid mixed with water. Sweet Oil, Castor Oil, Linseed Oil, or Cream, is also good, and should follow the other remedies above named—a tablespoonful first, and then a teaspoonful an hour for three hours.

Alcohol—*Any Spirituous Liquor.*—Two tablespoonfuls of *Mustard* in a quart of warm water. Drink till patient vomits freely, using a finger or feather.

Volatile Oils—*Creasote, Carbolic Acid, Oil of Tar, Oil of Turpentine, Oil of Tobacco, Fusel-Oil.*—*White of Eggs*, or Milk, in quantity, followed quickly by a Mustard emetic.

Miscellaneous—*Charcoal Fumes, Street Gas.*—*Fresh Air*, and Artificial respiration. *Iodine.*—*Starch*, or Wheat Flour beat up in water. Vomit with mustard and warm water. *Saltpetre, Nitrate of Soda.*—*Mustard Emetic*, followed with Oil as for Ammonia.

Vegetable Poisons—*Strychnine, Nux vomica, Opium, Laudanum, Paregoric, Morphine, Stramonium*, (or Thorn Apple, or Stink Weed,) *Belladonna*, (or Deadly Night-Shade,) *Croton Oil, Foxglove, Squirting Cucumber, Aconite* (Monkshood,) *Hemlock, Hyoscyamus or Henbane.*—*Emetic of Mustard* and warm water, as above; drink till patient vomits freely. Tickle the throat with finger or a feather; or give a teaspoonful of powdered alum; or five grains of tartar emetic; or 20 grains (half a thimbleful) of white vitriol, dissolved in half a tumbler of warm water, every ten minutes, till vomiting is produced. If the patient is drowsy, give the strongest cold coffee, or slap smartly on the back, and walk, or use electricity to keep him awake. *Arnica.*—*Vinegar* and water. *Mushrooms.*—*Emetic of Mustard* and warm water, until vomiting is produced; then frequent small doses of Epsom Salts. *Poisonous Fish.*—*Emetic of Mustard* and warm water, tickling the throat.

Bites, etc.—*Serpents, Insects, Mad Dog, Poisoned Wounds from Dead Animals.*—Tie a *String tightly above the Wound;* some one having no sores, broken skin or exposed nerves in the mouth, suck out the blood, and wash with hot water, so as to make it bleed as much as possible; then wash with hartshorn, and burn out with a large red-hot wire or pointed Lunar Caustic; after this remove the string and poultice with flaxseed.

We have endeavored to give those antidotes which are most likely to be at hand in every family, and can be really administered by any one, but in all cases of poisoning, send for the family physician at once. It may be necessary to use the stomach-pump. The after treatment, to prevent or subdue inflammation, should be followed out with great care.

In poisoning by Arsenic, the *hydrated peroxide of iron* is an invaluable antidote, but as a physician would be required to administer this antidote, we have omitted it.

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* [We have taken the liberty to change the usual directions for "Oil of Vitriol," which say, "use as little water or other liquids as possible." We should drink water very freely at once, to dilute the acid as much as possible. The heat produced by uniting sulphuric acid with water, will occur in any case, by the natural fluids in the stomach. No more heat will be produced by the large quantity of water, but the heat will be so diffused in the larger amount as to destroy its effects.—O. J.]

FRIENDS' REVIEW.

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AN ADDRESS TO FRIENDS IN AMERICA.

BY JOSIAH FORSTER.

TOTTENHAM, 1st mo., 1870.

Dear Friends:—On two separate occasions I have travelled extensively in the United States of North America; the first time as one of the deputation appointed by our Yearly Meeting to present, to such as had withdrawn on the Anti-slavery question, an invitation to a reunion with those from whom they had separated in Indiana; the second time, as a representative of the same body, to offer to your President, and the Governors of the several States, an Address issued by that Meeting on the Slave-trade and on Slavery.

In the course of the two journeys I was uniformly treated with openness and respect. By the members of our religious Society I was received with cordiality and confidence. Hence I have additional cause to dwell with Christian love and interest, not only on the widespread inhabitants of that country, but more especially on the members of your different Yearly Meetings.

With many warm recollections of the kindness of Friends, both when amongst you and since, I present, in the love of a brother, and in love of our blessed Saviour and to the glorious truths of His salvation, a Christian salutation to all in your land who make profession of our religious principles. I write not as one who has attained—no, indeed, but as one who, whilst feeling his many imperfections and shortcomings, would gladly be a helper of the joy of every true believer.

"May the God of peace, who brought again from the dead the Lord Jesus," strengthen, unite and comfort your hearts. May it be given you to feel how full and how precious is that redemption which comes through Him. May the affections, the understanding and the will of every one of you, my dear friends, be so brought into subjection to the guidance and the government of the Holy Spirit, as that you may, in your intercourse among men, show, out of a good conversation, your works with meekness of wisdom.

In taking a retrospect of some of the occurrences in the course of a lengthened life, my thoughts recur to the visits, both in earlier and later years, of several devoted ministers of the Gospel from your land to ours. Their work of faith was blessed to many: I partook, amongst others, of the privilege of their earnest pleadings.

In the meridian of my days, Friends in England were brought to feel, sorrowfully and deeply, with those in America, on receiving accounts of the open avowal of unsound opinions on the precious truths of the Gospel. You know, dear friends, that the offering of Himself on the cross, by our omnipotent Redeemer, as a sacrifice for the sins of the human race, was lightly esteemed by some. There was truly a departure from that faith and that hope which were the stay and the strength of our forefathers in the Truth. I allude to those distressing days in sorrow for the many who were thus bewildered; whilst I honor the memory of others who valiantly contended for the faith once delivered to the saints. I rejoice with thankfulness to our Heavenly Father, in that, through His mercy and goodness, brighter days have shone upon yon.

But we have no security that these or other

delusions will not reappear. The devil, the great adversary of man's happiness, may again assail the Church. The safety of its members consists in a state of humble dependence upon Christ.

Permit me, my dear friends, to turn to some painful events, both past and present. From various causes, divisions have taken place in many of the Yearly Meetings on the American Continent. I mourn over this, and you have mourned over it. I attempt not to define nor describe the cause. But must it not be acknowledged that such divisions greatly endanger a growth in grace, and the usefulness in the Church of those who are more directly implicated in them? and is it not equally obvious that they are injurious to the young and inexperienced? Some may, through unwatchfulness, be thus turned out of the right way of the Lord; others may be hindered from bringing forth those fruits of the Spirit which it was the gracious design of the Great Head of the Church that they should produce to His honor, and to the good of those around them. May all profit by that which has taken place, and be earnest to enjoy the privilege held out by our gracious Saviour, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

We know, dear friends, that our religious Society has ever accepted the Old and New Testaments, as given by the inspiration of God. These sacred records bear ample testimony to the depravity of the human heart —to our proneness to sin, and alienation by nature from God; but at the same time they clearly present to us the unutterably blessed truth that God so loved the world that He gave His only begotten Son to die for us on the cross, the just for the unjust, that He might bring us to God. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. He graciously offers Himself unto us also as our Ruler, our King, and as the great High Priest of our profession. As the awakened soul comes unto Christ, he is, through faith, made a stone in the spiritual building of which the Lord Jesus is the chief corner-stone, and feels that he may confide in Him, his blessed Saviour, for time and for eternity.

We know that this experience is brought about by the spirit of God. Warnings against sin, convictions for transgression, attractions to holiness, are in mercy offered from very early life, and, in the same mercy, renewed from one time to another. How absolutely needful is it to every one that he should know a change of heart; that, accepting these heavenly truths in the obedience of faith, there should be a growth in grace and an establishment in the Truth; that, by faith in the efficacy of the blood of Jesus and through the sanctification of the Spirit, he should become a new man in Christ Jesus. To this blessed experience may every one of you, dear friends, be brought, believing, on the authority of the Holy Scripture, the sacred yet mysterious truth that the Father, Son and Holy Spirit are one God, blessed for ever.

How simply, and yet how emphatically, is the love of God enjoined upon us in the first and great commandment. In what comprehensive terms, in anticipation of that sacrifice of Himself which our Lord was about to offer for the sins of a fallen world, did He say, "Greater love hath no man than this, that a man lay down his life for his friend." Marvelously was His love to us thus manifested; surely then we ought to love one another.

Great is the safety of living in love and in humility, ever ready to honor in a brother that which is of the Lord, and giving him credit for whatever is his due. Conscious of his own infirmities, the watchful disciple is prepared to bear with the infirmities of others. Concerned for the best welfare of his friends, there would be—and this is one of the great privileges of religious society—a speaking one to another in love, whether in the language of counsel, of sympathy, or of encouragement. Whilst seeking to walk worthy of the vocation wherewith we are called with all lowliness and meekness, with long-suffering, forbearing one another in love, there would then be an endeavor to keep the unity of the spirit in the bond of peace. Far from exercising lordship one over another, there would be an abiding sense of the force and obligation of the words of our Lord, "Whosoever will be great among you, shall be your minister: and whosoever will be chief, shall be servant of all." As members of the Church of Christ upon earth, we may all have a place in the household of faith. We are all entrusted with gifts and talents to be employed in the service of Him who in His goodness bestows them. Happy are they who, as the willing and obedient servants of Christ, are concerned to occupy them aright, and that, singly to His honor, and in simple dependence upon Him. They become prepared to enjoy the words of our Lord, "One is your Master, even Christ, and all ye are brethren." I write not of these Christian graces as though I thought you did not prize them; but in a fresh sense of their excellency I bring them before you in love.

May you, my dear friends, each give proof of the practical efficacy of your faith in the teachings of the Holy Spirit. What a blessing it is to the true follower of our Holy Redeemer that in every time of need this faith may be exercised! The true follower of our Lord is to be earnest to be a heavenly-minded disciple. He is to walk among men as a pil-

grim on the way to the heavenly city. Living apart from the maxims and the follies of this evil world, the Christian is to be pressing after integrity, purity and holiness, and to enjoy the privilege of showing forth the praises of Him who hath called him out of darkness into His marvelous light.

Such a Christian is to live in the world aright, not to live unto the world. He is not, therefore, to be indifferent to what is passing around him. He has duties to perform, as a citizen; but even in this he may be so interested in the political affairs of his country and absorbed by them, as to endanger his spiritual growth, and, consequently, his usefulness in the Church. May you all, dear friends, be kept from this entanglement. The Lord, our omnipotent helper, is near, to deliver from every danger. There is, however, a patriotism, a love of his country, which the citizen of every land ought to cherish; and there is a citizenship with mankind, that should bind together men of every country and of every clime, as the children of our one Father in heaven, as brothers by creation, and as objects of that universal love displayed by the coming in the flesh of the Lord Jesus Christ.

The strength and the value of true love were so obvious in the early believers, that it was said of them, "Behold how these Christians love one another?" Love was conspicuous among our early Friends. Sharing as they did in suffering for the testimony of a good conscience, they rejoiced together. They could say, "Truly our fellowship is with the Father and with His Son Jesus Christ." And so, in the goodness of the Lord, has it been to a large extent among the members of our Society from that day to this. In the warmth of Christian feeling, it is my desire that, without the compromise of one particle of the truth of God, love may increase and spread towards all who bear the name of Friends.

May the young prize the privilege of having been taught to ask counsel of God. Happy are they who from early life are earnest, in every act of their lives, to realize the blessedness of the words, "I have set the Lord always before me; because He is at my right hand I shall not be moved." I entreat you, by the meekness and gentleness of Christ, to be modest and deferential in your intercourse with your older friends. Literary and intellectual acquirements have greatly increased, of late, among Friends in America, as they have in this country. May all such pursuits be held by you in their proper place. Valuable in themselves, they ought ever to be subordinate to the great duties of life, and to the eternal interests of the soul. May you all be encouraged in the diligent reading of the Bible, with minds turned to the Lord in prayer, that He will bless its truths to your several needs. Scriptural knowledge is increasing among you: I rejoice that it is so. May it be blessed to you! "But the fear of the Lord is the beginning of wisdom." "In the fear of the Lord is strong confidence: His children have a place of refuge." May that refuge be yours. May that true, reverent, filial fear of God, which keepeth the heart clean, be yours. May the wisdom which is from above, pure, heavenly wisdom, be the *first* object of your pursuit. And may you know an establishment and a holy settlement in Christ as the offering for *your* sins—in Him who leads His obedient, believing disciples in the way of self-denial and of devotedness to His service.

My travels among you afforded me opportunities to contrast the striking difference between a life in the West and that of the inhabitants of your large, busy, commercial cities. The industrious farmer in the Western wilds has worked hard from morning to night in clearing the land, and converting the forest or the prairie into fruitful fields. The tradesman and the merchant, when pursuing a lawful calling, to provide things honest in the sight of all men, are day after day exposed to competition and anxiety. Each condition has its peculiar snares and temptations. How absorbing may the events of this life become! How varied are the dangers to which we may be exposed when performing the necessary duties of life! The grace of the Lord is sufficient for every emergency.

In your widely-extended country, many members of our Society have settled far away from their relatives and friends. I met with cases of this description when in America. May all such receive the thoughtful, and, as far as practicable, the continual, care of Friends. Let me remind you of the travels of our late beloved friend Robert Lindsey. His labors of love extended far beyond the boundaries of any settled meeting. He met with many who, as members of our religious Society, were living under serious disadvantages. His example has left behind him a beautiful illustration of that love to our fellow-members which is in true accordance with the precepts of our Lord and Saviour.

(To be concluded.)

GRACE AND FAITH.

An evangelical and faithful minister of Christ was one day addressed by a neighboring clergyman,—"Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years."

For Friends' Review.

MEMOIR OF JAMES BACKHOUSE.

"May the perusal of a life dedicated to the service of God prove a means of stimulating others in pursuing that path which, in the experience of the dear departed, was through Divine Grace so fraught with blessing." S. Backhouse.

Holdgate House, 4th mo., 1870.

Under the feeling so aptly described in the above extract from the preface to the volume before us, we are induced to present some brief portions of it to the readers of the "Review."

James Backhouse was born in 1794. His father dying in 1804, his religious training devolved chiefly on his mother. Her influence was greatly blessed to him. He says: "She directed our attention to the teaching of the Holy Spirit in the secret of our own hearts, making us unhappy when we did wrong, and comfortable when we did right."

In his school-life he was brought under convictions for evil, and seeking the Lord with tears, he felt a sense of forgiveness and renewal of peace. At times he was led to pour out his soul in prayer for himself and for his schoolfellows, that they might seek the Lord. Being of an irritable temperament, and many of his schoolmates being very uncongenial to him, he was vexed, and on one occasion, he says: "I went into a rage of anger; I afterwards felt strongly condemned, and, in my humiliation, before my Heavenly Father I promised Him that if He would help me, I would not so sin against Him again; and this promise He graciously enabled me to keep. But my haltings in many other ways have been numerous."

"Often 'when I would do good evil was present with me, so that the good that I would I did not, and the evil I would not that I did,' until I came in faith to trust more fully in Jesus Christ, and not in myself, for strength, as well as for redemption."

Soon after leaving school his health became feeble, and frequent open-air exercise became necessary. This was the means of drawing his attention to the study of Botany, which afterwards became such a source of enjoyment and of profit. The wanderings over dreary dell and moorland in pursuit of the rarities of nature's flora, appear to have been a training for the long and arduous journeys in far distant lands, to which he was afterwards called in the service of his Lord.

"On one occasion," he says, "whilst I was in the country, musing on my feeble state of health, with little prospect of being able to obtain a livelihood for myself, and my patrimony being small, the words of Jesus were brought to my mind with a force as if they were addressed to myself, 'Seek first the kingdom of God and his righteousness, and all these things shall be added.' I accepted this in faith, as now directed to me by the Lord, and cheered up under it, trusting in him to provide; and now whilst penning this, in my old age, I have thankfully to acknowledge that He has bountifully fulfilled his promise."

In the year 1812 he assisted some Friends in appointing meetings for Stephen Grellet in Durham and Yorkshire. "Afterwards," he says, "I was present with a small number of Friends whom Stephen Grellet addressed, telling them 'that if faithful to the Lord, there were those present who would be sent as to Tarshish, Pul, and Lud, that draw the bow, to Jubal and Javan, to the isles afar off, to declare the glory of the Lord'—my cousins, William and John Backhouse, who, as well as myself, afterwards became ministers, were among those addressed. Isaac Stephenson was also one of this little company; he then lived at Stockton, on Tees, and had already become a minister. He afterwards traveled in that capacity extensively in North America.

James Backhouse was then about 18 years of age, and two years afterwards this prophetic address was remarkably confirmed by the immediate visitation of the Holy Spirit. It occurred while he was employed in the grounds of an extensive Nursery at Norwich, where he had entered to gain a knowledge of the business.

He says, "I was not thinking on such subjects. I was impressed with the belief that it was the will of the Lord that, at a future time, I should go on a Gospel errand into Australia. The impression was sudden but very clear."

"I felt as though I could have sunk under it, but I dared not oppose it, and I prayed in spirit that if it were indeed the will of God, He would be pleased to prepare me for it, both in my own mind and in the minds of my Friends. Often afterwards, even when sunk very low through unfaithfulness in other respects, if I turned to this subject in the same confiding state, the feeling of heavenly peace attended it; so that solemn as was the prospect, it was to me as a table spread in the wilderness, full of the feeling of the love of God in his dear Son. Notwithstanding these favors from the Son, I soon got into a state of great weakness."

In this condition he seemed to lose hold of his past experience, but the Lord in his mercy did not forsake him.

"My way," he says, "closed up in regard to the ministry and the enemy of my soul often triumphed over me. But this led me continually to Jesus, as the fountain set open in the mercy of the Father, for sin and uncleanness, and as I was humbled under a feel-

ing of my need of such a Saviour, the Holy Spirit brought comfort to my soul, with the evidence of my sins being forgiven for Jesus' sake.

"I was also given to see in process of time, that all our good desires are awakened by the Holy Spirit, sent to us of the Father, in the name of the Son, and received by us through the mediation of Jesus; that thus in every act of true worship,—'worship in spirit and in truth'—whether, the understanding be cognizant of the fact or not, the Father, the Son, and the Spirit, are unitedly, inseparably, and simultaneously worshipped, and hence are correctly set before us as one true God."

In 1816 James Backhouse settled at York, having purchased, in connection with his brother Thomas, a Nursery which had been established for one hundred and fifty years.

During the next five years he passed through much mental conflict. Of this period he thus records: "I was permitted deeply to feel, not only the natural corruption of man in his fallen state, but something of the aggravation of this corruption through habitual sin. In all this, my constant remedy was in Jesus Christ, whom in the love and mercy of my Heavenly Father I was granted to feel, was indeed my atoning sacrifice, the propitiation for my sins, and that it was by His grace alone, in the power of the Holy Spirit ministered by Him, that I could withstand the tempter. Often my prayer was, that the Lord would be pleased rather to take my life than to permit me so to fall as to bring reproach on His cause. Awful as this time of conflict was, I now am permitted to see, that through the overruling of a merciful God, it was made of service in preparing me to sympathize with and to entertain hope for the poor degraded convicts and others deeply sunk in sin, to whom He was designing to send me with the message of mercy and of hope through Jesus Christ."

(To be continued.)

For Friends' Review.

THE FORMER AND THE LATTER DAYS.

We see an old man tottering upon the brink of the grave. He is bowed upon his staff, and trembling in every limb. His step is faltering, his hearing dull, his sight dim. Memory, too, is failing; reason and judgment are enfeebled. Compared with the freshness and bloom of his childhood, the beauty and vigor of his youth, and the strength and dignity of his manhood, how humiliating is the spectacle if we regard only its exterior aspect! But the picture has another side. The decay of the outward has been the renewing of the inward man day by day. His visible decline has been his invisible ascent. The hopes receding from earth are centering in heaven, as he "worships leaning upon the top of his staff." And the final stroke of death will be the bound of the freed spirit into the fulness of life. Such is the Christian's hope, through the Gospel, which brings "life and immortality to light."

So I am prone to believe that in the mutations of a perishing world, where the generations of men pass in perpetual succession to the grave, where kingdoms rise and fall, where institutions grow old and die, and organizations crumble to decay, there is a life and progress that wane not, but advance forever.

I know there is difference of sentiment on this point; and I know the wavering of view to which the searching inquirer is liable as he studies the records of history and the teachings of experience. When we contrast the full blaze of the Gospel light attending the introduction of Christianity with the succeeding darkness of the Middle Ages, there seems retrogression,—as if the powers of evil gained ground against the kingdom of our Lord and of his Christ. But I find more comfort and more hope in the thought that the leaven of divine truth was none of it lost, but in its wider diffusion among the masses of men, wrought for a season, a more hidden work. When Reformers were raised up to declare that truth in a larger degree of its primitive purity and power, many hearts were prepared to bear witness to it, and to testify of Christ according to their conceptions and knowledge of him.

Sects arose and organized into churches, according to their spiritual affinities, and the minor means and methods best adapted to their improvement and employment in the Lord's work. These organizations, because they were human, embodied more or less of imperfection and error. They embraced the truth "only in part," and will therefore doubtless be done away when "that which is perfect is come." But notwithstanding all their imperfections and incompleteness, I see them not as mere crystallizations around central truths, but rather as living tribes of the one Israel, occupying appointed places, and whose different names are borne upon the breast of our one High Priest.

Christ has revealed himself as "walking in the midst of the seven golden candlesticks," which are the seven Churches. These constitute, we cannot doubt, the one universal Church of God, in all its unity and in all its diversity. God has ordained more than one candlestick to set His light upon, and the more we learn the unity there is in diversity, and the need of every member in the body, the farther we shall be from desiring that one of these shall be removed out of its place.

Comparing the world in its early history,

in its great central epoch, and in these last days, has it retrograded? Has not rather the power of the Gospel over man increased, as well as the *knowledge* of it?

From this broader view, let us glance for a moment at our own section of the Church of Christ. In the current comments upon our present state, we perceive two distinct classes of speakers and writers. One class, dwelling upon the evidences of decline, deplore our degeneracy, mournfully contrasting the present with the past. The other class believe that in the "waking of the north wind," and the "coming of the south," a breath from Heaven has blown upon this garden, and that the quickening influences of the Holy Spirit are widely evident. These rejoice with hope.

We are reminded of a memorable scene in Jerusalem, when the foundation of the second temple was laid. While the "Priests with trumpets" and the "Levites with cymbals" "sang together in praising and giving thanks unto the Lord, because he is good, for his mercy endureth forever towards Israel;" and all the people shouted with a great shout; many of the Priests and the Levites and chief of the fathers, ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people.

I can easily conceive that among the shouts of that multitude there were some superficial rejoicings, and can sympathize with the feelings of the ancients as they remembered the glory departed. But this also was the Lord's work, and he was wisest who, while owning the favors past, could see the Lord's hand in the present, and trust him hopefully for the future.

If the work of our day seems, like that temple, greater in outward measurement, but less in visible glory, than that our fathers wrought, there are those engaged in it whose "hearts are prepared to seek the law of the Lord and to do it," and who "are strengthened by his hand upon them;" and he may make it to show forth his praise, and to prepare the way in the hearts of men for the more perfect spiritual coming and reign of our Lord Jesus Christ.

I walked in the forest where years before I had enjoyed the majestic beauty and the sheltering shade of giant trees. They were gone, —removed perhaps to higher purposes and better uses. I missed them with something of regret. But in the place of *each* I now saw *many* of a younger yet vigorous growth. They were from seeds alike good, in soil the same, watered by the same skies, and warmed by the same sun. Regarding the future as well as the present, dare I say of the changed woodland, "The former days were better than these?"

We do well to appreciate the Lord's work in the past. We do not well to depreciate it in the present. He has wrought by great prophets and mighty agencies. And again, he has carried on his work by insignificant and despised instrumentalities, and "out of the mouth of babes perfected praise."

There are peculiar dangers besetting a high profession, handed down from an honored ancestry. Pharisees, who built the sepulchres of prophets past, rejected a Saviour present. The Son of God himself, in contempt they taunted as inferior to their father Abraham.

Blindly professing the faith of their fathers, the Jews denied the Christ, the object of that faith, and remain to this day a nation self-excluded from the blessings of his kingdom. "His own received him not." "But to as many as received him, gave he power to become the sons of God."

In our body, as a sect, there are signs of decay, and signs of renewing life. If *sect* shall become to us an *end* instead of a *means*, its speedy dissolution is sealed. If our forms become fetters forbidding growth, they must either be burst asunder by expanding life, or be left to crumble for want of life. For of the goodliest stones of the goodliest structure, not one was left upon another, when interposed before the world's progress, to hold the worshipper in idolatry of form, when God was revealing a holier sanctuary, and calling to the worship which is "in spirit and in truth."

The form is good, while the life animates it. When but the skeleton of a life extinct, it dissolves to enter into newer forms. What we need is not to copy other forms, nor to destroy our own, but to seek more fervently and to cherish more reverently the indwelling of the life and power. While from abroad we hear the Macedonian cry, "Come and help us," and from the mount the high commission, "Go, teach all nations," there still is need for deeper tarrying in the place of holy waiting, "to be endued with power from on high," that we may so witness unto Christ crucified, and Christ arisen, as to "baptize into the name of the Father, and of the Son, and of the Holy Ghost. What wondrous meaning have these wondrous words! and what are we, of ourselves, for such a work!

We hear of "many voices," of "creaturely activity," of "strange fire" within our borders. But beneath all the surface-heaving there is, my soul believes, the stirring, in healthful motion, of a deeper wave. The Lord has a genuine work, of which these are but Satan's counterfeits.

May we be preserved from errors on the right and on the left; from too much looking backward, and from hasting before the Guide.

May we "stand with loins girded and lights burning," "a willing people in the day of the Lord's power." And as the world, we trust, advances, and the revolving cycles of time are slowly but surely working out Jehovah's purposes of love; as knowledge increases, and higher rounds of human experience are gained, —the foundation of God stands unchangeably sure, and the fruit of His Spirit is forever the same. Finite, puny man can never grow beyond the need of the one, nor exhaust the riches of the other.

Iowa. J. B.

[The above essay is accompanied by a modest expression of unwillingness to be burthensome. The beloved writer is assured that we value his lucubrations, and we feel certain that our readers agree with us.—Ed.]

INDIAN CORRESPONDENCE.

Office Iowa Agency, Ind. Terr., *6th mo.* 10, 1870.

Esteemed friend J. B. Garrett, *Clerk:*

Our school house is in process of erection, and the teacher is here, and some scholars, ready to commence when the school opens, which we hope will be early in the fall. But I do not know what we shall do for suitable clothing for the children, unless our friends send us a supply ready made up. Unless the *annuity* goods come earlier than usual, they will not reach here in time; and if they should, the few women we have here could not make a supply without being much overtaxed.

The age of the children will probably range from 6 to 14, and the clothes should be large and loose.

Should you conclude to send some, please put in some playthings, especially balls.

My wife and some of the other women have made a good many dresses for the Indian women, which I think has an influence for good. They think they could do much more if they had a sewing machine.

Boxes may be sent to me via Ft. Harker. They should be marked "Goods for Indians."

I am in hopes of having a boarding school at the agency, and two or three day schools among the affiliated bands.

I have been instructed to take Satan-ta and Kicking Bird to Washington. They are out buffalo hunting, and do not know when they will return.

I feel thankful to our great Care-taker that we are all well.

Respectfully, Lawrie Tatum,
U. S. Indian Agent.

[As Indians on other reservations are doubtless in similar want, it would probably be best that Friends should forward all such supplies to Enoch Hoag, Supt., *Lawrence, Kansas*, from whose office they would be forwarded to the several reservations, according to their respective needs.—J. B. G.]

[*Extracts from a letter received from Martha P. Newsom, dated Kaw Agency, Kansas, 6th month 19th*, 1870.

. . . We have been most of the time since coming here blessed with good health, as has also all our little company. The children grow finely, and enjoy themselves greatly, little appreciating the trials, cares and perplexities that await them, if life is spared to arrive at manhood. Health is now pretty good among the Indians, except a few chronic cases. A good many of them are gone out on the plains hunting. They have been gone near a month, and we expect them back in a few days. Many of them have good crops of corn and good gardens, and quite a number seem anxious to learn our customs, or, as they call it, "travel in the white man's road." Some of the women come with flour and want me to make them bread, as I am accustomed to make, and while I am making it, they watch with most earnest attention.

The citizens in this and adjoining counties have been making strong efforts to force a settlement of this reserve, and about three weeks ago, quite a number came and staked off their claims, seeming almost wild with excitement; but soon saw their efforts would be unavailing, and quietly left. This information reaching the Department, and not knowing to what extent it might be carried, a little band of troops was ordered here, of which the agent and officers here knew nothing about until they arrived, about 12 o'clock to-day; but happily there are now no intruders, and they will not remain long.

We have meetings First and Fourth days, and notwithstanding our company is small, we have been made at times to realize that it is not the crowded assemblies alone that are blest.

22*d.*—The soldiers left this morning. Most of the Indians came home First-day evening, all well loaded with meat, and hides for mocassins. . . . We received a donation from Friends of Philadelphia to aid in dressing some of the Indians in citizens' clothes, but have not yet accomplished very much. The women appear somewhat backward in coming to help, so we have deferred it from time to time; but some two or three have promised to come soon to help make dresses for themselves. . . . . .

[*From a letter from Jos. Newsom, dated Kaw Agency, 3d mo. 9th.*.]

It would require more space than I now have to give a perfect understanding of all their forms and ceremonies for the dead, but will give an account of the funeral of an old

woman, the mother of a large family, which occurred on the 4th inst. I had not heard of her sickness or death, but passing that way, saw a nice pony laden with goods, as though they were planning a move from the house. On entering, I found three married daughters and one son-in-law, engaged in folding the corpse of the mother, with all her clothing, in blankets, and enclosing the whole in a buffalo robe: none others but their children present. I very soon found that she had deceased about an hour previous; that the loaded pony was hers; and that after carrying all her earthly goods with the corpse to the graveyard, it was to suffer death by strangulation across the buried corpse.

Calling to a passing teamster, we put the corpse into a wagon, the Indian man on foot, three women on ponies, two in the wagon, a boy behind leading the loaded pony, and proceeded to the grave, the women uttering the most piteous moans, closely resembling a broken howl, but *one* shedding tears. Arriving at the ground, the women (daughters of deceased) set about digging a grave, or rather a hole, and in doing so, took up a skeleton, carefully piling the bones, to be placed by the buried corpse, intermitting the labor with the peculiar moaning howl. The body was then placed therein with the skeleton, the pony unloaded, and the property of deceased deposited in the hole with a good supply of provisions; with a bundle of keys fastened to the belt, and pack-saddle at the feet —some brush over the corpse and property, with a covering of long grass, the women and men standing thereon, dragged the earth upon the whole, constantly pressing it down with their feet. After much persuasion, they were prevailed upon to spare the pony this time.

We have procured a quantity of good walnut lumber, and are using every possible opportunity to induce them to call on us for coffins or boxes to enclose their dead: and a few days after the above occurred, an Indian man died. His brother rode four miles and asked for a box, agreeing to keep the corpse twelve hours. We made a good box, and taking it in a wagon next day, the corpse was given a decent burial, and all property was excluded, except sufficient to decently clothe the body.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 16, 1870.

J. Forster's Address.—It has seemed to us appropriate to insert at this time the address of the beloved Josiah Forster to Friends in America. While we sit pensively under the shadow of bereavement, let us thoughtfully ponder his concern on our behalf. Long years of humble, self-denying, untiring service to the Church and to his fellow-men peculiarly entitle him to a respectful hearing. The honest fervor of righteous concern for our complete well-being, but yesterday engrossed his large and loving heart. To-day, he has entered upon the higher life, and his name is enrolled in the history of the past, associated with the long list of the colleagues and successors of Geo. Fox, who labored faithfully and served their generation according to the will of God.

The address comes to us as the parting words of a dear Friend. Let no part of his exercise fail by its rebounding from inattentive ears or indifferent hearts.

Wait, I say, on the Lord. (David, *Ps.* xxvii. 14.—At the request of more than one correspondent, we clip from our Philadelphia contemporary the following essay. In giving it insertion, we recur to the state of things with which, in earlier years, we were familiar, when in the families of Friends opportunities of social worship were of very frequent, sometimes of daily occurrence. It was not needed that a place or a time should be appointed in addition to the regular meetings for worship. In the family circle, at the table, or when one or more Christian visitors stepped in to make a friendly call, the minds of the group were solemnized, silence followed which consisted of true waiting upon God, and very often the voice of reverent prayer and praise ascended, and words of exhortation were spoken. So pertinent often was the exhortation, so evident the Divine unction and authority accompanying it, that hard hearts were melted and souls brought to Christ. Many conversions of eminent disciples were directly traceable to these informal gatherings, for which no prearrangement had been made. They came about with no more of human planning than the sudden shower which refreshes the grass. The secret of such a favor from the Lord was this. Friends were weighty in spirit, and "through earthly business bore a heavenly mind." Even in social converse, they thought upon the Lord—and when the cloud of His Presence was felt to *cover* them, they paused. Sometimes a season of silent solemnity ensued, unbroken by words. Sometimes words were

given. In either case the Lord was felt to be in the midst and was glorified, and souls were refreshed. How precious the touches of the Heavenly Father's finger, checking unprofitable talk, that those who were in danger of sinning with their lips might glorify God in their bodies and in their spirits, which are alike His!

George Fox was right; William Dewsbury was right; and their successors, who, with ear attentive to the word very nigh to them, meekly accept His motions, which lead to devotional pauses and to seasons of spiritual worship, are right. We have known of members who, when away from their homes, where there is no established meeting, neglect to assemble with the few or the many who are within their reach, to perform the "reasonable duty," for fear, perhaps, of holding "unauthorized meetings." These are *not right.* They are not properly successors of Fox and Dewsbury. They cause the Truth they profess to be evil spoken of, and they fail of some of the blessings with which the Lord's hand is filled *for them.* We repeat, then: "Be not slack and backward, but faithful to the Lord, in improving every opportunity for Friends to meet." But let every one be in readiness to gather the manna which will fall at his own door, and see to it that the family altar, first of all, be sedulously cared for—for then assuredly the Church will prosper.

For "The Friend."

IS IT OUT OF ORDER TO WAIT UPON THE LORD?

The following extract from an epistle written by Wm. Dewsbury, in 1653, and endorsed by George Fox, bears directly upon the above subject. It is given in "Friends' Library," Vol. I., page 125.

"Be not slack and backward, but faithful to the Lord, in improving every opportunity for Friends to meet; and in every town where Friends are scattered, lay the charge and care on some Friends the most grown in the Truth, to see that they meet together to wait on the Lord three or four hours, as the Lord orders it, one night or two in the week."

But the witness of God is greater. "Forsake not the assembling of yourselves together."

"Where two or three are gathered together in my name, there am I in the midst of them."

Can it be possible that there can be *too much* of meeting in the name of the Lord to wait upon Him? Is not the crying evil of our time that worldliness and devotion to earthly pursuits which leads men to be contented with *very little* waiting on the Lord?

Said a worthy Presbyterian lately: "I am sick of religious meetings controlled by one man. I want to get our people in the habit of meeting to wait upon the Lord, leaving to Him the control of the services. But so thoroughly have we adopted the one man system in its various ramifications, that it is very difficult for us to forego it."

How important it is in this era of inquiry that Friends should display the banner which has been given them; and that they should encourage all, who from sincere motives are disposed to avail themselves of the privilege, so dearly bought by our ancestors, of meeting to wait upon the Lord.

Does not our beloved Society need the help and strength of all those tender-spirited, seeking members, who, glad to avail themselves of all suitable opportunities of thus meeting in the Divine order, are thereby strengthened in their journey Zionward, and helped in the performance of all their other religious duties.

As a careful examination of our excellent Discipline fails to reveal any restriction placed upon the right of frequent meetings to wait upon the Lord, but, on the contrary, presents strong encouragement thereto, it is hoped that Friends actuated by a sincere desire to promote the truth, may hesitate before hastily condemning what God approves. J. W.

[We have given place to the above expression of the concern of our correspondent, although we cannot see how there can be any present occasion for the query at the head of his essay, and can hardly suppose there are any Friends who would condemn —hastily or otherwise—"*what God approves.*"—EDS. FRD.]

The italicising of the last three words is the act of the Editor or Editors, and implies a pledge which we should regret to see violated.

The sentiments of the writer in the Friend are such as may profit us all. Is a Christian or a church weakened and discouraged? The Psalmist points out a mode of relief, the same which our essayist finds enjoined in Fox and Dewsbury: "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord." It is the rightful province of the church to prescribe times when this should be done. It is not the rightful province of any human organization to proscribe meetings for such a purpose, when a pure love to our heavenly Father shall impel to the service, or when the motions of His Spirit shall make way therefor. "Where the Spirit of the Lord is there is

liberty." The limitations of that same Spirit are to be heeded, both in holding and in conducting meetings for worship. Let zeal be ever according to knowledge, and the *waiting* be real and reverent, not a pause merely to precede a pre-arranged course of service. *Wait* for the evidence that Christ is present in the midst, and still wait for the motions of His Spirit. He will not leave his gathered children orphans or comfortless.

SHALL WE SCATTER OR GATHER?—Our Philadelphia contemporary quoted above recently printed an account of *a "genuine revival of religion,"* in which many "not of this fold," were brought to confess the necessity of *a full baptism with the Holy Spirit,* in which even conservative friends were "*constrained to acknowledge the hand of the Lord,*" and stigmatized it by the following passage:

"We apprehend most of our readers will unite in thinking that those of whom the account is given, and others, nominal members like them, could evince their consistency and sincerity by uniting themselves altogether with the respected society of the Methodists, with whom they are evidently more in unison than with Friends."

May we be forever preserved from having fellowship with such a sentiment as this. Let us "cherish the good in all" and never push any one back into the shadows. Believing firmly in the full and spiritual phase of Christianity which is designated *Quakerism,* we should feel that we were not true to our principles, were we to repulse those who have been led by the Spirit to accept the essentials of the system held by Friends, even though they needed counsellors to instruct them in the way more perfectly. Nor could we advise them to forsake our beloved Society for one which placed a degree of reliance upon outward forms, nor officiously designate for them the church they shall join.

The *beloved physician* tells us (Acts xviii.) of a popular preacher, "an eloquent man and mighty in the Scriptures," who visited the Church at Ephesus immediately after Paul's departure, and taught diligently and fervently, though he had not as yet realized the spirituality of the Christ's dispensation. Two wise elders listened attentively, and perceived both his gifts and his deficiencies. They saw that he was a chosen vessel unto the Lord, and in His love they "took him aside," not to counsel him to unite himself with some other "respected society," but to instruct him further. And they passed him on to other churches with certificates of unity; and the result was that he "helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." And in the present remarkable era, the Priscillas and Aquillas have a more parental duty to fellow members who evince the exuberance and possibly the crudeness of a new awakening, than to urge them to join the Methodists. As journalists we have not found it to be our place to counsel Friends to withdraw from our communion and to enter another denomination, nor, in short, to seek any religious home which we would not desire for ourselves. As catholic Christians we rejoice in the good which abounds in the body which our contemporary so respects. May the Lord pour His Spirit more and more upon them, and bless His work in their midst. Yet it is not our province, as supporters of discipline and good order, to call upon masses of our fellow members who love the Society of Friends to leap into that connection.

Fully believing in the doctrines of the religious society of Friends, we rejoice to see, in any of our fellow-Christians, an approximation towards them. When we find among the children of our Lord an earnest sense of the need of the true baptism of Christ by His Spirit, and an emergence from the merely ritual and the merely ceremonial, be it that the vision may need more purging, that it no longer see "men as trees walking," we hail the progress towards gospel light, and crave that Christ may freshly apply His eye-salve, and perfect in them all the good pleasure of His will.

He of whom the whole family in Heaven and earth is named is pleased to glorify himself by an interchange of Christian offices. Quite recently a young woman at the South was converted at a Methodist meeting. Her religious convictions were such, that her Methodist Friends saw that their church was not her home. She soon became a member with Friends, and was instrumental in convincing others. We knew an individual in the North—a lapsed and disowned Friend—

who at a Methodist protracted meeting found his Saviour and gave to Him his heart. At once he turned to the church of his fathers, and for nearly forty years has been a conscientious Friend. Per contra, many of our ministers have preached to other congregations in the demonstration of the Spirit, not to gain them to a sect, but to win them to Christ. The result has been a deepened spirituality, an increased dedication in the churches to which the hearers belonged.

Is it yet to be learned that the mission of the Church, the object of gospel preaching, is not to build up sects, and in so doing estrange Christians? Whatever and wherever may be our duty, if performed for Christ's sake and in His pure love, we may trust to His faithful overruling those things which are beyond our comprehension, and those variances which grow from our idiosyncrasies, or our imperfect vision, or which may be permitted as a portion of the process by which the Bride is to be allured out of the wilderness and all things tend heavenward.

CANADA YEARLY MEETING opened its business on Sixth-day morning, Sixth mo. 24th. The following ministers of the Gospel from other Yearly Meetings were accredited by certificates, and welcomed by the brethren in that love of Christ in which they had left their homes as ambassadors for Him.

From *London Yearly Meeting*, our beloved Friend Isaac Robson (accompanied by Wm. C. Taber, of New England.) From *New England Y. M.*, Jane C. Minot and Lydia A. Cartland. From *Ohio Y. M.*, David J. McMillan, Cornelius Shugart, Ruth Lloyd, Jr., and Rufus P. King. From *Indiana Y. M.*, Samuel Lloyd and Ruth C. Hall, Jr. From *Iowa Y.M.*, David Hunt, Jane M. F. Canney. Credentials were also presented for the following Friends (companions to ministers:) Solomon Macy, Priscilla Macy, Robert W. Hodson, Mary G. Hawkes, Silas Cartland, Abby G. Mendenhall, Phebe Harkness, James Harkness, Rebecca Warrington, Dillworth Schooley, and Eli Coggeswell.

Our valued Friends Adam Spencer and Levi Varney were appointed Clerk and Assistant Clerk.

The excellent General Epistle from London Yearly Meeting was read with much approval. That the benefit of its perusal might be extended to all the members, the printing of one thousand copies was ordered. Correspondence with other Yearly Meetings was conducted as usual.

Much valuable counsel being elicited by the consideration of the state of Society, this was condensed in a minute, which was directed to be printed and sent to the subordinate meetings; and a minute of advice from the Meeting of Ministers and Elders was similarly disposed of.

The Yearly Meeting closed on Fourth-day afternoon, the hearts of Friends being comforted and made thankful in a sense of the Divine Presidency and favor.

Meetings for public worship were held on First-day and on the evening of Second-day. "At the meeting for worship on Fourth-day morning," writes a valued correspondent, "a powerful testimony was delivered, setting forth the Saviour as the only foundation of the Christian's hope. The principles of peace were also clearly stated, showing the utter inconsistency of a *profession* of the religion of Jesus with the practice of war. Love to God implies love to man, and how can we fight and slay our brother if we love him as ourselves. "The value of the Holy Scriptures and the doctrine of immediate revelation were also dwelt upon, showing their perfect agreement, and that the former cannot be rightly understood without a degree of the latter."

MARRIED.

SHERMAN—MATLACK.—At Friends' Meeting, corner of Sixth and Noble Sts., Philadelphia, on Third-day, Sixth month 28th, 1870 Joseph T. Sherman, of Roaring Branch, Lycoming Co., Penna., to Anna, daughter of Joseph B. Matlack, of this city.

DIED.

COALE.—On the 28th of Fourth mo., 1870, near West Chester, Pa., Wm. Coale, in the 84th year of his age; a member of Birmingham Monthly Meeting. Near the close he several times expressed the belief that his day's work was almost done, and said that all he desired was a "peaceful, quiet release." This was remarkably granted, with very little suffering. Though very weak during the time of the Yearly Meeting, he each day spoke of it, and seemed to bear it on his mind. On Third-day morning he supplicated audibly for his friends. The clothing of his spirit was grateful love to his Heavenly Father and to all around him. Truly "the Lord redeemeth the soul of His servants, and none of them that trust in Him shall be desolate."

WELBORNE.—On the 23d of Fourth month, 1870, (of paralysis,) Sarah, widow of Daniel Welborne, in

the 64th year of her age; an esteemed member of Deep River Mo. Meeting, N. C. She was a diligent attender of meeting when in health, and a tender sympathizer with the afflicted and distressed. She was summoned hence at a moment's warning, yet it is trusted that she was found ready for the change, a consciousness being evinced by her last words to her children, consisting of pious counsel.

HALE.—At his residence in Hendricks Co., Ind., on the 4th of Fourth mo., 1870, Henry Hale, in the 86th year of his age; an exemplary member of Plainfield Mo. Meeting. His end was peace.

LEWELLING.—On the 23d of Sixth month, 1870, William Estes, son of Henry C. and Esther D. Lewelling, of Winchester, Ind., aged nearly 2 years.

CARTER.—At his residence, of pulmonary consumption, on the 16th of Tenth month, 1869, Joel Carter, in the 63d year of his age; a member of Gilead Monthly Meeting, Ohio.

MORRIS.—On the 2d of Second month, 1870, of consumption, after an illness of near ten months, Adaline E., daughter of Zachariah and Mahala Morris; a member of Rocky Run Monthly Meeting, Ind. She bore severe suffering with much patience and earnest supplications to be kept from murmuring, and that her will might be fully subjected to her Heavenly Father's will.

OWEN.—On the 4th of Fifth month, 1870, Betsy Ann, wife of Samuel Owen, in the 45th year of her age; a member of South River Mo. Meeting, Iowa. Her exemplary conduct and parental counsel as a stepmother were worthy of imitation. During her sickness she frequently expressed words of trust and confidence in the Lord. A short time before she expired, she repeated several times, "Glory—Hallelujah to the Lord!"

MARIS.—At the residence of his son, George Maris, near Russiaville, Howard Co., Indiana, on the 16th of Seventh month, 1869, Thomas Maris, aged 97 years and 22 days; a member of Honey Creek Monthly Meeting. His end was truly peace.

TEACHER WANTED.

The Committee having the care of Honey Creek Quarterly Meeting School, located at New London, Howard County, Indiana, are desirous of obtaining the services of a competent Teacher, as Principal of said School, for the ensuing year, to commence soon after the close of Western Quarterly Meeting.

For further particulars, applicants may apply in person or letter to JOHN NEWLIN,
New London, Indiana.

CORRESPONDENCE.

ONTARIO, 7th mo. 3d.

Our Yearly Meeting is over, and we have got home weary, yet comforted with having had a good meeting, in which the business was transacted in harmony and brotherly love, and, I trust, to the renewing of some covenants with a covenant-keeping God. We had the company of Isaac Robson, of London Yearly Meeting, and several from Yearly Meetings on this continent. The receiving and the sending of Epistles has the effect of bringing the different Yearly Meetings under more especial notice, as they pass in review, and a renewed brotherly interest is felt.

In making some investigation, I find that several of the first meetings in Canada (in the southern part of it) were established by Philadelphia Yearly Meeting, and that no small amount of labor was expended in sending committees through the then wilderness, (once in particular, men and women on horseback,) to comfort and strengthen the brethren in right things.

I trust, my dear friend, a portion of former interest and good feeling is so cherished as never to be dissolved, and may the prayers of these hearts be so blended in importunity to our common Father, that every separating bar may be removed, and that we all may harmonize in our Holy Head and one with another.

I have been somewhat engaged in visiting among the Indians of our country, some of whom are considerably advanced in civilization; but the difficulties yet to be overcome with these, by those who would do them good, gives us a little idea what our dear Friends have to encounter with the Indians in the far West. It is only in the assurance that with God all things are possible, that the work could be engaged in and carried on. May it be to complete success.

Although there may be some difference of opinion about the utility of First day schools, yet we think with proper care these schools may be very useful, without in any wise conflicting with our principles. With this view our Yearly Meeting has taken this subject under care, endeavoring to labor in harmony in the concern. . . .

HARRISON, OHIO, 4th mo. 7th.

Allow me to say, through the *Review*, to Wm. S. Hilles, that his "Appeal for Truth," in No. 45, has as nearly suited my spiritual condition as though he had known my disease and applied the remedy. Truly light hath shone in a dark place. May other hearts be strengthened and encouraged by the same.

A. L. P.

For Friends' Review.

LYNN, MASS., 5th mo. 28th, 1870.

The Quarterly Conference of First-day Schools in Salem Quarterly Meeting, New England, was held at Amesbury, Mass., on the evening of the 25th inst.

The meeting was opened by reading the 27th Psalm, followed by an impressive silence, after which the Divine blessing was invoked upon the proceedings of the Conference, and the cause it was instituted to promote.

Reports from the various schools in the Quarterly Meeting, showed them to be in a flourishing condition; several have received accessions to their numbers. One report says, "Our school is attended by *all* the Friends who go to meeting constantly."

An able and instructive essay upon the subject of Bible Classes, was read. The author dwelt upon the advantages of a thorough and careful study of the Scriptures. Let each member of the class gain all the knowledge in his power, and contribute to the common stock; not relying upon the opinions of commentators, but becoming fully persuaded in his own mind by a strict analysis of the language of the Bible. Let us not, in our reliance upon the "inward light," too much neglect that thorough and intelligent study of the Scriptures, which, while it would prove of incalculable benefit in understanding their meaning, would not derogate from their spirituality. "These ought ye to have done, and not to leave the other undone."

During a recess, slips of paper were distributed through the audience, and filled with questions, which were subsequently propounded by the Chairman, and elicited lively and interesting responses.

The results which have followed the establishment of First-day schools and scriptural instruction, were dwelt upon at some length. From the efforts which are making, for the spread of the doctrines of Christianity, the speaker looked hopefully to the future, citing as an instance the immense number of Bibles now being distributed in Spain, and the eagerness of the people to obtain them, in spite of ignorance and powerful papal interference.

The Conference was addressed briefly by Caroline E. Talbot and several other Friends.

We trust that our gathering was not in vain, and that new strength was gained for our labors. J. E. P.

THE BAOBAB TREE.

BY T. BAINES, F. R. S.

The forests of South Africa afford many varieties of useful or ornamental wood, some soft enough for general use, but the greater number adapted for ship or waggon building. The wood, indeed, is mostly of so solid and firm a texture that the tools used for the soft woods of Canada are in little request at the Cape. But in the most gigantic of all the arboreal ornaments of the country, the quality of the wood does not enter into consideration, for the baobab yields no timber fit for any useful purpose. The tree which suggests the present article is the largest I ever saw, and was sketched during our journey from Walvisch Bay, on the west coast, to the Falls of the Zambesi. It grew on a small islet, in an extensive salt plain some distance beyond Lake Ngami.

The shores and islands were studded here and there by single trees or groups of baobabs or mowanas, towering like castles, with their immense trunks and bare leafless arms, above the other trees, looking sometimes grey and rough like granite rocks, and at others smooth and metallic where the old bark, peeling off, had exposed the new, and allowed its peculiar coppery tints to shine through, giving to large portions, according to the light or shade, a red or yellow grey or a deep purple tone. A few solitary fruits still hung upon the branches, beyond the reach of the bushmen, who climb the tree by driving pegs into the soft trunk; and these were pelted by every passer by, in hope of bringing them down. The pleasant subacid pulp in which the seeds are embedded forms an agreeable variation from a meat diet; and its taste and appearance, particularly when dried, almost to a white powder, give the Dutch emigrant farmers and hunters a reason for naming it Krem Tart Brom, or cream of tartar tree. Nor is it in Africa alone that its valuable qualities have been tested; for, during our expedition with Mr. A. C. Gregory on the Victoria river, in North Australia, the sailors cured themselves of scurvy by collecting the fruit, and boiling down the pulp with a little sugar.

One difference between the African and Australian varieties is that in the latter (*Adansonia Gregorii*) the creamy white flower stands erect upon a short footstalk, while in the African it depends from one of several inches in length. In both cases, the flower forms a beautiful contrast to the spreading crown of deep green foliage which towards the end of the year adorns the tree. The fruit is oval, from six to ten inches in length, and enclosed in a shell as thick as that of an ostrich egg, covered with a green skin of a texture almost like velvet.

The baobab, as I have said, furnishes no wood fit for any useful purpose. Those trees we found in Australia were so soft that we were accustomed to cut out a large junk and chew it for the moisture, though I have never been able to do this in Africa. I have seen the stem of a tree of considerable size bend over like a roll of wetted paper, instead of breaking like ordinary timber. On one occasion, when we wished to cross a tributary of the Zambesi nearer the east coast, one of our Portuguese friends attempted to make a raft of some dry logs of the molambeira, as it is there called; but though at first they floated with almost feathery lightness, they imbibed moisture so readily that even in the preparatory trial they became waterlogged and useless.

Adanson, in his description of the baobab, or monkey bread-tree of Senegal *Adansonia) digitata*), where also it is called "Arbre de mille ans," on account of its supposed great age, states its diameter at 30 feet, giving 90 of circumference, and its height at 73, the roots sometimes being 100 feet in length. He adds some very interesting particulars re-

specting its growth. In the first year, when its diameter is one inch, its height is five; at thirty years, its diameter is two feet, and its height twenty-two; at one thousand it is fourteen feet thick, and fifty-eight feet high; and at five thousand, while it is only seventy-three feet in height, it is thirty-five feet in thickness. Dr. Livingstone, however, seems by no means to coincide in the great antiquity of the baobab, and says it is difficult to believe it even as old as the Pyramids. The spreading branches sometimes droop so much, with their own weight and that of the dense foliage, that the stem is hidden, and the tree appears like a hemispherical mass of verdure a hundred and fifty feet in diameter, and sixty or seventy high. In Abyssinia, the honey deposited by the wild bees in the soft stem is considered the best in the country, and on the western coast the negroes hollow out the trunk and suspend in it the bodies of those who are refused burial. These become perfectly dried like mummies, and are known by the name of guiriots.

One of the most remarkable facts impressed upon my memory in connection with the baobab is the extreme paucity of young trees. In Australia I remember only a few, of perhaps from four to eight inches diameter and ten or fifteen feet high, though others of more advanced growth—say from three to four feet in diameter and upwards—were common. The form of these exactly resembled that of a champagne bottle, smooth, straight, and well rounded, swelling a little at the shoulder, and tapering in the neck, from the top of which grew the branches. A group of these trees, growing so close that their foliage mingled and formed one cool and pleasant shade, was a beautiful object. It was no less interesting to watch the progress of other groups, in which each stem, as it increased too much for the limited space in which it grew, pushed away the others so that all were forced outward, radiating from the centre, but united at their base, till what were at first separate stems became the branches of one huge tree—with a circumference, in one instance, of fifty-eight feet. In Africa the scarcity of young trees was even more marked. Chapman pointed out at Koobie a young mowana, but it was a distorted block of vegetable matter, four or five feet high, and somewhat more in diameter, with a few small branches growing from it, and seemed rather a stunted abortion than a vigorous young tree. On the lower part of the Zambesi I saw but one as small as eighteen inches in diameter and twenty feet in height—a tapering well-formed tree—and in a valley not far distant, a group of others, whose dry and whitened stems almost suggested the idea of lone surviving giants of a former race.

The natives of Africa make cordage of the inner bark, cutting it near the ground, then seizing the ends, and pulling off strips, which they again cut about breast-high, leaving, as fresh bark grows upon the wound, a thinner portion, marked above and below by an irregular moulding round the stem. As the tree grows up, and the wounded portion rises sufficiently high above the ground, the process is repeated; and some trees must have been especially visited for this purpose by successive generations, for on one I have counted no less than nine of these rings from which bark had been stripped, distinctly marked by the projecting mouldings between them.

It might be thought that, like other trees, the baobab would die from the effect of this girdling; but it seems to possess an amount of vitality almost wonderful. A fallen tree, near the Portuguese town of Tête, on the Zambesi, still continues to put forth its leaves with undiminished vigor every year, though only a small portion of its roots retain any hold of the ground. Dr. Kirk obtained leave to cut a section for scientific purposes; but the diameter—seven feet—was too great for our cross-cut saws, besides which, it would have been impossible to work them through the moist and spongy mass.

The baobob seems to put forth its leaves about September, before the commencement of the periodical rains; the flower-buds, pendent at first, like small green balls, next burst into beautiful white blossom; the fruit attains maturity by April or May, and the tree is leafless during the remainder of the year. In some instances I have observed that a branch loaded with a mass of foliage too heavy for its strength has increased in depth but not in thickness, thus obtaining the greatest amount of strength combined with economy of material, just as a plank set upon its edge will support a greater weight than it will if laid flat upon its side.

Trees of thirty feet in circumference are common both in Australia and Africa; one of about sixty stands near the Portuguese village of Shupanga on the Zambesi, and Dr. Kirk told me of one of ninety not far distant. We measured one of seventy-eight on our way to the Victoria Falls; but the largest I ever saw was upon the salt pan previously mentioned.

I had shot a springbok, and sketched the beautiful animal as it lay upon the white and dazzling plain, when, in filling in the outline of the distant trees, I saw towering above them an immense mass which I supposed must be the gigantic fallen baobab I had heard of. I made my way to it, and found its appearance did not belie the report; only part of it, however, had fallen, but the stem, still upright, was so low, compared with its height,

that a casual observer might well think the whole had given way. I had no line with which to measure it, and could not take its circumference, as usual, with successive reaches of my extended arms, on account of its various projections and irregularities, but I estimated the diameter of the standing part at eight yards, and the extent of the fallen portion at rather more. The space immediately under the branches was tolerably clear, but just outside them a kind of fence had sprung up, the light and graceful thorns throwing a veil around the form of the gigantic tree, which left the imagination to increase at will the bulk of the mottled grey rocky-looking mass before the eye. . . . .

We revisited the spot on our return journey, and I found I had greatly underrated the dimensions of the tree, which was found to be not less than 101 feet in circumference, while the fallen part from the ground on one side to the other was about twenty-seven, forming altogether the most gigantic mass of vegetable matter I had ever seen; its height was difficult to estimate, but it was low in proportion to its bulk, and probably not more than sixty or seventy feet.

SCIENTIFIC EDUCATION IN EUROPE.

The time was, and not long ago, when science was regarded as a thing by itself, having no connection with other branches of education, and useful mainly as a means for making men better machinists, better artisans, or discoverers of processes for the advancement of arts and sciences. But, when taught philosophically, *thoroughly* and practically, Science is an important auxiliary in general mental training.

It is now pretty generally admitted by scientific men that no exclusively scientific education can meet our present requirements. On the Continent it is felt that it is only in universities and schools where *all* branches of knowledge are taught, that a really scientific education can be given; and we are glad to find that this opinion has gained ground in this country, [England], together with a conviction that Science studies in their turn render students more apt in the acquisition of other branches of knowledge.

In Germany there is a strong feeling against the establishment of mere technical schools. It is maintained that boys should receive *the same training* up to a certain age, and afterwards enter for the special branch they design to follow. Professor Köchly, of Heidelberg, proposes that there should be a thorough but limited instruction in classics, a more extended development of mathematics, a course of instruction in the natural sciences, and systematic instruction in modern languages. Professor Hofmann considers that the best safeguard against the vulgarizing of Science, when it is taught with too special a regard to its applications, is to be found in a sound, *general* school-training; and he believes that the old gymnasium system—[a required, comprehensive course, similar to that pursued at Haverford College, but with more classics and less natural science]—is of inestimable value. [His views are confirmed by the signal success of Haverford graduates, as students in Scientific and Polytechnic schools and Medical colleges.] He asserts that in scores of instances he has seen youths who have come to the chemistry classes in the University of Berlin, with scarcely a knowledge of the meaning of the word chemistry, but who have been well trained in a gymnasium, in a short time completely surpass their fellows, who, in a school of another kind, have acquired considerable knowledge of the elements of chemistry. All the Polytechnic schools of Germany are rapidly approaching the university type;—the teaching of the *principles* of Science, and not of the applications, is becoming more and more the main object.

. . . In old times, the forty-two hours of study per week in the great schools were devoted almost exclusively to classics. Writing Latin verses, alone, demanded a *minimum* of *ten hours* per week. Now it cannot be too clearly impressed upon the minds of persons interested in education, that the time required for giving a well-grounded acquaintance with elementary science is but four hours per week; so that there need be no fear that it will crowd out solid studies.

The especial importance of science-teaching in schools, is in its serving to open children's minds, and stimulate their reasoning powers; not to teach dull formulas, and catalogues of names, learnt by rote, but to start boys and girls on a course of *realizing* and comprehending *life* and *nature*. Such a course has attained signal success at Taunton College School. Science is taught there simply, and with inexpensive apparatus; the object is not to dazzle the boys' eyes with brilliant and costly experiments, performed by the professor, and forgotten as soon as seen, but to teach the sciences *themselves*, philosophically, attractively, and clearly; and every boy is required to *collect his own specimens*, to *perform his own experiments*, and to show at every step that he *knows what he is doing*. NATURE.

HOW TO KILL THE CURCULIO.

The St. Joseph Fruit Growers' Association recommend the following method of destroying this pest, the credit for the discovery of which is ascribed to Mr. B. Ransom, of St. Joseph, which appears to have been quite effective, if the statement of the extraordinary number of

curculios destroyed can be credited. It is often found in the experience of the entomologist of this Department that other and quite different (and sometimes beneficial) insects are assumed to be the curculios:

"Put the orchard in the best order; level down the soil about the root of every peach tree, and smooth a circle for a diameter of two and a half feet from the tree as a centre. Have the ground very clear around the base of the tree. Do not leave a single hole near the tree. Leave no place where the curculio can hide, except under the shelter you provide. Now lay close to the tree, and close to the ground, about four pieces to a tree, either chip, or bark, or board, or lath, or rag, or anything, for a cover.

"The curculio will conceal itself under this shelter, and may be destroyed by the thousands. Go round every day and turn over each chip. Kill every curculio. They will generally adhere to the chip, but may often be found on the ground under the chip."

By this method Mr. Whittlesey killed two thousand seven hundred and fifteen curculios about the roots of two hundred trees on the 15th; in four hours under the same trees he killed one thousand five hundred and sixty-six. In three small orchards Mr. W. and Mr. Ransom destroyed upwards of five thousand in five hours. In four hours, in his own orchard, Mr. R. destroyed two thousand one hundred and nine, by actual count. Peach-growers are called upon to unite in ridding the orchards of the pest thus early in the season, and thus save the crop, which is now threatened with destruction.—*Agricultural Report for May and June.*

THE PEACE CONVENTION AT BRUSSELS.

BY J. G. WHITTIER.

Still in thy streets, O Paris! doth the stain
Of blood defy the cleansing autumn rain;
Still breaks the smoke Messina's ruins through,
And Naples mourns that new Bartholomew,
When squalid beggary, for a dole of bread,
At a crowned murderer's beck of license, fed
The yawning trenches with her noble dead;
Still, doomed Vienna, through thy stately halls
The shell goes crashing and the red shot falls,
And, leagued to crush thee, on the Danube's side,
The bearded Croat and Bosniak spearman ride;
Still in that vale where Himalaya's snow
Melts round the corn-fields and the vines below,
The Sikh's hot cannon, answering ball for ball,
Flames in the breach of Moultan's shattered wall;
On Chenab's side the vulture seeks the slain,
And Sutlej paints with blood its banks again.
"What folly, then," the faithless critic cries,
With sneering lip, and wise, world-knowing eyes,
"While fort to fort, and post to post, repeat
The ceaseless challenge of the war drum's beat,
And round the green earth, to the church-bell's chime,
The morning drum-roll of the camp keeps time,
To dream of peace amidst a world in arms,
Of swords to ploughshares changed by Scriptural charms,
Of nations, drunken with the wine of blood,
Staggering to take the Pledge of Brotherhood,
Like tipplers answering Father Mathew's call,—
The sullen Spaniard, and the mad-cap Gaul,
The bull-dog Briton, yielding but with life,
The Yankee swaggering with his bowie-knife,
The Russ from banquets with the vulture shared,
The blood still dripping from his amber beard.
Quitting their mad Berserker dance to hear
The dull, meek droning of a drab coat seer;
Leaving the sport of Presidents and Kings,
Where men of dice each titled gambler flings,
To meet alternate on the Seine and Thames,
For tea and gossip, like old country dames!
No! let the cravens plead the weakling's cant,
Let Cobden cipher, and let Vincent rant,
Let Sturge preach peace to democratic throngs,
And Burritt, stammering through his hundred tongues,
Repeat, in all, his ghostly lessons o'er,
Timed to the pauses of the battery's roar;
Check Ban or Kaiser with the barricade
Of "Olive-leaves" and Resolutions made,
Spike guns with pointed Scripture-texts, and hope
To capsize navies with a windy trope;
Still shall the glory and the pomp of War
Along their train the shouting millions draw;
Still dusty Labor to the passing Brave
His cap shall doff, and Beauty's kerchief wave;
Still shall the bard to Valor tune his song,
Still Hero-worship kneel before the Strong;
Rosy and sleek, the sable-gowned divine,
O'er his third bottle of suggestive wine,
To plumed and sworded auditors, shall prove
Their trade accordant with the Law of Love;
And Church for State, and State for Church, shall fight,
And both agree, that Might alone is Right!"
Despite of sneers like these, O faithful few,
Who dare to hold God's word and witness true,
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime,
Sees the calm future, with its robes of green,
Its fleece flecked mountains, and soft streams between,—
Still keep the path which duty bids ye tread,
Though worldly wisdom shake the cautious head;
No truth from Heaven descends upon our sphere,
Without the greeting of the sceptic's sneer;
Denied and mocked at, till its blessings fall,
Common as dew and sunshine, over all.
Then, o'er Earth's war-field, till the strife shall cease,
Like Morven's harpers, sing your song of peace;
As in old fable rang the Thracian's lyre,
Midst howl of fiends and roar of penal fire,
Till the fierce din to pleasing murmurs fell,
And love subdued the maddened heart of hell.
Lend, once again, that holy song a tongue,
Which the glad angels of the Advent sung,
Their cradle-anthem for the Saviour's birth,
Glory to God, and peace unto the earth!
Through the mad discord send that calming word
Which wind and wave on wild Genesareth heard,
Lift in Christ's name his Cross against the Sword!
Not vain the vision which the prophets saw,
Skirting with green the fiery waste of war,
Through the hot sand gleam, looming soft and calm
On the sky's rim, the fountain-shading palm.
Still lives for Earth, which fiends so long have trod,
The great hope resting on the truth of God,—
Evil shall cease and Violence pass away,
And the tired world breathe free through a long Sabbath day.

11*th mo.*, 1848.

FRIENDS' REVIEW.

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NEW ENGLAND YEARLY MEETING.—(Concluded from page 698.)—The printed minutes both of the Men's and the Women's Yearly Meeting have been received. The press of other matter necessarily precludes our extracting largely. The interesting report of the Boarding School is superseded by the communication on page 723. The report on Education gives statistics such as a Yearly Meeting ought to possess, that it may intelligently exercise its care over the whole membership.

No. of children between the ages of 5 and 21, 848. No. of those who have attended school the past year, 733. Of these 187 have attended Friends' schools, and 42 have been at Academies or Colleges not under care of Friends. 115 Friends engaged in teaching. No. of First-day schools, 66, with a total attendance of 2,737, of whom 1,070 were members. Pupils over 21 years of age 917, of whom 628 were members. There are 258 First-day school teachers. Bible classes unconnected with First-day schools, 14.

The membership of the Yearly Meeting is 4,500. Births during the year 34—deaths 75. Admissions 35. Removals by certificate 43. Memberships forfeited 17.

From this report the following passage is extracted:

While we would impress upon Friends the importance of giving increased attention to the interesting subject of scriptural instruction, we would urge upon them the importance of grasping the whole subject of education in its broadest and most comprehensive sense, for the head as well as the heart needs educating in order to perform in the best manner the responsible duties that are daily devolving upon us as members of a religious Society claiming, through Christ, individual priesthood before God. And the more fully this solemn truth is recognized, the greater becomes our responsibility. "Knowledge is power," and hence the importance of developing the whole man mentally as well as spiritually, for when such knowledge is consecrated to God, its possessor becomes a powerful agency in the Lord's hand in promulgating religious truth and in building up the Redeemer's kingdom among men. It is therefore clearly the duty of N. E. Yearly Meeting to make ample provision for the liberal education of the youth of our people, and especially for such as are so circumstanced as to be unable to provide the means of such education for themselves.

In addition to the proceedings in reference to the Western Indians, a satisfactory report was made by the committee on the Penobscot and Passamaquoddy Indians.

The committee on the Freed people reported an expenditure during the year upon the mission at Washington of $3,398.30. The statistics were valuable and highly satisfactory. The concern was continued under care of the same committee, among whom it was pleasant to observe the name of that steadfast friend of the African race John Greenleaf Whittier.

Forty Friends were appointed to constitute the Meeting for Sufferings. This appointment

is made annually, care being thus observed to avoid the disadvantages of a permanent aristocracy.

From the proceedings of Women Friends we extract the following minute, made upon the consideration of the state of Society as presented in the answers to the Queries.

"A feeling of serious interest has prevailed in the meeting while thus occupied—and many hearts have been saddened in view of the deficiencies presented by the accounts from some of our subordinate meetings, but we trust as a growth in the Divine life is witnessed amongst us, an increased appreciation of our excellent disciplinary advices will be manifest, and a renewed concern to resist the encroachments of that worldly spirit which not only obstructs our individual advancement in the path of holiness, but as it finds its way into the Church, dims its beauty, diminishes its strength, and often causes its precious testimonies to be forgotten or neglected. The frequent non attendance of our religious meetings has awakened much anxious solicitude on behalf of those who are allowing their minds to be so engrossed with other things, as to disregard or lightly esteem this high and holy privilege. May these consider that while seeking to obtain the favor of the world by accommodating themselves to its requirements, manners and spirit, they are losing the joy, peace, and strength of communion with their Heavenly Father. Our secular affairs will never really suffer from a conscientious performance of all our religious duties. "The earth is the Lord's, and the fulness thereof," and He will bestow upon His obedient and trusting children, whatever He in his wisdom sees needful for us during the brief journey of this life; and we believe that parents, who, endeavoring in their daily walk to set an example of humble obedience, are faithful in the attendance of meetings, not only on First-days, but also in the middle of the week, and who encourage their children in the same careful observance, will realize a blessing to follow both to themselves and their families.

We have been introduced into much sympathy with those who are accustomed to meet in very small companies, and are sometimes disheartened at the smallness of their numbers. To these the language of encouragement has been extended. Although our meetings may be small, and silent as to any vocal utterance, we have been reminded that as we are engaged to wait upon Him who is the minister of ministers in silent prayer, in that silence which is above all outward silence, we shall be favored to hear the voice, "This is the way, walk ye in it," seasons of true refreshing will be experienced, we shall be fed with heavenly food; and as we are alive to the pointings of truth, we may also, through its constraining power, be led to utter words of encouragement, or to pour out the soul in supplication unto Him who is waiting to be gracious to his children—and when we are thus permitted to assemble in our meetings for worship, do we remember the dear missing ones, in prayer? There may be causes for their absence which can be understood only by those who are capable of entering into their feelings. Are we concerned to go to these in the meekness and love of our Saviour, asking Him to direct us, and furnish us with words which may be to them a comfort and a strength? We believe as this is our engagement we shall often be found taking our dear sisters by the hand, saying, "Come with me, the table is spread, and all things are ready." We shall be found bearing one another's burdens, and thus fulfilling the law of Christ.

As the love of our blessed Redeemer rules in our hearts, it will influence our whole conduct, and especially will it shine forth in our intercourse one with another, making us truly each other's helpers in the Lord; watching only for good, we shall not be inclined to scan our brother's faults in the spirit of judgment; and when for the honor of truth, and the well-being of those around us, we may sometimes be required to allude to the failings of others, it will always be in love for them, realizing the great work there is for us in the vineyard of our *own* hearts—considering our own missteps, and frequent occasion for the kindness and forbearance of others. As we are favored thus to abide in Christ, who loved us, while we were yet enemies, ability will be given to pray for those who trespass against us, to bring them to the Saviour and leave them there; and He will accomplish more than any words of ours, which, if offered in our strength, will only tend to widen the breach. "He that dwelleth in love, dwelleth in God, and God in him." "If we love not our brother whom we have seen, how shall we love God whom we have not seen?" Let us be very watchful, lest we indulge in any strife or evil-speaking, or anything which may retard the work of grace in our hearts. When presenting ourselves before the Lord, if we feel there is a want of love in our hearts for a dear brother or sister, may we remember this solemn charge of our blessed Redeemer, "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

Our dear young friends, many of whom are with us, evincing much religious thoughtfulness, and an increasing interest in the affairs of the Church, have claimed the tender sympathy of their older sisters, and words of sweet encouragement and counsel have been freely offered.

Mothers also have been feelingly addressed by dear friends, who from their own experience, could bear touching testimony to the efficacy of an affectionate mother's prayers. They have been exhorted to keep very near the feet of the dear Saviour, for thus alone, as they learn the way themselves, by following His leadings, are they prepared to point out the way to their beloved children. The very early training of children, the duty of restraining them in the fear of the Lord, has been impressively brought to view. What prayerfulness it requires; what watchfulness over them and over ourselves, that these tender lambs may be trained for heaven. Are not some of us too much engaged in training them for earth, for the honors and riches of this world? Do not some of us forget that these treasures are lent us, it may be for a little season, and in early life they may be taken from us? Although a pious mother may meet with many discouragements in the training which she feels concerned to give her children, may she remember the Lord's grace is sufficient for all seasons in which her weakness may be felt; there is no want which He is not able to supply.

The unspeakable privilege of knowing Christ to be our Saviour, our Guide and Comforter, has been dwelt upon, and we rejoice in the belief that there are many, not only here, but among our dear absent sisters, who know of this safe habitation, this garden enclosed—who are walking with Jesus in newness of life—in the joy and peace of believing, and laboring diligently for him in the obedience of loving faith. May these, daily partaking of the living waters, whereby they have been refreshed, neither faint nor grow weary in well-doing, but remain faith-

ful unto the end, that so they may realize the promise verified—"In due time ye shall reap, if ye faint not."

But while thus assured that the Lord has many humble faithful ones—the old and the young rejoicing together in Christ their Redeemer, and sweetly blending their influence for the promotion of His cause—seeking to gather the wandering ones into His flock, the hearts of devoted servants have been introduced into deep exercise on behalf of those who are still unmindful of their true and chief good—spending the spring-time, the summer, and even the autumn of their days in paths of their own choosing, and turning away from the light and blessedness of the Saviour's cross; and earnest prayers have ascended to the Lord of the Harvest, which we trust will be answered to the awakening of many souls unto righteousness—the sending of more laborers into his vineyard."

For Friends' Review.

TENDENCIES.

Philosophers treat of *inertia*, in the world of matter, as that common property according to which, not only will a body at rest continue so unless moved by some power, but a body in motion will continue to move in the same direction until some power check or arrest it. So it is, also, in the intellectual and moral world; movements begun will continue, until stopped or modified by some conflicting or limiting power. Moreover, in the material world, certain movements are seen to be adapted, under creative wisdom, by so exact a balance of forces, as to continue either for a very long time with little change, as do the revolutions of the spheres in space, or for a much shorter period with a series of progressive alterations; as the lives of plants and animals. Other movements, not according with the harmony of things, but made by man's caprice or selfish design, last for variable times, and have more or less discordant or destructive results.

Just so in the moral and intellectual world, in secular and religious society, there are movements and tendencies, of divine, human, or more malignant origin; of definite or indefinite duration; and of beneficent or injurious effects. These are often much harder to estimate, as to their influence upon individuals and the world, than special acts or events. Even events are, many times, more important through the impetus they give to movements of public feeling or opinion, than because of their more immediate consequences.

But the most important sphere in which we may watch the character of *tendencies* among men, is that of religious society. Amidst the wonderful multiplicity of sects or denominations, all calling themselves Christian, we find sometimes much agreement upon fundamental matters; with differences which are not always easily defined, and yet which keep them apart, with mutual distrust, if not bitterness of hostility. When we compare, however, the actual denominational life of these diverse sects, we find distinctions which, though not always of vital consequence in themselves, extend further than their dogmatic formulas or regulations would require. Thus it is, also, with the "parties" which exist within many denominations; all recognizing the same creed, the same church government, and usages; but greatly, if not violently, opposing each other's divergence from the common standard of allegiance. High Church, Low Church and Broad Church thus divide the Episcopalian community; not always without severe mutual denunciation.

Is there reason for thus highly estimating the differences among those who, on most essential points, agree? We believe that the real differences are, at least in some cases, important; but that they do not always lie just where they are supposed to; and, moreover, that the manner of their treatment is often, if not generally, unwise. It is not only the dogmas, the "ordinances," or particular practices, ritual or otherwise, that constitute the real divergence, for instance, between the "high" and the "low" church. It is, beyond these, the *tendency*, in each case, which not only exists, but is apprehended, and, it may be, exaggerated, by those who hold opposite views and are under the influence of opposite tendencies. The one side tends toward Rome; the other toward "dissent," which grows more and more unecclesiastical every day; toward the merging of what still calls itself "the church," with the general Protestant world.

We have, however, much less interest in the mutations and oppositions of the "Anglican" communion, than in those of the Society of Friends. Are there not *tendencies* in it also, in several directions; are they not apprehended and severely criticized by different members; and if so, how ought they to be treated, for the best welfare of the Society? These are questions which every thoughtful member of our body may find of practical interest. In what is suggested upon them, we wish to keep within the bounds of humility, as well as of candor and charity.

Some of these tendencies among Friends are very much of the same nature with those which diverge from each other in many denominations. Certain minds incline to value greatly the expression, by outward acts, of convictions and feelings; others to depreciate these to the lowest possible degree of importance, in comparison with faith. Some estimate scrupulously each shade of meaning in the statement of every doctrinal point. Others regard life and character as so much more momentous, as to dwell but little upon expositions of belief. Some urge the sufficiency of the truth that upon the first two commandments hang all the law and the prophets;

others are uneasy as to how each particle of these hangs, and as to the application of them to every particular case. A portion of our members so highly esteem the experience and teaching of the founders of our Society, that they would make of them precedents, for close and literal repetition. Some would do the same with the usages and practices of that period in the Society which just preceded our own generation. While others, again, so fear substitution of the traditions of men for the commandments of God, that they appeal only to the New Testament for precepts and examples; and to these rather for their spirit than for exact imitation.

Now to say at once, without qualification, that only *one* of these "tendencies," in every instance of their opposition, *must* be fully and precisely right, may well give us hesitation. Human nature has much infirmity; all need, and mutually owe, charity. We often, moreover, misunderstand one another. It has been observed, that if all who dispute upon matters of opinion really knew, each one, exactly what the others held, nine-tenths of all pending controversies would cease. Each credits his opponent not only with just what he believes, says or does, but also with all that is believed to be the *tendency* of his creed, expression or course of action. But we cannot weigh or measure this tendency. Hence we ought to be moderate in our condemnation, and careful in our judgment, of views asserted, with the claim and appearance of sincerity, by others.

After all, there is at present one sort of difference which carries with it, almost inevitably, a wide and continuous divergence. This is, that which lies between the advocates of the endowment of any man or body of men with practical *infallibility*, and those who deny this, under all circumstances, as a principle. Rome is now distracted by the debate upon this question. Is it an astounding suggestion that the Society of Friends is suffering agitation on a closely similar ground? All who claim that there is one body, and can be but one, which is the true Church of Christ on earth, and that this is such because it follows in every particular the direct guidance of the Head of the Church, assert the dogma of Infallibility. Not that such guidance is any other than the ideal of the Church; it certainly is its ideal: but, that the *claim to have attained* this ideal is dogmatic; as truly so when implied at Philadelphia as when asserted at Rome.

We do believe that this *is* now a vital mode of difference between the larger and a lesser portion of the members of our Society; the latter, the minority, being made important by their honesty and gravity, and still more by the *momentum* always afforded by legal precedents and outward uniformity of observances. "We have an unction from the Holy One, and we know all things;" think those upon the one side of this question. "We hold this treasure, but in earthen vessels," say the others. Both expressions are, with the change of a word, in the Bible. Is the whole truth in the one, or in the other;—or, is it not *in the union of both?*

Such conclusions as seem to be urged upon us by these considerations may be expressed in a few words.

I. The Apostles did not claim for themselves, or concede to one another, that they were *infallible*.

II. Christ established no organized body as "the visible church," in such a sense as to authorize its assumption of infallibility.

III. The truth that Christ is the Head of his church, and that He is with his disciples alway, even unto the end of the world, does not necessitate their infallibility.

IV. Experience in all ages, and in every religious organization, not excepting the Society of Friends, shows that the most faithful men may sometimes vary, and oppose one another in judgment, because of their imperfection of knowledge; even when both are gifted with, and obey, in their measure, the influence of the Holy Spirit. Infallibility is *not needful* to the church on earth.

V. The founders of the Society of Friends did not claim infallibility (unless in one or two *doubtful individual* expressions;) and if they had done so, the claim would have to be disallowed, on the ground of manifest principle.

VI. The precedents furnished by the early members of our Society, as well as by those of later date, are of very great value, as eminent and excellent Christian examples; but the principles to which they testified are yet *more* important, being immutable; while their exemplification may be properly made to vary, in some respects, in every age.

VII. This applies not only to action but to expression. The choice of language and stress of discussion called for in the controversies of Fox, Penn and others of their age, are not necessarily appropriate in the writings and discourses of Friends among themselves, or with others, to-day.

VIII. There being no reasonable expectation, at the present time at least, of a *faultless* presentation, by any body of men, of the "church of Christ on earth," each religious association, of whatever name, should refrain from claiming such authority. Every such body may well know itself to be a society of Christians, containing, if not consisting of, members of the true church; aiming to approach the divine ideal, by following, as nearly as they can, Christ himself, made known to

them through the Spirit and in the Scriptures.

IX. Differences of opinion, since all are fallible, should never cause mutual condemnation; the widest divergence, almost, is compatible with equal honesty. Why, then, should not those who find themselves really *unable* to agree in religious opinions and consequent order, quietly and amicably conclude to part? Organization, in religious (indeed in all) society, is only useful as the instrument or vehicle of love and concord. If, under disagreement and compulsion, organization and love, instead of aiding, become incompatible with each other, it were well to try to save love, even at the expense of organization. Yet love, with perfect unity, is always best of all.

The world may yet be long in learning the lesson of these truths, for such we believe them to be. May our Society not be among the last—would that it might be even the first—of Christian bodies to realize the full application to religious associations of those two great commandments, on which hang all the law and the prophets! MINIMUS.

For Friends' Review.

ACTIVE LENDING OF TRACTS.

The following extract from a letter addressed to a Friend in East Tennessee, is an interesting illustration of a branch of Christian work which promises results full of blessing, and which can be carried on both in country and city neighborhoods with but little trouble, to those who are constrained by the love of Christ.

"ROAN CO., TENN.

"The Tracts you sent me are *lent all* the time. They seldom stay in my house over night, as others have them engaged and call for them as quick as they get home."

In how many places in our land do the fields seem white unto the harvest, and the soil thirsty! J. W.

PATIENCE.

Patience is a grace which the angels cannot manifest. It is a flower of earth—it blooms not in Paradise; it requires *tribulation* for its exercise; it is nurtured only amid wind, and hail, and storm. By patient, unmurmuring submission, remember you, a poor sinner, can thus magnify your God in a way the loftiest angelic natures cannot do! He is taking you to the inner chambers of His covenant faithfulness. His design is to purge away your dross, to bring you forth from the furnace, reflecting His own image, and fitted for glory. Those intended for great usefulness are much in the fining pot. "His children," says Romaine, "have found suffering times happy times. They never have such nearness to their Father, such holy freedom with Him, and such heavenly refreshment with Him, as under the cross."

Beloved! think it not strange concerning the fiery trial which is to try you, ... but rejoice!—*Macduff.*

For Friends' Review.

MEMOIR OF JAMES BACKHOUSE.

(Continued from page 741.)

In the year 1821 the lips of James Backhouse were again opened in the ministry of the Gospel, and under the constraining love of Christ he was called to testify to the grace of God revealed in his beloved Son, and made manifest in the heart of man by the Holy Spirit. He says, "As I strove to have my mind turned to the Lord, I had to call others from this time forward to come and partake of His mercies. As I endeavored to keep to the feeling of the anointing, my ministrations found a place in the minds of my friends; and in 1824 the Monthly Meeting signified its unity with my communications, by acknowledging me as a minister. I did not, however, find that Satan ceased to pursue me with temptations, nor was it reasonable I should expect it, when he only departed for a season from Jesus after the forty days temptation in the wilderness;—and when the apostle Paul was permitted to be buffeted of Satan lest he should be exalted above measure, by the manifold revelations made to him of the Lord, so that he earnestly prayed for the temptations to be taken away; but was referred to the grace of the Lord Jesus as sufficient for his preservation. I had still to come to Christ as the Fountain set open for sin and uncleanliness; and humblingly to feel myself a slow learner in His school, requiring to have the same lesson often repeated. But the Lord did largely reveal to me His love and mercy in Christ Jesus, and powerfully constrained me to proclaim it to others."

In 1822 he was married to Deborah Lowe, of Tottenham. Their union was blessed, but the Lord saw meet to dissolve it at the end of five years. He says, "In our married life we had a large measure of happiness, being of one mind in the Lord, and our chief object being His glory."

When it was evident that "the balance of life was going down," he says, "I was greatly distressed at the prospect of losing her, and cried to the Lord in my sorrow; I appealed to Him as having strengthened the faith of Abraham, so as to enable him to offer up his son Isaac; and I begged Him in like manner to strengthen me to offer up my beloved one in true resignation to His disposal; and the Lord heard and answered my prayer, and He enabled her also to resign myself and our dear children into His holy

them through the Spirit and in the Scriptures.

IX. Differences of opinion, since all are fallible, should never cause mutual condemnation; the widest divergence, almost, is compatible with equal honesty. Why, then, should not those who find themselves really unable to agree in religious opinions and consequent order, quietly and amicably conclude to part? Organization, in religious (indeed in all) society, is only useful as the instrument or vehicle of love and concord. If under disagreement and compulsion, organization and love, instead of aiding, become incompatible with each other, it were well to try to save love, even at the expense of organization. Yet love, with perfect unity, is always best of all.

The world may yet be long in learning the lesson of these truths, for such we believe them to be. May our Society not be among the last—would that it might be even the first—of Christian bodies to realize the full application of religious convictions of these two laws and the principles

The following extract from a letter addressed to a Friend in Ireland, is an interesting illustration of [illegible] work which persons really called [illegible] and which can be carried on both in country and city neighborhoods with little trouble to those who are constrained by the love of Christ.

"Dear Co., Iowa.

"The Travels you sent me are for me the dearest. They seldom stay in my house over night, as others have them engaged and call for them as quick as they get home."

In how many places in our land do the fields seem white unto the harvest, and the soil thirsty!

J. W.

Patience is a grace which the angels cannot manifest. It is a flower of earth—it blooms not in Paradise; it requires trials like to its exercise; it is nurtured only amid wind, and hail, and storm. By patient, unmurmuring submission, remember you, a poor sinner, can thus magnify your God in a way the loftiest angelic natures cannot do! He is taking you to the inner chambers of His covenant faithfulness. He designs it to purge away your dross, to bring you forth from the furnace, refashioning His own image, and fitting for glory. Those intended for great useful[illegible] are much in the fining-pot. "He will [illegible]," says Jeremiah, "have found suffering times happy times." They never have such nearness to their Father, such holy freedom

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ARMOR OF JAMES BUCHANAN.

(Continued from page 703.)

In the year 1821 the life of James Buchanan were again opened in the ministry of the Gospel, and under the [illegible] love of Christ he was called to testify to the grace of God revealed in his beloved Son, and made manifest in the heart of man by the Holy Spirit. He says, "As I strove to have my mind turned to the Lord, I had to call others from this time forward to come and partake of His mercies. As I endeavored to keep to the feeling of the anointing, my ministry found a place in the minds of my friends and in the Monthly Meeting signified its unity with my communications, by recommending me as a minister. I found that [illegible] with temptations, nor was it reasonable I should expect it, when [illegible] and that [illegible] the only [illegible] by the manifestation in the conscience—and when the [illegible] of the Lord, as that he earnestly prayed for the [illegible] to be shown [illegible] above [illegible] ure, by the manifold revelations made to [illegible] of the Lord, as that he earnestly prayed for

keeping. He comforted and strengthened us together, so that we became able to converse calmly on the prospect before us. And when the end came, He gave me for many days a wonderful sense of the glory of the redeemed spirit of my precious one taken home to Himself." Of the death of his youngest child, an infant daughter, he thus speaks: "I felt her death keenly. The instinctive bond placed in the wisdom of our Heavenly Father between parents and offspring was torn asunder; and for long after, when I saw a tree from which a limb had been rent, I thought I felt as the tree looked—bereft! Nevertheless, my heart was submissively bowed before the Lord, and thankful that she was spared the temptations and trials which attend lengthened days, and I have no doubt she is among the redeemed by Jesus Christ. For 'where there is no law, there is no transgression,' 'and sin is not imputed where there is no law,' and there is plainly no law to little children. Whatsoever was lost to them by the fall, was restored to them in Christ; and justice is one of the attributes of God, who therefore cannot condemn for sin, where He allowed no opportunity for its commission."

In the summer of 1825 he was brought under great concern on account of the people assembling at the York race-course, on the First-day of the week, to see the horses led out.

He proceeded to the scene, accompanied by two of his friends, and taking his stand among two thousand people there gathered, addressed them on their eternal interests; calling their attention to the necessity of repentance, and of taking up the cross and following Christ, if they would become His disciples; also the danger of living in an unregenerate state even though called Christians. A solemn silence ensued and continued until they withdrew.

He was also concerned to issue an address of warning on account of a musical festival held at the Minster at York under a religious semblance, in which he says, "Seeing that 'God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth,' according to the declaration of Christ, the question naturally arises, what is there in all this pomp and parade? Is the mind rendered more sensible of its fallen and lost state? Are the audience humbled into a sense of their own inability to do anything for themselves to save themselves from under the dominion of sin? Is their faith strengthened in dependence upon the help that is in Christ alone? Is it not rather the case, that the mind being drawn into a sort of solemn admiration of those sounds which the imagination represents as having the semblance of heavenly sounds, runs into danger of bowing to a fancied image of things above? If we consider the musical festival as an amusement, we must even tremble for those who run into it; who thus amuse themselves with the most solemn subjects connected with the Divine Being, and with man's salvation, and who encourage the performers, many of whom are selected from theatres and other places of vain amusement, to take the name of the Most High into their mouths for their amusement. How will such stand before Him in the day of judgment, who has commanded, 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.'"

At Thirsk he believed it right to speak to the people assembled at the market there. Repentance toward God, and faith toward our Lord Jesus Christ, was preached as necessary in order to our becoming true Christians, and that a profession of Christianity without a corresponding practice was unprofitable. He says, "The people gathered around, and I observed some of the women, with their baskets on their arms, wiping away the tears with the corners of their shawls. I concluded my brief address with the words of gracious invitation: 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.'"

In an address to some scattered meetings of Friends in the midland countries, he exhorts them to "maintain a daily exercise of soul before God, lest they become languid and dry in religion, and lose that sense of acceptance with God and that communion of spirit with the Father, and with the Son, which those who yield their hearts and affections to the influence of the Holy Spirit, enjoy; and which we ought never to rest satisfied without. For without this, we cannot have the witness of the Holy Spirit in our hearts that we are the children of God. And if we have not this witness, what is the ground of our hope of salvation?"

In the Ninth month of 1831, James Backhouse having previously received the sanction of York Monthly and Quarterly Meetings, and of the Y. Meeting of Ministers and Elders, for his long contemplated religious visit to Australia, South Africa, &c., embarked for these distant lands, accompanied by his friend George W. Walker.

Whilst making preparation for the voyage he received a notice that he was balloted to serve in the militia for five years, and was ordered to appear before the Deputy Lieutenants to be enrolled, and take the oath required, or procure a substitute. Being so engaged as to be unable to appear before them in person, he addressed to them a letter, in which

he says, "I beg leave to state to you, that I have long ago enlisted in the service of Christ, whose coming into the world was announced by angels with the anthem, 'Glory to God in the highest, and on earth peace, good-will towards men.' Who, when personally assulted, would not allow His immediate followers to fight, even in His own defence; but said, 'If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence.' He also commanded His disciples not to swear at all. I, therefore, as a Christian, cannot swear, nor can I become a soldier, neither can I engage any one to become one in my stead; as I cannot conscientiously do that by proxy, which I cannot for conscience do in person.

"In saying so much, however, I do not wish to be understood to conclude that amongst soldiers there are no Christians. I hope there are many; but I am fully satisfied that the profession of a soldier is no part of their Christianity, and that when Christian principles become fully recognized by Christians, there will be none found as soldiers, and that Christians will attend to the command of Christ—not to swear." "I soon after received notice that the Deputy Lieutenants, as I had not appeared before them, had hired a substitute in my stead for the sum of six pounds seven shillings six pence, and for this sum they issued a warrant of distress on my goods and chattels; a spring-clock was taken from my passage to raise the amount."

(To be continued.)

For Friends' Review.

MODERN MATERIALISM.

John Ruskin, in his lectures delivered before the University of Oxford the present year, thus wisely cautions the students against some of the errors of the materialistic and so-called "positive" philosophy, which, although both originated and exploded thousands of years ago, are again prevalent in somewhat altered forms:

"That which you have chiefly to guard against consists in the *over-valuing* of minute, though correct, discovery; *the groundless denial of all that seems to you to have been groundlessly affirmed;* and the interesting yourselves too curiously in the progress of some scientific minds, which, in their judgment of the universe, can be compared to nothing so accurately as to the woodworms in the panel of a picture by some great painter, if we may conceive them as tasting with discrimination of the wood, and with repugnance of the color, and declaring that even this unlooked-for and undesirable combination of wood and colors is a normal result of the action of molecular forces."

From the New York Tribune.

INDIANS BECOMING CITIZENS.

One of our correspondents, writing from Yankton, Dakota Territory, the other day, gave some interesting particulars of the movements of a portion of the Santee Sioux tribe, which was originally from Minnesota (where it was very troublesome,) and which was subsequently removed to Nebraska. Here these Indians were placed in charge of the missionaries of the Society of Friends. Whether under Friendly influence or for some other reason, a considerable number of them became desirous of severing altogether their tribal relations, of "*taking homesteads*, and of *becoming independent citizens* of the United States." One year ago last April, twenty-eight of them, with their families, settled, each selecting for himself under the act a homestead, near Flandreau, in the neighborhood of Sioux Falls, and near the Iowa line. An attempt (of course) was made to drive them back to their reservation. Orders to that effect (of course) came from Washington; but upon a due presentation of the facts the order was suspended. Meanwhile, these poor settlers were harassed in various ways. They were told that they had no right to their land, and that they could not become citizens; but they kept persistently at work upon their land, and their right to this has now been settled, as well as their political *status* as citizens—they having abandoned their tribe and all benefits to be derived from the treaties. In all, there appear to be at present thirty-six heads of families, including several chiefs who have abdicated. They have built houses, are fast breaking up the soil, and have such a good reputation for thrift and industry that the traders at Sioux Falls trusted them to quite large amounts. These bills they were able to pay, and did promptly pay during the last Spring, with the proceeds of the Winter's trapping. The gratifying report is, that "nobody has lost a cent by them—that "they have paid their debts more punctually than white men, and that their settlement now presents more indications of civilization, industry, and a show of living, than the same number of white families located a few miles below. This year they are raising crops, and will feel much more independent." They formally took up their homesteads a short time since, each man having the necessary sum ($14) ready. They came to Vermillion for the purpose, "dressed in citizens' garb," and are said to have taken the required oath "with great solemnity." They have among them a missionary of the American Board of Foreign Missions (Rev. A. P. Williamson), and they have regular meeetings for worship on Sunday. They have also established schools.

When it is remembered that these Santee Sioux were ranked among the most bloodthirsty and unmanageable of the Western Indians, and that in this peaceful enterprise they have exhibited industry, enterprise and self-reliance, we think it may be assumed (whatever the loss to our sensibilities) that they are no longer the Children of the Forest. On the contrary, they are something much more to the purpose—they are Citizens of the United States. Are we wrong in assuming that these few are evidence of many more ready to do likewise, if only permitted?

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 23, 1870.

LIBERTY TO DO RIGHT IN EVERY DIRECTION.—Pilate queried: "*What is Truth?*"—not waiting for an answer, indifferent to, perhaps despairing of a solution to the vital question. Sincere and thoughtful minds search for truth with much solicitude. The weak and superstitious seek for a sectarian dwelling-place of Infallibility, and passively submit themselves to dictum and dogma imposed by men always fallible, and not always perfect even in their sincerity. The first Friends were satisfied with Christ's own teaching: "I AM THE TRUTH"—and realized that faith must be concentered in Him as the only WAY unto the Father, and the LIFE,—having life *in Himself*, inexhaustible and ever ready to be imparted to all who come unto Him that they may have it. The strength of sectarianism rests in the weak longing for human authority and for highly professing conscience-keepers. Hence we find, among various denominations, a too blind reliance upon their own standard works as safe and sufficient tests of doctrine, whereas all these ought, as the early Quakers ever zealously maintained, to be tried by the Scriptures, from which if they diverged in their theories and teachings, they must, just to that extent, be erroneous. With what abhorrence would Barclay or any of his colleagues have regarded an attempt to establish even his excellent *Apology* as a test from which it were heresy to take an appeal to the Bible!

Were the query propounded to us: What is Quakerism? we could hardly answer it better than in the words of one of our own most illustrious writers, one who was conscious that every writing that could not claim absolute and plenary inspiration must be held subject to the trial and test of Holy Scripture:

"Were I required to define Quakerism, I would not describe it as the system so elaborately wrought out by a Barclay, or as the doctrine and maxims of a Penn, or as the deep and refined views of a Penington; (for all these authors have their defects as well as their excellencies;) I should call it, the religion of the New Testament of our Lord and Saviour Jesus Christ, without diminution, without addition, and without compromise."

A noble definition truly, and one which may well satisfy any Christian! To object to it in the name of Barclay, Penn and Penington were to disparage those Christian heroes, the motto of whose lives was this: "We preach not ourselves but Christ Jesus the Lord." Whatever error there might be in the words of any one of these, it was Quakerism, not to maintain but to turn away from that error. It was the business of their lives to find and to cleave to the Truth;—and the Truth is—Christ. It may also be stated as the utterance and the record of His words—the teaching of His Holy Spirit guiding into all Truth. To the seekers and the professors of this Truth, the adherents to error gave the sobriquet of *Quakers*, and the Truth as revealed to and practised by them is meant to be embodied in the system called *Quakerism*. So far as the upholders thereof might mingle human imperfections with their system, those imperfections are excrescences upon the Truth and upon Quakerism. It is always Quakerly to forsake error and to do right. Such is the liberty wherewith Christ hath made his people free—delivering them "from the bondage of corruption, into the glorious liberty of the children of God." George Fox and his colleagues made a bold and noble strike for Liberty—the liberty of the Truth they loved. "Where the Spirit of the Lord is, there is liberty"—to use the words of B. Seebohm: "Liberty to do right in every direction—liberty to do wrong in none." Where the Divine Spirit is *not*, the spiritual Christian does not find liberty. To obtain it the passengers of the Mayflower sought Plymouth Rock—to secure perfect freedom to worship God without human interference, Pennsylvania was parceled out in the forest, and her founder

When it is remembered that these Sauteurs were ranked among the most blood-thirsty and unmanageable of the Western Indians, and that in this peaceful enterprise they have exhibited industry, enterprise and self-reliance, we think it may be assumed (whatever the loss to our sensibilities) that they are no longer the Children of the Forest. On the contrary, they are something much more to the purpose—they are Citizens of the United States. Are we wrong in assuming that these few evidences of many more ready to do likewise, if only permitted?

"led his band
From thy blue waters, Delaware, to press
The virgin verdure of the wilderness."

The only religious headship which Friends own, is that of Christ. The only dictum we would offer to them would be in the words of His human mother when she spoke to the servants at Cana: "Whatsoever He saith unto you, do it." No Church authority is valid that would contravene this. Duty to Him is direct. Church organization should be a help and must not be a hindrance. Hold meetings for worship, Friends, whenever the Divine Spirit moves you—whenever you can hold them in the power of God—whenever you can realize that He is in the midst. You may be sure that they are authorized meetings, and that "a day in His courts is better than a thousand."

We are called by some conservative—and in the good sense of a much abused word we desire to be so. Our conservatism would not bind grievous burdens, but unloose them. Instead of forbidding the assemblage for worship at times not stated in the *Book of Meetings*, we would quote the Psalmist's words: "Wait, I say, on the Lord." To those who are seeking health or pleasure at watering places, to the man of business cares, to the youth who are tempted to frivolity, we would whisper: "They that wait upon the Lord shall renew their strength." We would say *God-speed* to the children at boarding-schools who feel moved to draw aside and read their Bible together,—or to the Christian man or woman who would teach the Indian children to lisp the name of Jesus, or by Bible and Tract distribution, by words of knowledge and deeds of love, open wide to the sons of the forest

"The full effulgence of the Gospel day."

Quakerism, if genuine, is the embodiment of Scriptural Truth. Did we think otherwise, we would drop the profession. Quakerism, to be vital, must be fresh from its Source—and that Source is not Fox, Barclay or any one who drank from this well-spring of life, but the Spirit of Christ which inspired His utterances, which permeates His Scriptures—which showed primitive Christianity to the Leicestershire weaver—which now as ever teaches His people, and will be with them to the end of the world. It is to be kept in healthful life by constant recurrence, to first principles—back of our Society's "standard writings"—back of our fathers of the 17th century—back of the Nicene fathers—of Polycarp, Ignatius and Hermas, finding its perpetuity where it found its origin, in Him who is the first and with the last.

SLAVERY IN CUBA has long been admitted to be peculiarly inhuman, and the extinction of the cruel system has elicited the earnest efforts of Christian philanthropists. The concern of London Yearly Meeting is still fresh in memory, as embodied in an address to kings and all others in authority where the Christian religion is professed, and presented by deputations wherever slavery was sustained—by our Friend John Candler to "*the Queen of the Antilles.*" At present the subject claims the attention of President Grant and his Cabinet as a matter of diplomacy. The continuance of slavery in Cuba has been illegal, and a gross violation of faith with Great Britain. The London *Friend* describes the presentation on the 15th ult., to the Earl of Clarendon, of an address on behalf of the *British and Foreign Anti-Slavery Society*, in which the following assertions are made:

"In 1818, Great Britain paid to Spain the large sum of £400,000 to compensate her for losses which she alleged she would sustain by the suppression of the slave trade, and which she pledged herself to abolish, throughout all her possessions, on the 30th of May, 1820.

"Notwithstanding, however, that she thus solemnly pledged herself by treaty to abolish the slave trade, and subsequently entered into additional conventions for the same object, the importations of fresh negroes into Cuba continued at an enormous rate—amounting at times, according to the statement of Earl Russell, to as many as 30,000 in a single year.

"Moreover, the continuance of the Trans-Atlantic slave trade to Cuba necessitated the establishment of a repressive system, which, in various ways, entailed upon Great Britain alone an annual expenditure, estimated by the late Lord Palmerston at nearly one million sterling. The outlay for this purpose, though diminished, continues; for, notwithstanding that the importations of negroes into Cuba appear temporarily to have ceased, the maintenance of slavery in that island is a direct permanent provocative to their resumption. Hence, the alleged necessity for the continuation of the same repressive system by Great Britain, and this at a time when universal public opinion brands the slave trade and slavery as the most heinous of crimes.

"Since 1820, the importations of negroes into Cuba have, at the lowest estimate, exceeded more than twofold the number of slaves now officially reported as existing in that island; and as the whole of these have been introduced in violation of the treaties and conventions with Great Britain, Her

Majesty's Government has an undoubted right to demand their immediate liberation."

Among those who were present at this interview were Joseph Cooper, Edmund Sturge, Robert Alsop, Thomas Phillips and Josiah Forster.

"Mr. Chamerovzow, who has recently returned from Spain, said the state of public feeling there was decidedly in favor of the immediate abolition of Slavery in Cuba. Indeed an amount of public opinion had been brought to bear upon the Government which had never been elicited to the same extent upon any other question.

"Lord Clarendon in reply, whilst earnestly desirous of terminating the Slave-trade and Slavery, observed that we must adapt our means to our end, pointing out that the Spanish Government had to consult the feelings, not only of the Spanish people but those of the people of Cuba, and that a measure of abolition would be very unpopular with just the only class in the island on whose loyalty to Spanish rule they depend. By urging the matter on them at present we should be retarding rather than advancing our great object. 'I do not think,' he continued, 'there is any chance of the Slave-trade reviving. Of course, I do not mean to deny that there is danger of this as long as Slavery is any way tolerated; but the chances are against its revival. I do not think that the £400,000 given to Spain by this country to put down the Slave-trade was a good investment, for all the good that has been done has been done by ourselves quite beyond this sum that we paid to them. I need not tell you what is the state of Cuba at the present time; but what I do say is this, that when men are struggling for their lives as they are there; when they are being murdered and massacred; and when plantations are being destroyed, it is not the proper time, and it is not acting the part of those who really wish to adapt their means to their end, to apply any pressure. The Government in Spain has not yet consolidated its power, and the people do not as yet really know where they are. The measures upon the Slavery question already introduced appear to have been insufficient, but from a dispatch (a copy of which I shall have much pleasure in presenting to the Society) received from Mr. Layard, and dated the 8th of June, I observe that there are several important amendments to the original bill. This measure is, I am told, a step towards more liberal measures. The amendments I hold to be material improvements, although the law still remains in an unsatisfactory state. This is not the first time that I have had to do with this question, in which, allow me to say again, I feel deeply interested. I believe the Spanish Government have an honest and earnest desire to abolish Slavery, but we must make great allowances, first on account of their unsettled state at home, and secondly on account of the state of blood and revolution in Cuba. I do not think that the friends of emancipation had ever greater reason to take courage in their work than they have at the present time. Many things may happen to prevent it from being fully accomplished, but I think the matter is in a good train, and that any undue pressure at the present would not be wise. Of course I shall make known to the Spanish Government that I have been waited upon by so large and influential a deputation as the present, and shall be glad to be able to add, that in consequence of the communications I made, and the hopeful language I held, that the deputation left in the full belief that there were better things in store for Spain, and that those better days would dawn upon the complete abolition of Slavery throughout her dominions.'

"Josiah Forster wished to add his testimony as to the deep interest which Lord Clarendon had always manifested for the abolition of the Slave-trade and Slavery; but he wished to press that there were considerations of far more importance than those which related to our payment of £400,000 to Spain; and these were the rights of the slaves themselves, which ought not to be disregarded—their liberty ought not to be delayed. He wished to thank Lord Clarendon for the courtesy with which he had received the deputation; and to say, that while England had, by her example in respect to Slavery, placed herself in a position to plead with other nations for its abolition, she must always stand forward in uncompromising opposition to Slavery in every form."

It is most interesting that our Friend J. Forster, whose labors in behalf of human liberty have been so earnest and long continued, should thus have been engaged almost at the close of life, though in great bodily infirmity, and at the age of nearly 88 years. It is also a touching circumstance that the eminent statesman (Lord Clarendon) and our venerable Friend died in twelve days after this interview, within a few hours of each other.

TENDENCIES.—Referring the reader to section ix. of the essay of Minimus with this caption, it would be a misconstruction of the writer's meaning to deduce an argument for schism and secession. Where there is a general unison of religious views and yet a lack

of harmony, the remedy is not to be found in disruption, but in nearness to the Saviour. Loving Him, we shall love our brother. The consciousness of differences would increase the yearning prayerfulness for his highest good; and apparent incompatibility would be no hindrance to the unity of the Spirit in the bond of peace. As Christianity is perfected in the earth, repulsion will become less and less. Disciples will bear with one another for Christ's sake,

"And find a nobler duty than to part."

Prophecy tells us of a good time coming, when strange companionship will be endured without a shudder—the infant sporting with the asp and cockatrice—no one hurting or destroying,—neither envy nor vexation between Judah and Ephraim, and the cohesive attraction of a Saviour's love drawing together into oneness, that all Zion may send up the united shout (Isaiah xii. 6.) "Great is the Holy One of Israel in our midst."

COMMENCEMENT AT HAVERFORD. — An editorial notice of this interesting occasion is rendered unnecessary by the acceptable paper furnished by "*Old Student.*" Haverford College strengthens her hold upon our confidence and our affections by a high Academic and Christian character. May the blessing of the Lord continue to rest upon the Institution.

BALTIMORE Y. MEETING.—Our Friend T. Milliken, of Bellefonte wishes to correct an error in the N. Y. Almanac. This Yearly Meeting is to open on Seventh day, the 22d of Tenth month.

DIED.

FORSTER.—At his residence at Tottenham, Eng., 6th mo. 27th, Josiah Forster, aged nearly 88 years.

TALLCOT.—On the 5th of 7th mo., 1870, at her residence, in Ledyard, Phebe F. Tallcot, daughter of the late Joseph and Sarah Tallcot, at the age of 70 years; a member of Scipio Monthly Meeting, in the State of New York. Her sudden decease has brought sorrow and deep regret to the hearts of her relatives and friends, among whom she was a bright example, and of great usefulness, being an Elder in high standing in Society. She gave in her Will to the Monthly Meeting of which she was a member the sum of $1500, to furnish indigent Ministers with the means of travelling; also to instruct the children of indigent parents. Her memory is blessed.

SEARS.—At her residence near Centreville, Montgomery Co., Ohio, on the 13th of 1st mo., 1870, Mary Ann, relict of the late Samuel Sears, in the 69th year of her age; a member of Springboro' Monthly Meeting. This dear Friend was a native of England, and removed with her parents to this country in early life. She was convinced of the principles of truth as professed by Friends, and was received into membership in the 35th year of her age. She manifested the Christian virtues of Faith, Hope, Love, Patience and Resignation, in an eminent degree.

TURNER.—At the Clarendon Hotel, in St. Louis, Mo., on the 26th of 5th mo., 1870, in the 44th year of her age, Avis A., wife of Jesse T. Turner; a member of Lawrence Monthly Meeting, Kansas. Deceased had been in very feeble health for about three months, and though unable to stand upon her feet, was not only willing, but anxious to enter in company with her husband and family upon a journey of seven hundred miles, to Eastern Indiana, that she might proclaim to kindred and friends her dying testimony to "the unsearchable riches of Christ;" but was required, ere the journey was but half accomplished, to give back the soul to God who gave it, which she did with triumphant joy: almost her last audible expression being, "Only waiting for Jesus." Thus, as it were, laying down her life in the effort to tell to others how much the Lord Jesus had done for her.

BROWN.—In Chester, Maine, on the 9th of 5th mo., 1870, in the 72d year of her age, Mary W., wife of Samuel G. Brown; a worthy member and Elder of Unity Monthly Meeting. In the death of this dear Friend, not her own family only, but the Church and the community, have sustained a loss, and especially will her kind ministrations be missed among the sick and afflicted. Although living apart from the body of Friends, in a newly-settled portion of the country, she was concerned to keep up a meeting in her house, at which, from time to time, many of her neighbors were convened, and we believe it was held to the honor of Truth. Sound in the faith of our Lord Jesus Christ, she was enabled to bear a lingering sickness with Christian patience and fortitude, and while making arrangements that some of her possessions should be appropriated for the relief of the poor, passed peacefully away to the City of rest.

THE OPEN DOOR OF JUSTIFICATION BY FAITH—A PLEA FOR TRUTH. By W. S. HILLES. A pamphlet of 32 pages, copied from *Friends' Review*, No. 45. For sale at this office—30 cts. per doz.

DYING GRACE.

"You fear to cross the deep, deep waters; you shrink from the strange, and, it may be, the stormy passage to eternity. You say: 'Oh! if I could but reach the celestial city without having to cross the stream of death!' God knows your frame; He remembers that you are dust, and feels the tenderest parental compassion for those who fear Him; and therefore you may be assured that the trials which His love ordains, whether in life or in death, are *necessary* trials, and He will give you support under them. His grace is sufficient for you as well as for others. Oh! trust yourself to Him; repose with confidence upon His promises; and believe that in a dying hour your succor shall be equal to your need. Do not test your preparedness for that hour by the strength and comfort which you now possess; but by the solid engagement which Christ has made, never to leave nor forsake you. He is with you now to help you glorify Him by

your life; when death comes, He will be with you then, and help you glorify Him by your death. Dying grace will not be vouchsafed until a dying hour. You do not want it now, but it will be abundantly vouchsafed then. Wait for it in faith."—*Life's Evening.*

For Friends' Review.

HAVERFORD COLLEGE COMMENCEMENT.

As usual, the last evening of the College year (12th inst.) was devoted to the public exercises of the Loganian Society, and, after them, the farewell address of President Gummere to the graduating class. Eight short discourses were delivered, with a good deal of ease and animation, by members of all the classes except the senior class. Their subjects were well chosen, affording a pleasant variety: "Friends in Germany," "Plato and the Academy," "The Nibelungen Lied," "The Constitution," "Judicial Integrity," "Modern Italian Progress," "No one lives for himself alone," and "Mysteries of Iniquity."

Professor Gummere's address was deeply interesting; beginning with a reminiscence of his connection with the institution more than thirty years ago, and proceeding with an able and earnest exposition of the special purposes and advantages of Haverford College, and the accountability it imposes upon its students and graduates. It would no doubt be a gratification to many readers if they could meet with this address upon the pages of the *Review*, or otherwise.

Commencement day was favored with sunshine, tempered with a pleasant breeze; and the beautiful lawn, just refreshed by the last evening's shower, presented its most magnificent appearance. Visitors would hardly think that these strong terms required the apology of an "old student's" enthusiasm; as, in local attraction, Haverford yields to no college in our country. Many came, by the cars and in carriages, to attend; among them it was agreeable to see a number of *alumni* of different periods.

On the platform sat the venerable and much-loved Samuel Hilles, the first resident head of the institution, when it opened in 1833; with his son, a Manager, by his side, and his grandson, one of the graduates of the year. A member of the second graduating class (1837) sat also with the Faculty, as Manager, his son taking a degree. The first honors this time were awarded to the brother of an alumnus of 1851, who was also present; the former being the fifth Haverford graduate in the same family. When the College thus maintains its hold upon the affections of successive generations, is it *possible* that Haverford can ever lack friends, both able and willing to supply all its needs, and give it ample support?

The order of exercises at the Commencement was as follows:

1. An English Oration—"Paul as an Orator"—Thomas Kimber Longstreth, *Philadelphia, Pa.*
2. An English Oration—"Philistinism"—Oliver Goldsmith Owen, *Indianola, Iowa.*
3. An English Oration—"Lowell as an Essayist"—Howard Comfort, *Germantown, Pa.*
4. An English Oration—"International Ethics"—J. Stuart Brown, *Philadelphia, Pa.*
5. An English Oration—"American Art"—Alford Gable Coale, *Baltimore, Md.*
6. An English Oration—"Scientific Atheism"—Charles Wood, *Mt. Kisco, N. Y.*
7. An English Oration—"The Mystery of Suffering"—Wm. Harrison Hubbard, *Monrovia, Ind.*
8. An English Oration—"Elizabeth Barrett Browning"—Thos. Allen Hilles, *Wilmington, Del.*
9. An English Oration—"The Age of Iron"—John Dutton Steele, *Coatesville, Pa.*
10. An English Oration—"Politics and Statesmanship"—David Franklin Rose, *Chester, Pa.*
11. An English Oration—"John Ruskin"—John Ellicott Carey, *Baltimore, Md.*
12. An English Oration—"The Ink-Deluge"—Chas. Edward Pratt, *Rochester, N. H.*
13. An English Oration—"The Harmony of the Sciences"—Stuart Wood, *Philadelphia, Pa.*

Of all these discourses, the impression left upon the hearer's mind was that of manly development and well-proportioned culture; not devoid of literary ornament, but substantial rather than florid or ambitious. Thoughtfulness upon high topics pervaded nearly all of them; and the influence of those principles, in whose interest Haverford was founded, was made manifest, without their reiteration or obtrusion.

The degree of Master of Arts was conferred upon the following alumni of 1867: Saml. C. Collins, N. C., Essay on the "Life and Philosophy of Sir Wm. Hamilton;" W. Penn Clarke, Iowa, "The Progress of Constitutional Freedom;" Geo. Ashbridge, Pa., "The Genius of Schiller;" and Chas. Howard Darlington, N. Y., "The Requisites of Government."

After the diplomas had been awarded, a few parting words were said, by one of the professors, to the graduates. His concern was, to caution them against *sophistication* by study, and proneness to lean upon their own understanding. They were earnestly exhorted never to allow audacious intellectuality to interfere with their cherishing the immortal childhood of faith; without which youth would be but a dream, manhood a disappointment, and old age a burden. Samuel Hilles then made a few encouraging and paternal remarks; and Wm. S. Hilles expressed the aspiration of the Managers for the best prosperity of Haverford, and commended it to the sympathy and prayers of its friends; wishing that it may not only continue to be useful by disseminating sound learning, but may do the full work assigned to it by our Heavenly Father, in promoting the extension of the

kingdom of our Lord Jesus Christ upon earth. Regret was felt that, in order that visitors might meet the railroad train, the closing exercises were unavoidably somewhat abridged.

OLD STUDENT.

AN ADDRESS TO FRIENDS IN AMERICA.

BY JOSIAH FORSTER.

(Concluded from page 739.)

My thoughts turn to the several distinct Yearly Meetings of Friends on your continent. It has been my privilege for many years to think of them with Christian solicitude. Some of these meetings were settled in the early days of our religious Society, and have been held, I believe, with unbroken regularity. Others have been established within the present century. I rejoice with thankfulness that, so far as I know, and I have no reason to doubt it, they have as religious bodies maintained the faith and hope of the Gospel, as set before us in Holy Scripture. There has been a remarkable agreement in doctrine and discipline both among themselves and with the two Yearly Meetings of Great Britain and Ireland. May this ever continue to be the case!

The bond of union has been strengthened by the mutual transfer of membership from one Monthly Meeting to another; by accepting and recording visits from accredited ministers of the several Yearly Meetings, and also by maintaining an epistolary intercourse of brotherly love and confidence. I highly value these outward evidences of Christian fellowship, and desire that they may never be weakened.

It is a serious and important fact that the number of your Yearly Meetings increases. They are to a certain extent independent bodies, both in Christian doctrine and in Church discipline. Has it not often happened that the circumstances of Friends thus brought together have varied? Some have come from long settled cities and States; others from what, comparatively speaking, may be termed a wilderness life. The religious experience of those thus associated may be greatly diversified, calling for the exercise of watchfulness and Christian forbearance. How applicable to the circumstances of the Christian, even on such occasions, will the words of the prophet be found, "In quietness and confidence shall be your strength." There is a peace which our Lord giveth to His believing children. May this peace be patiently watched for in all deliberations of an important character!

I allude with feelings of sorrow to the public events of the last few years. What anguish and misery have been endured by thousands, and how many have perished on the field of battle! Many of the survivors continue to suffer from their wounds or loss of limbs. The fathers, the mothers, the wives, the sisters, have bitterly felt for those most dear to them, who have been of these sufferers from the war, or who have fallen in battle. With all such, Christian pity calls you to sympathize. Having taken no active part in this desolating war, our Heavenly Father has, in His mercy and in His faithfulness, cared for *you*. When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness. His judgments have been upon your country. Many lessons of instruction may have been learned, and may still be learned, from the events which have been passing in your nation. How loud is the call, in gratitude to the Author of all mercies, not only to live in love one with another as Christian brothers, but in love to *all*, whether in the South or in the North—to manifest that kind and forgiving temper which both sweetens and strengthens the bonds of civil society.

Peace is now restored to your country. What solemn reflections arise, on looking back on the last few years of its history! May the heart of every one of you, my dear friends, be lifted up in thanksgiving unto God, for the deliverance which he has granted, in the midst of many dangers. May a sense of these, His mercies, lead to earnest prayer, to be helped to live worthily amongst men in the grateful remembrance of such blessings.

Having known the horrors and the sufferings of war, do your utmost towards preserving your country in peace with all nations. Use every effort to stifle, in those around you, feelings of hostility to the people of other lands. Whilst prizing your own great civil and religious privileges, may the words of the Apostle instructively come before you, "Who made thee to differ from another; and what hast thou which thou hast not received?"

When I passed through your Southern States sixteen years ago, I little thought that I should live to see freedom granted to the slaves in Georgia, South Carolina, Mississippi and other States. When, in 1853, we came before the Governors of those and other Slaveholding States, by whom we were courteously and patiently received, to present the address of our Yearly Meeting, on the subject of Slavery, we often told them that we felt for the slaveholders. Such feelings are not now diminished.

It is not that I would palliate the sin of holding our fellow-men in bondage; but it is my warm desire that, whilst we condemn the crime, those who have shared in it, whether men or women, may be spoken of and spoken to in a brotherly Christian spirit. Gentleness does not preclude firmness; kind words do not prevent sincerity; patient remonstrance, in a Christian spirit, has great efficacy. Few as

were the cases in which I had intercourse with slaveholders, instances occurred which gave force to these remarks. I believe that this course would often produce favorable results, such as some may little anticipate.

I rejoice with you in the overthrow of slavery in the United States. In making this acknowledgment, I do not forget how this wonderful event has been brought about. Our Heavenly Father has created man a free agent, but responsible for the exercise of his freedom. In overruling the acts of His creatures to His own glory, He does not set the seal of His sanction to their sins. He gives no encouragement to do evil that good may come. War must still be looked upon as an enormous evil, a sin against the righteous law of our Almighty Father in heaven. He, in his unerring wisdom, was pleased to stay the shedding of blood between the North and the South. We may be afresh reminded of the words of the Psalmist, "The wrath of man shall praise thee; the remainder of wrath wilt thou restrain." Out of this war arose one of the most glorious results which the eventful history of this century presents—the termination of the unrighteous bondage of millions of brothers and sisters. The Lord reigneth; let the inhabitants of the world be glad and rejoice.

You have nobly come forward to relieve and to succor the Freedmen. You have shown yourselves their true friends. You have instructed the ignorant; you have judiciously endeavored to train them in habits of Christian morality, industry and self-support; but, more than all, in teaching them the truths of Holy Scripture, you have directed their thoughts to Christ their Saviour, to a dependence upon Him, upon His redemption and upon His salvation. Thus having cared for them in the hour of their distress, you will, I trust, continue to watch over them, and to protect them, in days to come, from the trials and evils to which they may be exposed, and to do all in your power to secure for them and their children instruction in the blessed truths of the Gospel of Christ. May they be directed to Him, their great Deliverer from the heavy bondage of sin, and be led, in dependence on the Holy Spirit, to fix their hopes on the true happiness which He bestows, for time and for eternity, on all who receive and obey Him.

And now, my dear friends, permit me to advert to your position, and to some of your privileges, in the widely-extended Continent of North America.

Having witnessed the horrors and the ravages of Civil War, you will have rejoiced with praise and thanksgiving to the Most High, in that He has restored peace and tranquillity to your country. You had, as a religious Society, previously been witness of the evils of infidelity; escaping its withering influence, you may well give thanks for that faith and hope in Christ our Redeemer which should lead to the advocacy and the diffusion of His glorious truths of life and salvation which it is the blessed privilege of His followers to make known. You have long felt the evils and the sin of slavery. Your country is now delivered from the iniquity of this system. Herein you rejoice and give thanks. May you, dear friends, be so brought to a sense of the guilt and sin of the bondage of corruption, as to press after and to enjoy the freedom of that spiritual liberty wherewith Christ would make you free. May you be so redeemed from the love of the unlawful pleasures and riches of this world, as that your whole hearts may be fixed on a heavenly inheritance. Commending and adorning the profession of faith in that redemption which comes through the blood of the everlasting covenant, may you, in gratitude for the mercies offered of the Lord, be enabled, both by example and by precept, to invite all with whom you associate to the enjoyment of the light, the life, and the peace of the Christian believer.

Before I conclude, let me offer you a word of encouragement to continue to plead for the exercise of righteousness, kindness and love towards the aboriginal inhabitants of your country. Your forefathers were the true friends of these tribes on their native soil. You have not failed still to plead for their inalienable rights. Alas! how shamefully, how cruelly have they been treated. There are still multitudes of them in the western wilds of America. May you not cease to embrace every opportunity to advocate their cause and to do them good. I have read very lately with much satisfaction a valuable memorial to Congress, from the representatives of some of your Yearly Meetings, "in reference to Indian affairs."

As I write my heart is enlarged in Christian love towards you. If the tens of thousands who bear the name of Friends are brought into and kept in harmony and brotherly confidence, and commit themselves to the guidance of the good Shepherd, He will, I believe, give them a service for Him in their respective neighborhoods. Fields of labor among the population around them may be more extensively presented than has hitherto been the case. As the heart is fixed, trusting in the Lord, it may be given to you and to your successors in religious profession, whilst faithfully adhering to those simple views of Christian truth by which Friends have ever been distinguished, to spread, both by example and by teaching, without addition and without diminution, the truth as it is in Jesus, the knowledge of Him who hath abolished

death, and brought life and immortality to light by the Gospel; and it may be your privilege, in days to come, to carry on, even among the benighted inhabitants of South America, this work of faith and labor of love. Christ is given for a light to the Gentiles, and for salvation unto the ends of the earth. May our merciful Father in heaven, in His wisdom and love, hasten the coming of that day, when, in every nation, incense shall be offered unto Him and a pure offering.

May you and may we, abiding in Christ, be steadfast in our fidelity to Him, and adhere with firmness to the doctrine of the spiritual character of the New Covenant, to the views of worship and ministry, of inviolable peace, and to the other testimonies to the Truth, by which, as a Christian body, we have been distinguished.

Accept these effusions of an aged brother in the love in which they are offered. May grace, mercy and peace from God our Father, and Jesus Christ our Lord, increase and abound among you. And may we *all*, being sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, be made "meet to be partakers of the inheritance of the saints in light."

"GIVE THY STRENGTH UNTO THY SERVANT."

"Give thy strength unto thy servant, and save the son of thine handmaid."

Give thy strength unto thy servant,
Weak and trembling in his way;
Let thy matchless grace imparted
Be sufficient for his day;
Let thy mighty hands uphold him,
Let thy truth engird him round;
Till at last, when Thou appearest,
May he in thy peace be found.

Give thy strength unto thy servant,
Standing in the battle's van;
Where his many foes are thronging,
Stronger than the arm of man;
Be his shield in hours of conflict,
Be his armor in the fight;
Be his Captain and deliverer,
Be his glory and his light.

Give thy strength unto thy servant,
When, in dark temptation's hour,
Human strength becomes as weakness,
At the tempter's cruel power;
Then, oh Master, ever faithful,
Let thy help supply my need;
Till I sing the song of triumph,
From temptation ever freed.

Give thy strength unto thy servant,
When my heart and flesh shall fail;
When the hopes of earth shall perish,
In death's dim and shadowy vale.
Trusting in thy sacred promise,
Let me on thine arm recline;
Knowing that, alive or dying,
I am still forever Thine.

Give thy strength unto thy servant,
In that dread approaching day;
When the King shall come to judgment,
And the world shall pass away;
When the youths are faint and weary,
And no hand can help afford;
Let me mount on wings as eagles,
And be ever with the Lord.

Heart oppressed with griefs, and broken,
Vainly longing for a rest,
Lo, to you the Lord has spoken,
He hath said the sad are blest.
Thou hast prayed and longed in sadness,
And hast sighed to see His face;
Oh, lift up thy heart with gladness,
For thy tears are of His grace.

All thy longings and thy pleadings
Are the voice of God within,
By His Spirit's intercedings
Breaking off the yoke of sin.
All thy seeking for thy Saviour
Is the Saviour seeking thee,
And thy longings for His favor
Are His yearnings deep o'er thee.

Then take courage, sad and mourning,
Though thy hope be long delayed;
'Tis God's Spirit gives thy longing,
In this trust be undismayed.
To His throne thy sighings gather;
For in these His Spirit mild,
As thy heart cries, "O, my Father!"
Answers back, "My child! my child!"

From *Social Hymns*, By H. L. H.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 19th inst.

The most remarkable event in the interval which has elapsed since the last number of this Summary, is the breaking out of a war between France and Prussia. The real cause of this is probably mutual jealousy, and, on the part of France, uneasiness at the growing power of Prussia, which, by the absorption of neighboring dominions, and the extension to them of her military system, requiring of every man a certain amount of service in the army, is rapidly advancing to a position which is regarded as threatening to other Powers. The pretext for the present rupture was found in the proposition made by the Spanish Ministry to Prince Leopold of Hohenzollern-Sigmaringen, that he should become a candidate before the Cortes for the throne of Spain. The Prince is a Prussian subject, and his hereditary dominions having been transferred by his father to Prussia in 1849, the ex sovereign was made a titular member of the royal family. A brother of Prince Leopold was elected in 1866 as ruler of the principality of Roumania. The Prince accepted the proposal of Gen. Prim, and it was thought not unlikely that he might be chosen, but the French government objected to the selection of a Prussian Prince. The father of Prince Leopold, in consequence, on behalf of his son, formally withdrew his name, and the King of Prussia, while declining to interfere in his capacity as sovereign, agreed, as a member of the family, to the withdrawal. It was hoped, for a time, that war would thus be averted, although preparations still continued on both sides; but the French government demanded that the King of Prussia should promise that he would refuse to interfere in future with the candidacy, a promise which he declined to give. Subsequently, the French ambassador to Prussia having demanded an audience of the King, for the purpose, it was said, of exacting that the Prince's renunciation should be made perpetual, and the royal veto should be applied to any further proffers to him

death, and brought life and immortality to light by the Gospel; and it may be your privilege, in days to come, to carry on, even among the benighted inhabitants of South America, this work of faith and labor of love. Christ is given for a light to the Gentiles, and for salvation unto the ends of the earth. May our merciful Father in heaven, in His wisdom and love, hasten the coming of that day, when, in every nation, incense shall be offered unto Him and a pure offering.

May you and may we, abiding in Christ, be steadfast in our fidelity to Him, and adhere with firmness to the doctrine of the spiritual character of the New Covenant, to the views of worship and ministry, of invisible peace, and to the other testimonies to the Truth, by which, as a Christian body, we have been distinguished.

Accept these effusions of an aged brother in the love in which they are offered. May grace, mercy and peace from God our Father, and Jesus Christ our Lord, increase and abound among you. And may we all, being sanctified and justified in the name of the Lord Jesus, and by the spirits of our God, be made "meet to be partakers of the inheritance of the saints in light."

relative to the Spanish crown, the King declined to receive him, and sent him word that he had no further communication to make. On the 15th inst. the French Legislative Body declared war against Prussia, and voted the supplies asked by the government and a call to arms of all classes owing military service. On both sides, troops were at once put in motion, and it was reported on the 16th that a Prussian force had entered France and that an engagement had occurred near Forbach, but the rumor proved unfounded. It is expected that the South German governments will join with Prussia. The North German Parliament has been convoked for the 20th inst. to vote the necessary credits. England, Holland, Denmark and Italy, it is understood, will maintain absolute neutrality, and Belgium also desires to be protected by the greater Powers in the same position. The course of Austria and Russia is not certainly known, but the former, at least, will probably remain neutral.

Great Britain.—The House of Commons continued to discuss the education bill in committee, and had rejected a motion to amend the clause withholding free education from those able to pay, by making education entirely free; the negative majority being 125. An amendment expunging the clause which prohibits the teaching of religious formularies, one proposing the reading of the Bible to form part of the daily exercises, and one that teaching shall not be directed against the tenets of any sect, were also rejected. The University tests bill was passed.

The House of Lords passed the Irish land bill with some alterations, which necessitated its return to the House of Commons. Some of the changes were there disagreed to, and the House of Lords insisted upon its amendments, and appointed a committee to set forth the reasons. The House of Lords rejected the University tests bill.

The collection of tolls at 500 turnpike gates in England ceased on the 1st inst. under an act passed at the last session of Parliament.

Ireland.—An attempt was lately made by agritural laborers at Killarney to seize and destroy a number of mowing machines, but it was baffled.

The German tailors whose introduction caused the recent riots at Cork, have struck and joined the Irish.

France.—The trials of members of the International Society of Workmen, arrested at the time of the riots in Paris, closed on the 10th. Seven were convicted of belonging to a secret society, and sentenced to a year's imprisonment and 100 francs' fine, and 27, convicted of belonging to an illicit association, were sentenced to two months' imprisonment and 50 francs' fine. The High Court of Justice assembled at Blois on the 18th, and commenced the trial of parties accused of conspiring against the State and the Emperor.

After a long discussion, the Legislative Body rejected the petition of the Orleans Princes for permission to return to France, by a vote of 173 to 81.

The severe drought continued. No rain fell for ten weeks prior to the 4th inst., and since that date only a few slight showers have occurred, not sufficient to revive the crops.

Italy.—In the Œcumenical Council on the 13th, the dogma of infallibility was adopted by a vote of 450 to 88. It was reported that either 62 or 66 of the members voted for the dogma conditionally. It was said that the Pope wished to make public promulgation of the adoption on the 24th, and that afterwards leave of absence would be granted to such members as desired it, those who should choose to remain discussing minor questions not yet disposed of.

Turkey.—Another disastrous fire occurred at Constantinople on the 11th inst. It raged for nine hours, destroying 1500 houses, mainly of the poorer class.

Greece.—A sharp earthquake shock was felt throughout Greece on the 1st inst.

China.—The Chinese government has expressed great regret for the death of Minister Burlingame, and as a mode of testifying its sense of the value of his services, has appropriated $6000 for his funeral expenses, and $15,000 for the benefit of his widow, and has also given him a posthumous title of the highest rank outside of the royal family.

Domestic.—The statement of the public debt for the 1st inst. showed an excess of debt over amount in the Treasury, of $2,403,562,371,78; a decrease during the past month of $20,203,772,04, and since Third month 1st, 1870, of $51,969,877,43.

On account of the proclamation of war between France and Prussia, the North German lines of steamships carrying the United States mail have been temporarily stopped, until it can be ascertained whether they will be allowed to pass without molestation by the French navy, provided they carry nothing contraband of war. The mails intended for those vessels were dispatched by the English lines this week. The Postmaster General has made arrangements for sending three mails weekly from New York, and hopes soon to have a fourth, making the number heretofore sent. The Hamburg steamer of the 19th was sent out as usual. The Secretary of State received on that day a dispatch from the American Minister at Paris, stating that both France and Prussia had concluded to observe the treaty of 1866, which prohibits privateering and provides that each Power shall respect neutral goods in an enemy's ships. If this agreement be carried out, the North German steamers can still carry the U. S. mails.

Congress.—The session terminated on the 15th. Among the important measures finally adopted were a funding bill; one reducing internal taxation by the amount of $60,000,000 annually, the income tax not being abolished, but reduced to 3 per cent. and the amount exempted being increased to $2,000; a currency bill which will furnish additional banking facilities for the South and West; a bill reducing the tariff on many articles, including a reduction of 50 per cent. on tea, coffee and sugar, the total reduction being estimated at $30,000,000; a bill relative to Georgia, which, as finally adopted on the report of a conference committee, was substantially the House bill, with an amendment declaring that nothing in that or any other act of Congress shall be construed to affect the term to which any officer has been appointed, or that of any member of the Legislature as prescribed by the State Constitution; bills designed to prevent election frauds; and one reducing the army from 37,000 to 30,000 men and removing the names of over 400 supernumerary officers from the pay-roll. The Indian Appropriation bill continues the Board of Indian Peace Commissioners appointed by the President under an act of 1869, for so long as the appropriation heretofore made for their expenses shall last. Their duty is to supervise all expenditures of money appropriated for the benefit of the Indians, and to inspect all goods purchased for them, in connection with the Commissioner of Indian Affairs, who shall consult them in making such purchases. These powers are the same as those conferred by the President's order last year.

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A Testimony of the Quarterly Meeting of London and Middlesex, (Eng.,) concerning REBECCA STURGES, *a Minister, deceased.*

There is, perhaps, no more forcible testimony to the reality of the Christian faith, as a living power, than that which is afforded by a long life spent in the love and service of Christ, and closed by a death full of hope and perfect peace in Him. Such is the character of the testimony which it is desired that this document may present, in order that survivors may be stimulated by the example of our departed friend to be followers of them who, through faith and patience, inherit the promises.

Rebecca Sturges was born in the year 1797, at Bowling Hall, near Bradford, in Yorkshire. Her parents were members of the Episcopal Church, and her father held an influential position in the county. She was the youngest of a large family brought up in much worldly gaiety. Her indulgent father provided her sisters and herself with ample means, not only for their personal expenditure, but for engaging in various objects of benevolence; and she was thus enabled to gratify those feelings of sympathy for the suffering and sorrows of others, which early became a marked feature in her character, and which distinguished her through life.

When about eighteen years of age she had a severe illness, during which, through the power of the Holy Spirit, she was made sensible of deep conviction for sin, and, after much conflict of mind, was brought to a clear sense of pardoning mercy through the blood of Jesus. From this time, under the constraining power of His love, she entered on that course of dedication which she pursued to the end of her days. Not always finding in the service of the Episcopal Church the comfort for which her soul longed, she now sought it by occasionally attending Evangelical ministry among other denominations, and, after a time, appeared to have found a settlement among the Independents.

She was about twenty-one years of age when she became strongly impressed with the belief that it was her duty to preach the Gospel, and to invite others to the love of the Savionr; and as no permission to do this could be accorded to her among the Independents, her brother-in-law advised her to go among the Wesleyans, and introduced her to some of their leading members. She was admitted into this connexion, and became a preacher amongst them, often addressing large congregations. At this time she was living with her parents, who, when they heard of the course she was pursuing, thought it so great a degradation to the family, that she was obliged to withdraw from her father's house. Of this painful period of Rebecca Sturges' history little was ever heard from her own lips, as she always shrank, with diffident humility, from allowing herself to be made the subject of conversation.

After quitting her father's house, she resided for a time at Wakefield, with an aunt, and afterwards removed to the vicinity of Doncaster. Whilst there, feeling much interested for the poor in the country districts around, she used to hold cottage meetings with them in the villages. When she had been about six months among the Wesleyans,

he met with the Memoirs of Mary Dudley, which interested her much; and, whilst at Doncaster, having become acquainted with some members of our Society, and finding our mode of worship coincide with her own views of the spirituality of the Gospel Dispensation, she began to attend our meetings.

About this period she discontinued preaching, under the apprehension that the commission to preach was withdrawn. She was admitted into membership by Balby Monthly Meeting in the Eleventh month, 1826, and it was some years before she again felt herself called to speak as a minister. When at length she did open her lips, it was in few words, but they were accompanied by the evidences of a right commission. Having been told that some one, hearing of her having joined Friends, had reflected on her frequent changes, she replied, "If there were not another Friend in the world, I must be one."

In the year 1832, after having lived for a time with Susanna Corder at Stoke Newington, she came to reside with Elizabeth Fry, of Plashet Cottage, and thus became a member of the Monthly Meeting of Ratcliffe and Barking, by which she was recorded as a minister in the year 1834. She afterwards travelled extensively on religious service in different parts of the country, with certificates granted her from time to time by the Montly Meeting.

Her ministry was simple, yet full; clear in its recognition of the work of the Holy Spirit, it was especially marked by a testimony to Jesus. She was called to speak much of His love to sinners, of His pardoning mercy to the penitent, of the freeness and all-sufficiency of His grace. It was to her a privilege and a joy to fulfil the call to preach the Gospel to the poor. Whilst faithful in warning the worldly or unconcerned, she had an especial gift for comforting the mourner and speaking the word in season to the weary.

It is difficult, within the limits of such a document as this, even to touch upon the extent and variety of the efforts in which Rebecca Sturges was engaged for the comfort and amelioration of her fellow-creatures. Her communications to the sick, the destitute and the fallen were remarkably impressive. Her gift qualified her, in a peculiar manner, for prison visiting. At Newgate and some other prisons she was long a frequent visitor. The chaplain of one of these writes:—"You are aware how highly we valued her services here to our unhappy prisoners. Through a long course of years she devoted a strong mind and a benevolent heart to the temporal and eternal welfare of her fellow-creatures, fallen, and incarcerated in this place. She did not confine her attention to them to the time of their imprisonment; she would spare herself no labor if she could, by following them to their wretched abodes, give them that counsel and encouragement which would tend to lead them in the right path. She would also bring comfort to many a parent's heart by making personal inquiries at the workhouse or elsewhere, after the welfare of their children; and such acts of sympathy would soften the heart of many a poor sinner. Her intercourse with the prisoners was judicious, and the great kindness and earnestness of her manner were calculated to touch the hearts of the most hardened." She also devoted much time to visiting hospitals, workhouses, lunatic asylums, First-day and other schools.

One who knew her intimately says of her, "There were several features in her religious character worthy of remark. She was unworldly; she made large and willing sacrifices for Christ. She was also a great lover of her Bible, and she lived in prayer. But enough; 'by the grace of God she was what she was.'"

During the last year or two of her life, our beloved Friend's health and strength gradually declined. One object after another had to be given up; the conducting of a mother's meeting in her own neighborhood was one of the last of these. She felt her feebleness, but accepted it with submission and without carefulness, desiring only that the will of the Lord might be done. She continued to attend meetings, as often as her health permitted, until within a few weeks of her death; and, though with a feebler voice, yet with as much earnestness as ever, urged upon her friends the necessity and importance of an entire dedication of heart and life to the service of our blessed Lord and Saviour.

One who lovingly attended her during the last two weeks of her life, says, "Her mind was so stored with heavenly things, that there was a continued expression, for long periods, either of parts of her favorite hymns, or of prayer or praise. When opportunity offered, she pleaded with some of her attendants that they must be converted, and become new creatures in Christ Jesus—no one else could save them." She overflowed with Christian love to all. Her humility and patience were beautiful. She remarked, "I have such an overwhelming sense of my unworthiness; I feel a poor sinner and nothing at all;" soon adding, "But Jesus Christ is my All in All." At another time, looking upwards, she said, "They came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Oh, what a glorious company, when saints and angels join!"

She died at her residence at Forest Gate, on the 17th of Fifth month, 1869, in her seventy-third year, and her remains were interred in our burial-ground, at Barking, on the 22d of the same.

NORWAY.

To the Committee of the Meeting for Sufferings in London.

Dear Friends:—Your acceptable epistle of the Fifth month last year was read at our Yearly Meeting to our edification, and we desire, with thankfulness, to acknowledge your Christian sympathy with us in thus remembering us.

We think it not unsuitable to inform you that at the same time we had an epistle from Oskaloosa Yearly Meeting, in Iowa, North America, and another from our Norwegian brethren of the "Stavanger Preparative Meeting," in Le Grand. These proofs of brotherly love tended to bring our absent brethren and sisters near to our hearts, remembering the beautiful exhortation, "Be kindly affectioned one to another in brotherly love."

May we bear in remembrance the words of Jesus, "Whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother."

Our Yearly Meeting was also favored with the very dear visit of James Owen and Isaac Sharp, whose living and edifying gospel ministry appeared amongst us. Some of us can remember Isaac Sharp's first visit to Norway, as well as those of others who at different times have visited us in gospel love; and we can bear the testimony that their labor has not been vain in the Lord. May our hearts be rightly prepared to render thanksgiving and praise unto our Father in heaven for these, and for all his fatherly blessings towards us.

The account we can give of the state of our Society in this land is, that the meeting for worship is regularly held on First-day, and in the middle of the week, and is well attended by Friends in Stavanger; and that for discipline regularly held. Meeting for worship is also held on First-days in Bergen, Skjoldsogn, Sövde, Erfjord, Strandsogn and Qvinisdal. There are also other places in the country where there reside Friends, but of whom we cannot say that they hold meetings for worship regularly — Roldal, Nœrstrand, Randó, Finnó, Rennesó, Idzó and Qvaasogn.

The number of Friends in Norway, members and attenders included, is 214, besides children. Friends' School is kept up in Stavanger throughout the year. In winter there are some of the Friends' children from the country, who get instruction and boarding at our school in Stavanger. Likewise have two young men received instruction at the same school, who have been teaching Friends' children at Sövde, Qvinisdal and Qvaasogn: so that we can say, according to our ways and circumstances, that Friends' children have not been neglected in this respect.

Friends in the country are in general being distrained, because they cannot pay to, or receive into their houses, the itinerant school of the State Church, and a few have even been fined and distrained because they cannot send their children to the State-Church school.

Two young men have been suffering (the one two months' the other five and a quarter months') imprisonment and solitary confinement during last year in Christiansand for refusing military service, and were set at liberty on condition of promising to leave the country, or else they would, according to the existing military laws, be liable to imprisonment so long as they should continue to refuse military service.

We thankfully acknowledge the receipt of £32 19s. 4d. sent us last year, which sum has been applied to the promotion of the school.

Finally, brethren, we ask you to accept of the salutation of love from your affectionate friends.

Signed on behalf of the Society of Friends in Norway, by

ENDRE DAHL.

Stavanger, 12th of 4th mo., 1870.

For Friends' Review.

MEMOIR OF JAMES BACKHOUSE.

(Continued from page 759.)

Nearly ten years were occupied in this ardous missionary labor in the Australian colonies, &c., to which this devoted disciple was called of his Lord. Writing from Hobart Town, under date 2d month 20th, 1832, he remarks on the open door they found, and the great kindness of the Lieutenant Governor, Sir George Arthur, to them. "He is," he says, "a very spiritually-minded man, and he behaves towards us with the kindness and tenderness of a father. We took tea with him yesterday, and spent a very pleasant and edifying evening in his family; in which the presence of the Son of Peace is to be felt. Indeed, I seldom recollect to have sat down to a Scripture reading where there was more feeling of Heavenly solemnity; and the fatherly care he exercises over the Colony is attended with an evident blessing."

"It is an inexpressible comfort to be with such a man; his mind seems to be so enlarged that he takes a very comprehensive view of the way in which things are likely to operate upon human society, and in consequence of this no one can more heartily welcome laborers in the cause of religion and morality than he does. The only impression that variety of religious sentiment seems to make upon him, so long as the great principles of the gospel are acknowledged, is the feeling of the necessity of not interfering with the religious scruples of others."

At Macquarie Harbour, James Backhouse

visited the penal settlement, and met with the convicts, "some of whom had turned to the Lord and become bright examples of Divine Grace, from the very worst."

There were some who had been reprieved from the sentence of death, and sent to this place, where they said "the Lord found them when they sought him not." "Truly," says J. B., "we have often seen the 'den of thieves become the house of prayer,' for among those who have turned from darkness to light, some were desperate, hardened thieves. One of them told me he was so hardened, he thought nothing of committing robbery. This man was awakened by hearing the tract for children, entitled, 'Little Jane, or the Young Cottager,' read."

In the midst of these truly Christian labors the mind of James Backhouse would turn to the dear friends whom he had left, and in letters addressed to them, these sentiments occur: "It is an unspeakable mercy to see poor creatures who have lived in halting, backsliding, or neglect of obedience to the will of God, at last brought under the visitation of the mercy of God in Christ Jesus, and to hear them bear testimony to the evidence of this mercy being extended to themselves. But how unspeakably superior as regards the glory of God, and the comfort of retrospective view, is the state of those, who, having given heed to these things in early life, have, through repentance and faith, witnessed their peace to be made with God; and who have through the remainder of their days proved their love to Him, 'growing in grace' and 'perfecting holiness in His fear.' How unspeakably more glorious is the termination of life in such as these; though they may only receive a penny; yet they rest from their labors and their works do follow them.

"I am quite aware that these have nothing but Divine Mercy to trust to; and that they have nothing to boast of, for the glory all belongs to God; yet what a privilege to be able to give Him the glory! and what a comfort to those newly setting out, in their Christian course, are such examples! In fine:—How much more desirable to see persons advancing from childhood in grace, to the stature of young men and strong men in Christ, serving the Lord, and promoting His glory in their generation, than to see persons die children in grace, when far advanced in years; or if they have ever witnessed a birth unto righteousness in early life, to be so blighted through disobedience, and neglect of seeking a daily participation in the Bread which cometh down from Heaven, as to produce a state of dwarfishness and imbecility, indicating scarcely more than the existence of life."

"I long that diversity of gifts and administrations may not be mistaken for difference of principle and doctrine, and thus Satan gain an advantage. It is a mystery to me how those who regard the Bible, can place it above the teachings of the Holy Spirit, to the teachings of which its chief object is to direct. My wish and prayer is, that Friends may beware of the subtleties of Satan, lest he should set them at variance about words. And that Friends may become deepened in spiritual exercises, looking to the Lord as their teacher, and patiently abiding the baptisms of the Holy Ghost and of fire, by which the evils of our nature are subdued. Thus would they attain to a state to discern betwixt evil and good, by having their senses exercised by use; and they would neither wink at evil in themselves, nor in others, but when they fall into temptation, they would seek the renewal of their peace, through renewed submission to the power of the Holy Spirit, and the exercise of faith in the atoning blood of Christ, and they would become increasingly concerned to direct others in the path of life. I am persuaded where there is unsoundness of doctrine, it is among those who shrink from the cross, instead of bowing with humiliation under the chastisements of the Lord's hand for lukewarmness and other sins, and instead of seeking patiently for mercy through faith in Christ and for the help of the Spirit to enable them to increase in diligence, in watchfulness, and in prayer, under the feeling of their own weakness and of the Lord's power and willingness to save."

At the penal settlement on Norfolk Island J. Backhouse and his companion, George W. Walker, labored for about three months. When leaving, they received an address from the convicts, in which they say, "We, the prisoners of the Crown, embracing the tenets of the Protestant faith, cannot, from pure motives of unfeigned gratitude, allow you to quit this Island, without thus publicly expressing our sentiments for your unwearied zeal and attention to our best interests, since you came among us—viz.: the salvation of our immortal souls.

"That a kind Providence may conduct you both in safety through the trackless deep to the haven where you would wish to be, is, gentlemen, the ardent wish of this congregation."

On the return voyage to Sydney, during a storm, the following meditation is recorded.

"Reflecting upon the many snares that are in the world, I felt willing to perish, rather than that I should be permitted to falsify the testimony which the Lord has given me to bear to the truth as it is in Jesus. Unworthy as I felt myself to be of the least of the Lord's mercies, I prayed to Him if He saw meet to continue my life, to continue also the bap-

tisms of His Holy Spirit, until the very root of sin should perish. Whilst thus meditating and praying in the storm, I was preserved very peaceful under a sense of the Divine presence."

Under date of 15th of Eighth month, 1835, he thus writes from Sydney to his friends at home. "I continue to feel a lively interest in what occurs in my native land, and especially in regard to the things that pertain to life and salvation. The deviation from sound principle among some professing with Friends, is cause for lamentation. I conclude that such cannot have ever clearly understood their own principles, or that from want of a simple and faithful obedience to the discoveries of Divine Light they have relapsed into a measure of darkness, so as not to know whither they go; and to be setting up a theoretical faith in Christ, in the place of a practical faith in Him; substituting an apprehension of the intellect in regard to His atoning sacrifice and mediation in the place of submission to the Holy Spirit given through Him, which renders these efficacious, to the sanctification of the soul through obedience and the blood of Christ. I hope that many may be stirred up to examine their ground and availingly to seek the knowledge of the Truth as it is in Jesus, and to walk therein, so that instead of relapsing into darkness their path may shine more and more unto the perfect day."

In another letter he says:

"My conviction remains unshaken that it is the perceptible operation of the Holy Spirit by which my mind is sustained; and the revelation of the Divine Will by which we are enabled to take one step after another with comfort in our course; and that it is by the immediate teaching of the same blessed Spirit that a religious progress is to be made from its first step to its final consummation; also, that the more we attain to a true silent waiting upon God, the more we shall be given to know His Holy will concerning us, and be qualified by Him to speak or to do that which He requires of us:—to glorify God in our bodies and in our spirits, which are God's."

(To be continued.)

REPORT OF S. F. SMILEY AND COMPANIONS' VISIT TO THE SHETLAND ISLES.

Sarah F. Smiley and Eliza Barclay, accompanied by A. L. Fox, embarked at Aberdeen, and after a favorable passage of twenty-six hours landed at Lerwick, the capital of Shetland, late on the evening of Seventh-day, the 19th of Sixth month, 1869. According to previous arrangement a meeting was held there on the following evening, (First-day,) in the Wesleyan Chapel, which was crowded, and a large number were unable to gain admittance. During the next three days two meetings were held at Scalloway and the Island of Whalsay, before proceeding, on the 24th, to the northernmost Island of Unst. There several days were occupied in holding meetings at the Free Church at Hillside, near Balta Sound, and at that at Uyea Sound, and at the Wesleyan Mission station at Norwick. These meetings were well attended, and in some places much tenderness of spirit was manifested by the people under the ministry of these dear Friends, and many seemed impressed for good under the gospel message, declared with power, fulness and clearness among them. Much kindness was extended to them there by the Free Church minister and his interesting family, whose guests they were. He accompanied them to Smithfield on the island of Fetlar. Here in the house of their hostess two meetings were held, which proved favored seasons. Another meeting held at the Established Kirk at Tresta Bay was well attended, and at the close the minister expressed his full unity with the gospel message, then delivered, and his desire for another meeting. A letter of introduction, voluntarily offered by him, to the established minister at North Yell, opened their way, when subsequently they reached that part.

The "Out Skerries,' the small easternmost islands of the Shetland group, were next visited, the inhabitants being almost entirely fishermen and their families. By spending First-day there, the attendance of many of the men, who are seldom at home during the week-days in summer, was secured. They listened with deep interest to the lively and earnest expositions of gospel truth expressed to them. This remote portion of the Shetland group has no resident minister, and is very rarely visited by the pastor, to whose parish it belongs. Thence the little party proceeded about twelve miles by open fishing boat to the large island of Yell, where a week was busily occupied in holding eight meetings; in five cases the ministers of the Established Kirk lent their places of worship for the purpose. The morning meeting on First-day in the Established Kirk at Mid Yell was remarkably large and very interesting; five hundred persons were supposed to be present, many of whom came from distant parts of the island. Owing to the absence of the minister, this was the only religious service held at this part of the island on that day. In North Yell, and subsequently, during a part of the visit to the mainland of Shetland, much kind sympathy and help were received from the Free Church minister at Dalsetter.

After returning to Lerwick, and holding a meeting at East Quarff, the serious intelligence that reached their dear friend Eliza

Barclay from her home occasioned her immediate return, and the rest of the party proceeded to a meeting that had been previously arranged at the island of Burra on the west coast. Thence going to Reawick and Walls on the western part of the mainland, many large and favored meetings were held, both the usual services on First-day at the Independent Chapel, near Reawick, being given up for these meetings. S. F. S. was enabled with much fulness and freedom to declare the message of salvation through Jesus Christ, and earnestly to exhort them so to seek to abide in Him that the work of grace might go forward to the end. Her visit was spoken of as very opportune, since deadness then prevailed where formerly there was spiritual life.

They next went in a large six-oared boat to the remote island of Foula, lying twenty-four miles to the west of Walls. Two good meetings were held there, with a peculiarly interesting people, the fishermen gladly attending the second at no small sacrifice of time.

A passage of thirty miles took them next to the island of Papa Stour, where, at an hour's notice, and notwithstanding the busy engagements of fish-curing then going forward, a crowded meeting was held in the Wesleyan meeting house. Then crossing the rough narrow sound to Sandness, they held, the next day, a well-attended and satisfactory meeting in the Independent Chapel. The wish was expressed by the inhabitants here, as well as elsewhere, that a week, instead of a day, might be spent among them in each place. Another sail of about twenty miles took them next to Hillswick in North Maven, where they received much hospitality and help in collecting a large open-air meeting. Thence proceeding to Ollabury and North Roe in North Maven, they remained a few days in that part of the mainland of Shetland, the way opening freely for service among the people, and they receiving a cordial welcome at the various manses. A remarkably interesting meeting was held at the distant fishing-station of Fedaland, on the northern extremity of the mainland; when the unsettled state of the weather preventing all the fishermen from going to sea, about one hundred and fifty were collected on the rocks by the sea-shore. The men listened with great earnestness, whilst the glad tidings of salvation were impressively declared among them. Stopping for a night at Sulem and holding a meeting there, they proceeded thence to Brae, where the Free Church minister gave them a cordial reception. Three meetings were held in that neighborhood, and two precious meetings at the island of Mickle Roe, where the people have few religious advantages. Well attended and good meetings were held at the Wesleyan Chapel at Aith, at the Independent Chapel at Bigster, and at the large Free Church at Weesdale, and, after holding a second meeting at Scalloway, they reached Lerwick on the evening of the 3d of Eighth month, under a feeling of thankfulness to their Heavenly Master for having prospered them in their going out and their coming back, and for having granted free access to the people.

On the following day a well-attended meeting was held in the Established Kirk at Bressay Island, where they were kindly received by the minister, a man of great influence in the presbytery of Shetland. The ensuing three days were occupied in holding four meetings at Dunrosness, Sandwick and Coningsburgh, which involved a journey of fifty miles on ponies. At the last-mentioned parish they were received with rare cordiality by the Free Church pastor, a truly spiritual man.

On First day, the 8th of Eighth month, two large meetings were held, one in the Independent, the other in the United Presbyterian Chapel at Lerwick. On the following day S. F. S. held a morning meeting for the ladies of Lerwick, which was well attended, and proved an interesting and satisfactory occasion. Embarking on the evening of the same day, they landed early the next morning, the 10th of Eighth month, at Kirkwall, the capital of Orkney, where a meeting was arranged at the grammar school. A second meeting, which was largely attended, held at the Free Church at Harray, was felt to be a favored time. Here they were hospitably entertained by the minister.

They then embarked on the 13th of Eighth month, and reached Aberdeen at 4 A. M. on the 14th inst., where they were met by their kind friend George Cruickshank.

During the fifty days spent in Shetland, fifty-eight meetings were held, and two during their short stay in Orkney. It may not be uninteresting to add the following particulars respecting the places of worship in which the meetings were held :—

14 in Established Kirks.
13 " Independent Chapels.
12 " Free Kirks.
12 " Methodist Chapels.
3 " United Presbyterian Kirks.
3 " dwelling-houses.
2 " the open air.
1 " a grammar school.

The way was in most places found to be very open for the visit, and the readiness of the ministers of various denominations to assist in promoting the object in view was most helpful. Unless absent from home they invariably accompanied them to the meetings, and it was not unusual for the pastors of several denominations to seat themselves beside

our friends. Among the Methodist ministers their way was opened by a general letter of introduction from Thomas B. Smithies, who also kindly addressed to them private letters respecting the visit.

The meetings were in almost all cases well attended, the people manifesting great eagerness to go to them, often on very short notice. It is encouraging to believe that they were satisfactory times, and that the Gospel message was received as seed sown "in an honest and good heart."

The visits of former Friends were recurred to with lively interest, and the kind assistance given in times of distress was frequently and gratefully alluded to.—*Minutes of London Meeting for Sufferings.*

MAKING A BUSINESS OF GIVING.

BY DR. A. T. PRATT.

[The article below is translated from "The Messenger," a paper printed in Turkish and Armenian, at Constantinople, and was written by the pastor of one of the largest evangelical churches in the Turkish Empire.]

"The following sections show the kind, and as far as possible the amounts, of the contributions for religious uses demanded of the Jews:—

"1. The Levitical tithe. 'And all the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's, is holy unto the Lord. And of the herd or of the flock . . . . the tenth shall be holy unto the Lord. Lev. xxvii. 30, 32.' 'And behold I have given the children of Levi all the tenth in Israel for an inheritence, for the service which they serve. Numb. xviii. 21.'

"2. The Feast, or Poor tithe. This tithe, mentioned Deut. xiv. 22–29, xxvi. 12–15, was a different tithe from the one mentioned above, as is evident from the fact that the first was devoted to the support of the Levites, while this, occurring only once in three years, was partly consumed in sacrificial feasts, and given to the Levite, stranger, orphan, and widow.

"3. The First-born. 'And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine. Ex. xiii. 1, 2.' See also verses 11–16 and Numb. xviii. 15–18, where the redemption money is appointed, amounting, in the case of a man, to about three dollars in gold.

"4. The First-fruits. 'The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God. Ex. xxiii. 19.' See also Lev. xxiii. 9–14 and Deut. xxvi. 2–11. It is said by Jews that this, although not appointed as to quantity, might be a twentieth of the crop.

"5. The Census-tax. 'And the Lord spake to Moses, When thou takest the number of the children of Israel, then shall they give every man a ransom for his soul unto the Lord, etc. Ex. xxx. 11–16.' The amount was about thirty cents in gold.

"Besides the above permanent and appointed contributions, the Jews gave many others for religious and benevolent purposes, some of which are as follows:—

"1. The Sanctuary-gifts. When necessary for its building and repair, large voluntary contributions were brought. Ex. xxv. 1–9; 1 Chron. xxix. 6–9; 2 Kings, xii. 4–16.

"2. Sacrifices. It is plain from Leviticus, first chapter to fifth, how great an expense to the Jews must have been their numerous and varied sacrifices.

"3. Vows and offerings. These are mentioned as among the free-will contributions in Leviticus, twenty-seventh chapter.

"4. The Jubilee year (Lev. xxv. 1–7; Deut. xv. 1–18) entailed no small loss to the Israelite. His land lay fallow, his debtors were released, and slaves went free. This, in the seventh, and again in the forty-ninth years, even more completely—and so onerously—must be observed.

"All these contributions of the Jews must, it would seem, have consumed nearly half their income. And when they faithfully performed their duty in respect to these contributions, God promised to bless them with special blessing. Matt. iii. 10–12; Prov. iii. 9, 10; Lev. xxv. 18–22.

"Now let us ask ourselves, Why should our contributions be less than those of Israel. Is the field for labor smaller than theirs, and the harvest for us to gather less than theirs? Compare Palestine with the world, and the Jews with the nations of the earth. If Christians shall always give as they are now giving, can they ever fulfil the command of our Lord—'Go ye into all the world?' etc. If we should give as the Jews, or even more, will not God bless us as much or more? Then let us freely give, for is not God faithful still to His promises?"

So far the article of our young pastor. What an array of contributions, some fixed and some voluntary, to be drawn from God's people! Now is it worth our while to inquire what was the reason of all this? They had not the gospel to preach to Gentile nations, they had not to translate the Scriptures into scores of foreign tongues and to multiply them by the million. They had no Tract work—no Home, no Foreign Missions. And yet they were called upon for contributions, as if they had no other business than to make contributions. Exactly so! God did mean, undoubtedly, that they should make a business of it. Not that the heathen wanted it,

but He, their God and Redeemer, wanted it given to Him, to prove and try and discipline them and give Him a reason for blessing them still more. And so they had to make a business of it. And so must we. What other business has the church? What other business has a Christian man than to make money and give to the Lord? I confess I do not know. Are God's promises of blessings taken back? Or will they come down tenfold now, when there are so many more wants in the Lord's work? Yes, when the church begins to give *not only* a tenth, but in some measure as was demanded of the ancient Israel, then, and only then—when Christians make a business of giving—there will be no lack. And then will the windows of Heaven be opened, and the long expected blessing come down.—*Miss. Herald.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 30, 1870.

"FOR THEY REST FROM THEIR LABORS."—The private letters we have been allowed to peruse in reference to the gentle dismissal of the beloved Josiah Forster from his services on Earth, agree in the testimony that the Lord whom he loved dealt very mercifully with him. With his wonted simplicity of dedication, he continued to give attention to the duties of the moment. It interests us much that the writing of letters to America was one of his latest employments. After a few days of prostration of strength, a little difference in his breathing was perceived—a few minutes more and it gently ceased; and it was felt that the faithful champion of the true and right—the servant of the Church—the sympathizer with all who were in any trouble—the warrior of the Cross—was now

"a free
Partaker of the joys of heaven."

His funeral occurred on the 2d inst. The burying-ground, fresh mown and in beautiful order, was protected from the heat by a large tent, and a very large collection was gathered of Friends and others, long before the arrival of the remains and the funeral company. The occasion was one of remarkable solemnity. Testimonies were borne to the qualifying grace of God, and to the absolute necessity of conversion and of living faith in our Lord and Saviour Jesus Christ. Profitable reference was made (not in a laudatory spirit) to the evidences which had been manifested in our dear Friend of the work of the Holy Spirit—to his love, gentleness, meekness and earnest longing for the salvation of all. When the large company retired from the grave, the meeting-house and tent were closely seated. A very precious silence reigned, which was first broken with the words: "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Several of those who had labored much in the gospel with J. F. now preached that gospel in the demonstration of the Spirit. It was a memorable occasion which will be long remembered—especially as there were many children present, drawn thither by love to their venerable loving Friend.

We write these words for the many who knew and loved him. We observe brevity, for it belongs to English Friends to give the fuller testimony which such a life calls for, to qualifying grace and power, which is able to fill the vacant places, and to raise up such instruments as are needed to carry on the work of the Lord. In conclusion, we recall the words of Whittier, uttered upon the removal of Wm. Forster:

"How many burdened hearts have prayed
Their lives like thine might be!
But more shall pray henceforth for aid
To lay them down like thee.

"With weary hand, yet steadfast will,
In old age as in youth,
Thy Master found thee sowing still
The good seed of His truth.

"As on thy task-field closed the day
In golden-skied decline,
His angel met thee on the way
And lent His arm to thine.

"Thy latest care for man—thy last
Of earthly thought a prayer—
O, who thy mantle, backward cast,
Is worthy now to bear?"

"WAR IS A GAME, WHICH, WERE THE PEOPLE WISE, KINGS COULD NOT PLAY AT."—A strong confirmation is furnished by the present rumors of war, of the soundness of the position and policy of the Society of Friends in their resolute stand upon abstract principle—in their utter refusal to bear arms, or, by payment of military tax, or in any way to contribute aid towards carrying on a war. It seems to be universally agreed that the carnage now imminent is without plausible pretext, and is due to the wicked selfishness of one man. At this day, a large proportion

of civilized men are, we suppose, convinced of the inexpediency and sinfulness of war. The arguments of peace, when clearly presented, are responded to as undeniable. A theoretic assent is yielded,—but the trumpet's sound will scatter to the winds principles so loosely holden, and

"to-morrow's breath
Shall waken the muster and march of death."

But, were each professing Christian to take up a decided testimony against all wars and fightings, and maintain it with the firmness and consistency which characterize the people called Quakers in this matter, where would a Bonaparte find his fighting men? Were the Emperor's martial decrees met by a resolute appeal to the higher law of Him who said: "My kingdom is not of this world, else would my servants fight"—what carnage would be obviated! Punishment would of course be inflicted, but this would have its limit. A popular determination based upon a popular conscience, could not be wholly disregarded. Numbers might be imprisoned or even put to death—but what would the sum of misery thus occasioned be, compared with that which a war would cause?

Prussia is eminently a nation of military rule, and there have been, in modern years, repeated instances of men who suffered cruel imprisonment, even in time of peace, because they could not conscientiously perform any act in violation of peace. One young man, a few years ago, being convinced without human instrumentality of the sinfulness of war, and consequently refusing to bear arms, was subjected to a painful and degrading ordeal, the cruelty of which was about to be greatly increased, when a dear American woman Friend made him a visit of Christian sympathy and consolation, and afterwards, by interceding with the King, obtained his liberation on condition of his leaving Prussia. He went to England and became a Friend.

For the people of those countries now threatened with carnage and misery, our sympathy and our prayers are due. That we may be able to meet such claims, how should we seek to dwell in the secret place of the Most High, maintaining nearness of spirit to our most merciful and compassionate Saviour, so abiding in His love that we may have access by petition to his ever ready ear. Who can estimate the possible efficacy of thousands of prayers simultaneously ascending from Christians of various lands "like the sound of many waters around His throne?"

But, to be qualified for this catholic service, we must love the brethren with a pure heart fervently and be at peace among ourselves, in the family, in general intercourse and in our churches, if we expect that the very God of peace will be with us, inspiring such holy aspirations as it will please Him to answer.

Our Norwegian Friends.—We often think with affectionate interest of the numerous natives of Norway, resident in this land, who are among our weekly readers. To these, as to our readers generally, the Epistle from Friends convened at Stavanger will be fraught with interest, and the statistics embodied therein acceptable. It will be remembered that the late Yearly Meeting of New England opened a correspondence with this interesting body of testimony-bearers. These dear Christian fellow professors ought to be borne upon all our hearts. All we are brethren, having the same Father, and the same testimonies of Truth are dear to us all.

Memoir of James Backhouse, by his Sister.—As this interesting and very instructive volume has not been reprinted in America, many readers of the *Review* will value the serial extracts commenced in No. 47. The subject thereof was a veteran in Truth's service, and it cannot be doubted that posterity will assign him a prominent place among the genuine, faithful and highly-favored ministers of Christ in the religious Society of Friends. Those to whom the entire biography is accessible will not confine themselves to the selections here presented.

It is proper to recur to an inadvertent omission from a paragraph quoted on page 740, which is to be accounted for by the absence of our principal proof-reader. It should read as follows:

"In the year 1812 he assisted some Friends in appointing some meetings for Stephen Grellet in Durham and Yorkshire. 'Afterwards,' he says, 'I was present with a small number of Friends whom Stephen Grellet addressed, telling them that if faithful to the Lord there were those present who would be sent as to Tarshish, Pul, and Lud, that draw the

bow, to Jubal and Javan, to the isles afar off, to declare the glory of the Lord. My cousins Jonathan Backhouse and John Pease, who subsequently visited America, also my cousins William and John Backhouse, who, as well as myself, afterwards became ministers, were among those addressed. Isaac Stephenson was also one of this little company; he then lived at Stockton-on-Tees, and had already become a minister. He afterwards travelled in that capacity extensively in North America.'"

DIED.

LOWRY.—On the 24th of Sixth mo., 1870, Elizabeth B., wife of Benjamin Lowry, and daughter of the late John and Elizabeth Kaighn, in the 61st year of her age; a member of the Monthly Meeting of Friends of Philadelphia for the Southern District. She was of a meek and quiet spirit, and the text is believed to be applicable: "Blessed are those servants whom the Lord when He cometh shall find watching."

WHEELER.—At the residence of her son David Wheeler, in Guilford Co., N.C., on the 10th of Sixth mo., 1870, Phebe, widow of John Wheeler, in the 78th year of her age; a member of Plainfield Monthly Meeting, Ind. In the removal of this beloved Friend her family and friends mourn their irreparable loss; yet not as those who have no hope. During her illness she often expressed that she felt nothing in her way.

McMILLAN.—At his residence in Clinton Co., Ohio, on the 9th of Seventh mo., 1870, Eli McMillan, in his 71st year; a member of Chester Monthly Meeting. When in health he was a diligent attender of our religious meetings; and in the sufferings attendant upon his last illness, he illustrated the Christian faith by patient resignation.

CORRESPONDENCE.

PORTLAND, OREGON, 4th mo. 4th.

After enjoying the *Review*, I left several numbers in the Yo Semite Valley with the intelligent landlord and author of the "Guide" to that wonderful National Park, which no description can fully convey to the mind.

The Pacific States and Territories embrace a vast variety of population, productions, soil, climate, capabilities and character, which are but imperfectly understood by the people of the Eastern States. The topography of California is extremely diversified. In the southern part many tropical fruits are produced in profusion. The mild climate and absence of cold in winter, or much variation of temperature, make it the resort of invalids.

The *Coast range* of mountains along the entire coast shelter the valleys within from the ocean winds, while the eastern boundary of the Nevada mountains and foot hills is skirted by the mineral region, with its poor soil and broken surface, and made to appear ten times more forbidding by the ceaseless picks of the miners in their search after gold, leaving the earth turned upside down; and being without timber, and in summer without water, unless brought by pipes and ditches for the miners' use from mountains distant ten to fifty miles.

Far more interesting are the beautiful and fertile valleys with miles of continuous wheat, barley and oat fields, yielding them thirty or forty fold, or covered with flocks and herds, fat throughout the year, on the natural or cultivated grasses of hills and valleys, needing no shelter. In early spring the ground is everywhere carpeted with wild flowers of every color; but during summer, which is the dry season, the fields become brown and dried—yet the ripened seed of the grasses furnish rich food to cattle (in most places) till the autumn rains return. The annual rain-fall in California is small—I am told, 32 to 40 inches; while in Oregon it is over 80 inches.

Much is doing in California to improve the condition of society by the introduction of public and First-day schools, and building of church edifices of various Protestant denominations: by which the unfavorable effects of the early mining population will be eradicated.

Oregon is largely peopled by Western families who come to till the earth, and are, perhaps, of a more substantial character. The productions and the winter rains are more like our own. This handsome city [Portland] of more than 10,000 inhabitants, and but 21 years of age, situated on the Willamette River, (a branch of the Columbia,) in the midst of an extensive and most fertile valley, is a place of large trade, and is approached by ocean steamers and sail-vessels one hundred miles up the rivers, and is in anxions expectation of railway connections with the East (via Northern Pacific Railroad) and with Puget Sound and California. Its fine houses and gardens of flowers, with its Nicholson pavements, give it a city aspect. . . . The social element is much cultivated by these citizens of the Pacific slope. . . . .

INDIAN POLICY.

The principal argument against the President's Indian policy, advanced in the Senate debate, was that it is carried out by Quaker agents, whose selection for the work was considered, by one speaker, as "an invidious distinction between the religious denominations of the country." If they have not manifested, as charged by Mr. Casserly of California, peculiar ability in the administration of the Indian Superintendencies, the Quakers certainly have displayed honesty, a qualification very much needed in the past. The prevention of the threatened war with the Sioux, in spite of the belligerent and unwise proceedings of Gen. Sherman, is sufficient answer to the charge that Indian affairs have not been ably managed. That already assured success has saved to the country many millions of money, which would have been wasted if other than what are sometimes sneeringly called Quaker counsels had prevailed.—*N. Y. Tribune.*

For Friends' Review.

THE WYANDOTTE CAVE.

BY C. WILLIAMS.

Five miles from the town of Leavenworth, (the county seat of Crawford County, Indiana,) and about two miles from the bank of the Ohio River, is the Wyandotte Cave. It has been explored to the distance of twenty-two miles, (in the aggregate of all its branches,) and is the most extensive cavern known in our country with the exception of the Mammoth Cave, which sums up a length of one hundred miles, if the guides and guide books are reliable. I propose to lay before the readers of the *Review* a sketch of a few places of especial interest in this wonderful cavern.

The Old Cave, as it is called.—that portion originally known,—is almost a straight gallery three miles in length, and ends in a grand hall called the *Senate Chamber*. At the entrance of this hall the cave contracts itself to very small dimensions, and a broad, thin rock, with winding, curving sides, has fallen diagonally across the passage, so that we have to worm and twist ourselves through in no very dignified manner. This narrow aperture is immediately on the threshold of the noble hall, which may be ranked among the finest subterranean apartments yet discovered by man.

The Senate Chamber closely approaches the circular form, perhaps 100 feet in height, and sixty in diameter. Like most of the large cave halls, it is partially filled with loose stones that have fallen from the ceiling above, forming a lofty hill, or *mountain*, as it is called in the cave dialect. It is perhaps fifty feet high, and from the summit a gigantic pillar of white stone rises in solemn majesty to the roof, which seems to rest upon it.

When strongly illuminated, the whole scene swells upon the astonished vision like a phantom of the night, dim, shadowy and indistinct, with a pale, sombre, spectral appearance, in harmony with the surrounding circumstances. As the light brightens and sheds a stronger radiance around, revealing feature after feature of this most stupendous scene, the mind fails to grasp it in its grand reality. and is lost in a maze of wonder and astonishment. That mighty pillar, the work of no human architect, looms upward on the sight like a spectral iceberg tossed up in the mists and fogs on the surface of a troubled sea. It is so like a thing of enchantment it seems almost to rock and sway to the impulse of some supernatural power, while the most delicate stalactites, wrought into exquisite filigree-work, that hang around it in graceful festoons, flash out as the darkness is slowly dispelled, and form a network of beautiful designs around the giant pillar. It is called the *Pillar of the Constitution.*

We climbed the hill to the base of the pillar, and sat down to rest beside a spring, or rather a reservoir, for it is a small basin scooped out of the rock, into which the water drops from above, and supplies a pleasant drink to the weary traveller, while that gray old column loomed up before us in the dim uncertain light that barely reached its lofty crown. Some one proposed to put out the candles. It was done. *Then came down the darkness.* It was as if a thick black veil of palpable obscurity had suddenly enveloped us in its black, black pall. No night was ever so intense, so deep or so appalling, "on the outside of this round globe." And yet the dim and shadowy image of that great pillar seemed to tower up before us, like a spectre of remembered vision, taunting us with shadowy forms and unsubstantial ideas. Then these faint vibrations of the nerves of vision ceased, and the eye resigned itself to the blackness of absolute vacuity.

We sat for some time enjoying (?) this Egyptian panorama; when our candles were again lighted, and we retraced our steps to within a quarter of a mile of the entrance, where a passage was discovered a few years ago leading into far more extensive apartments, called the *New Cave*. Having travelled perhaps half a mile in this division of the cave, amid scenes well worthy of notice, but with which I forbear to trouble the reader, we enter *Creeping Avenue*, about two hundred feet long, with a smooth floor of hard, unyielding clay, and a beautiful, regular arch of solid limestone springing above it, at a height of from two and a half to four feet. This hall is perhaps thirty feet wide. But this path of humility ends at the portals of a splendid temple. The ceiling rises somewhat higher, and we are again able to walk erect. There, in the distance before us—distance here, it must be remembered, is only a few rods,—a beautiful picture is dimly seen, feebly illuminated by the faint glow thrown by our candles along these gloomy vaults. Pillars, white and beautiful, like columns of rough and dingy marble, are seen within the scope of our limited vision. Curtains swing down from the rock above, icicles of limestone in every fantastic form, twisted, looped and interlocked, and assuming strange and indescribable appearances, seem to open up a wilderness of wonders before us. It is the *Pillared Palace*, and a strange and wonderful place it is; one of the most lovely scenes that the subterranean world has yet opened to our view. It is barely high enough for a tall man to stand erect.

The stalactites have grown from age to age, stretching down and ever downward, while the stalagmites below, formed as the water dripped from above, have steadily grown upward to meet the slowly descending icicle, till they

have finally united and formed pillars, which here and there extend from the floor to the roof, and are most ornately sculptured with figures of every conceivable form in bas-relief, or wreathed with flowers and vines, twisted and twined in intricate confusion. Along the ceiling in other parts of the hall these delicate pendants hang in single threads, or grouped in fantastic clusters, or fused into long waving curtains, while they are of every length, from mere knots or bulbs on the ceiling, to long, slender, pointed filaments that almost reach the floor. The effect of a strong light on this beautiful palace is wonderful beyond description. The rock, in many places white, but dingy, flashes out in the glare of the burning taper as a strange vision rising to the outward eye in the delirium of a dream, and it seems difficult to realize that we are indeed standing in a grotto of solid rock—material, tangible and real.

Soon we come to another beautiful scene, which stands high among the subterranean wonders of Pluto's gorgeous palaces. It is the *Throne;* not a shadowy, imaginary likeness, calling loudly on the imagination for points of resemblance, and on the invention for large substitutions to complete the picture, but an actual throne, seemingly formed for the express purpose of accommodating a sovereign on great state occasions. A large pile of rocks lies against the right-hand wall of the cave, up which we cautiously clambered, and found on the top a richly-fashioned arm chair, formed by the deposits of dripping water, with a footstool in front, and various articles of convenience and luxury around; while overhead a most beautiful scroll-like projection formed a gorgeous canopy over the chair, like a semi-circular screen thrown out from the wall behind, and on either hand drawing in toward the wall, and then again projecting in a much smaller supplementary scroll, to complete the elegant effect of the former. All along the edge of this triple scroll hung a most elegant fringe-work of stony filaments, woven in intricate figures, and descending like a tapestried curtain, to adorn this mimicry of pomp and splendor. It is indeed a perfect mockery of regal pride—a throne in these deep regions of solitude and silence, decorated with curtains of Nature's own workmanship, and abundantly supplied with all the paraphernalia that Royalty itself would need—*in darkness.* The canopy sparkles with something like minute gems, thickly sprinkled over the surface, as if it was covered with broken glass. It is a superb scene. The ceiling is not high. That entire drapery hangs temptingly low, a little above the reach of a man, *as the ornaments of thrones generally are.* As we seated ourselves in succession in this chair of state, the other members of the party bowed to the one who, for the time being, wore the bauble of Royalty; and for a brief moment, each was saluted sovereign of a stony prison. Was it unintentionally a mimic panorama in miniature, of the more serious game of royalty among the inmates of the outer air?

We came next to the *Rotunda,* a hall of a hundred feet in diameter, and beautifully arched. To reach it, we climb a pile of rocks, called the *Rugged Mountains.* Descending the mountain again, and passing one of those long, monotonous galleries, with which this cave abounds, we come to a place where four branches join; and here the view is terribly grand. A strong light shows us a spacious hall, where ragged rocks hang in fearful grandeur on every side, seemingly ready to lose their balance and tumble down in ruin and confusion, burying us beneath a mass of rubbish; while at different points around the large apartment the four passages open their great black mouths, yawning at you, and seeming ready to close their ponderous jaws and crush you with their adamantine teeth. These gloomy caverns lead off in galleries of indefinite length, to scenes of beauty and grandeur, far away in the bosom of the everlasting hills. One to the left, as we enter, leads off to *Mammoth Hall.*

After a long and delightful walk, over a smooth sandy plain, we see before us a pile of rocks rising to the ceiling. The lofty arch above us rests on this pile of fragments, which completely closes the gallery. We seem to have found the end of the cave. It is called the *Hill Difficulty.* As we carefully pick our way amid enormous fragments, we at length rise to the ceiling, and there the hill fully justifies its name. The arch of the hall through which we have been travelling, is here broken abruptly off, and a little crevice, just big enough for a man to crawl through, is found between the solid arch and the mass of loose stones. We clamber up with considerable difficulty, like climbing from the bottom of a well, hands, feet and back being all called into action. The guide assists us in this arduous task, or many would have failed to accomplish it.

When a little rested, we look around to see where we are. A thrill of astonishment throbs in our bosoms. What strange transformation has been playing its freaks around us? Where is the ceiling? It is gone. Where are the walls? They have vanished; they have melted away. What strange and startling phantom rises in awful grandeur just before us? It is *Monument Mountain;* a vast pile of rocky fragments, rising one hundred and thirty feet, in perpendicular height, above the ledge on which we stand. We are in *Mammoth Hall*; an oval room whose enormous circuit sweeps around a circumference of a

thousand feet, and whose mighty dome springs upward, in one enormous arch of super-human masonry, far above the reach of our feeble illumination. All we have ever dreamed of sublimity in subterranean architecture, dwindles away and sinks into insignificance, in comparison with this Titanic Hall.

The transition is so sudden and so great, that we are at first struck dumb with astonishment; then a prolonged exclamation of wonder bursts from all the party. The further limits of this wondrous temple are totally invisible. The dim light of our candles struggles through the dismal gloom, and throws a feeble glare far up the sides of that spectral mountain; and the rocky walls sweep round on either hand with a constant divergence, as though they would clasp indefinite space in their mighty circuit; while the crown of that tremendous arch tosses its dizzy summit as completely beyond the limit of our vision, as would the Dome of St. Paul's above the glow of lamplight. What grandeur, what glory mingles with our swelling emotions! It would almost seem as if the dark chambers of the cave had conducted us to a subterranean world, where the evening and the morning had not yet measured the first day.

(To be concluded.)

THE BIBLE.

"The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair and death vanish at the touch of its holy inspiration.

There is something in the spirit and diction of the Bible which is found peculiarly adapted to arrest the attention of the plainest and most uncultivated minds. The simple structure of its sentences, combined with a lofty spirit of poetry,—its familiar allusions to the scenes of nature and the transactions of common life,—the delightful intermixture of narration with the doctrinal and preceptive parts,—and the profusion of miraculous facts, which convert it into a sort of enchanted ground,—its constant advertence to the Deity, whose perfections it renders almost visible and palpable,—unite in bestowing upon it an interest which attaches to no other performance, and which, after assiduous and repeated perusal, invests it with much of the charm of novelty; like the great orb of day, at which we are wont to gaze with unabated astonishment from infancy to old age."—*Robert Hall.*

REPUTATION.

Among the outwardly moral and sober portion of every community there is a large class who are especially devoted to the care of their reputations. Having overcome or outlived the temptations, which, if unresisted, might have caused them to be held in disfavor, and delighting in the sweets of respect and esteem, they concentrate all their powers in building up and maintaining a reputation that shall place them beyond censure and secure the deference of their fellow-men. To this object all others are made subordinate. Questions of private interest or public welfare, or of pure conscientiousness, must be decided according to the anticipated effect upon personal standing. If calculated to preserve or improve the good name, they will heartily support a charity or a reform, but should it bring a stigma or reproach, no matter how great its intrinsic merits or how beneficent its results, they carefully avoid connection with anything so dangerous.

While such an object as this for a ruling motive will doubtless preserve a man from gross vices and open immorality, it will no less certainly prevent his attaining a high standard of virtue. Its very essence is selfishness, out of which nothing pure or great can ever grow. While the sensualist seeks pleasure in pampering the appetites, he who idolizes reputation seeks pleasure in flattering his vanity. Both are equally self-worshippers, though one may pursue his devotions in the haunts of vice, and the other in the stately cathedral. Those who *merit* the highest reputation are always those who take the most independent course in regard to it. Many instances will occur in the life of every man, when, if he acts truly and conscientiously, he will damage his character in the eyes of others, and make enemies where he had hoped to find only friends. It is crises like these that test moral courage and nobility of soul. Where reputation is suffered to outweigh the eternal decrees of right; where conscience is made subservient to opinion, and reality is sunk in appearances, there will exist a cowardice that bars out effectually all moral progress, and chains its victim down to the mediocrity above which he cares not to rise.

Often there is a determination to maintain a character for *consistency*, even at the expense of newer truth and clearer light. Man is essentially a progressive being, and where for the sake of being esteemed consistent he clings pertinaciously to sentiments that he has outgrown, and to views that prove fallacious, he violates one of the best elements of his nature. The only true consistency which we should seek is that which leads us to act in unison with our best knowledge at the present time, ever keeping our minds free to receive new

light. In this spirit of mind we shall suffer no humiliation in owning past faults and admitting past ignorance, but shall rather feel that we thus assert our great prerogative of continual progress and improvement.

There are many things to be preferred to the most spotless reputation. Self-respect and the approval of conscience should outweigh it in all our decisions. Where these are the mainsprings of action, though misunderstanding and even calumny assail us, we can afford to wait patiently for the world to find us out, secure in that internal rectitude which will sooner or later receive its just appreciation. It is *character*, not reputation, which should be the aim of all. Character is what a man *is;* reputation what he *seems;* and, though at length they will come into harmony and unison, there will often be times when they are at utter variance. Character is ever growing, and only truly lives while aspiring. Reputation settles down satisfied with mediocrity. Those who live for the former will be independent, yet humble, ever ready to acknowledge error and to receive admonition, yet courting no man's smile and dreading no man's frown. Those, on the other hand, who make reputation their idol, sacrifice their true freedom of action. Regulating themselves by the uncertain and vacillating standard of public opinion, they lose their personality, and become weak imitators, instead of the workers of good for which they were intended.—*Public Ledger.*

MY GRAPE VINE.

The world is full of "Object Lessons." Everything that we have to do with has a lesson for us, if we will but heed it. I have just come in from training a grape vine, which I planted last year against the southern wall of my house, and as I sit here thinking of my vine, it has occurred to me that possibly I might gather from it something better than grapes. If the vine can teach me lessons of wisdom, will they not outweigh in value all the purple clusters of autumn.

My special errand to the vine to-day was to tie up some branches which I had noticed last week as shooting off in the wrong direction. I was at that time engaged in other matters, and for some reason, though interested in my vine, I had just then a disinclination to the labor needed for setting the young sprouts in a right direction. To-morrow, I said, or next day, will do just as well. To-morrow came, but it took me away from home on urgent business. Next day, the vine was forgotten entirely. The third day, a feelling of indifference and indecision again crept over me. So, a whole week slipt by, and the work was not done. Nature meantime had been doing her work. Sprout and leaf had shot forth in rapid succession, day by day; and now, what a week ago were but little tendrils, requiring only a gentle pressure here and there, to give them each a set in the right direction, had become broad and spreading branches, swaying to and fro in the wind, and resisting firmly the efforts to reclaim them. To bring back these stragglers to the trellis, which was their proper and appointed support, and to bind them there, required no little expenditure of time, patience and force. The work of five minutes had become the work of an hour.

Does the parent or the teacher learn nothing from this humble and familiar incident? Every school, every household, where children are found, is a trellis covered with young vines, and these vines are throwing out continually their tender branches, and quite as often in the wrong direction as in the right. The business of the teacher and of the parent is to watch these first growths of youthful character, and to guide them from their very earliest beginnings into proper directions. There is no economy of labor so great as that which is expended upon the young. There is no procrastination so pernicious that which puts off early training. The first buddings of desire and of inclination usually yield to the gentlest pressure. But when time and habit have given to these desires and inclinations development and growth, when the moral fibre has become hardened, and its swelling tissues are filled with the sap of a vigorous and resolute will, it is not so easy a matter to reduce their irregularities, and to make them grow in the right direction. Much of the labor, much of force and violence employed in school and family discipline, might be spared, if parents and teachers would be sufficiently watchful in training and guiding the first beginnings of thought, inclination, or desire. I have known many a father driven to the use of brutal force in coercing his refractory half-grown boys, because he had been too indolent to exercise a little wholesome vigilance and restraint when they were young children.

But to come back to my vine. There was one branch which gave me more trouble than all the rest. It had attached itself to a creeper near the ground, and it was only with the greatest difficulty that I could detach it from its improper connection. The tendrils in almost numberless places had wound themselves closely around the creeper, and small as they were, they held it with a grasp which resisted all attempts to separate them by main force. A separation so effected could only have been by the destruction of the plant itself. I had no help for it but to take one tendril at a time, and patiently unwind it from its attachment, and let it

wind itself around something else; and so, little by little, one tendril at a time, I succeeded at last in changing its hold and giving it an upward direction.

So it is with the affections of the young. They have a wonderful power in binding their possessor to any object. If that object is an unworthy one, what patience and skill it requires to detach them from it! How often is the young plant seriously injured by the wrench of a violent separation! How much oftener is it ruined entirely, by being allowed to continue its hold on an unworthy and grovelling object! The best way to prevent undesirable and injurious attachments on the part of the young, is to surround them with objects, pursuits, and companions of a right kind. The young heart, like the young vine, will send forth its tendrils. The business of the educator, as of the vine-dresser, is to give them from the first a proper object on which to fasten themselves. —*S. S. Times.*

IN PALESTINE.

Addressed to Friends travelling in Judea—iii. 4, 1868.

Midnight among Judea's hills;
Above their crests, the moon o'ershone
A sleeping camp, with man and beast
At rest, the toilsome day's march done.

No wind, the olive boughs to lift,
All moonlight-silvered up the hill;
Around, each hoary, gnarled trunk
Cast shadow broad, and deep, and still.

The hours rolled on, the moon had set,
The shadows mingled on the ground;
The stars above,—the lonely night,—
And Judah's silent hills around.

Anear, the broken tombs showed white,
And clear, beneath the starry sky;
Shrill voices of the beasts of night
Draw nearer, each with answering cry.

A winged messenger unseen
That night the silent camp drew near,
He touched the curtain of the tent,
Our hearts within grew still with fear.

A message like to that of old,
When Judah's King in sickness lay,
It spake, "Arise, thy work is done,
The Lord hath called thee, come away."

Then Hezekiah prayed and wept,
And lo! in answer to his tears,
The word was sent, "Thy prayer is heard,
The Lord will lengthen out thy years."

Oh! pilgrims to the land of rest,
With feet far up on Judah's hills,
Whose spirits, as ye onward press,
An everlasting gladness fills,—

Ye shall not stumble, though your feet
Be weary with the march ye've come,
For unseen hands still bear you up,
And guide you to your Father's home.

Though dark the night, though terror lurk
Around, ye shall not be afraid;
Nor shall ye faint, the sun may smite,
Behold the Lord himself your shade.

A little longer on the hills,
A few more nights of Canaan's dew,
A few more strikings of the tent,—
And then,—Jerusalem in view!

Zion, the city of your King,
Shall burst upon your gladdened sight,
And lo! above her jasper walls,
The dawn of everlasting light!

His angels, at your Lord's behest,
Shall stoop to loose your pilgrim shoon,
Unbind your garments, travel-rent,
And put immortal beauty on.

For you, the gates shall lift their heads,
Ye twain go up the streets of gold,
With thousand times ten thousand saints,
The glory of your God behold.

Casting your crowns before His feet,
Wandering, and pain, and parting o'er,
His servants shall behold His face,
Shall serve Him, and go out no more.

11 mo. 20, 1868. E. C. M.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 14th of Ninth month. New students must present themselves at *nine o'clock* on the morning of the preceding day for examination by the Faculty. Applications for the admission of students must *in all cases* be accompanied by certificates of character and the studies pursued, to be signed by the last teacher. Copies of the circular with all needful information may be obtained at the office, No. 109 N. Tenth St., Philada., or at the College, West Haverford, Delaware Co., Pa., or on application to Thos. P. Cope, No. 1 Walnut St., Richard Cadbury, No. 221 Chestnut St., or Jas. Whitall, No. 410 Race St., Philada.

SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 25th inst. have been received.

The armies of France and Prussia were both collecting near the frontier, the head quarters of one part of the former being at Strasburg, of another near Metz, and of one division of the latter a few miles from Bingen, in Rhenish Prussia. One or two slight skirmishes had occurred between advanced detachments, but no general engagement was anticipated for some days at least. A ministerial decree published in Paris, on the 23d, forbade the publication, from that day, of any account of the movements of the French army or navy. The Emperor had declared his intention of proceeding to the seat of war, but was said to be detained by illness. It was asserted from Berlin that the only written document which Prussia has received from France, since the beginning of the quarrel, was the declaration of war, which reached Berlin on the 20th inst. It declared that the Emperor was obliged to consider the proposal to elevate a Prussian prince to the throne of Spain, as an attack on the security of France, and desired Prussia to disavow the scheme. This Prussia declined to do, alleging the right to be governed by circumstances. The Emperor then said he was forced to consider this determination as equally menacing to France, and to the European equilibrium, and made more significant by the communication by Prussia to the governments of Europe, of its refusal to receive the French ambassador. The French government, therefore, was taking steps for the defence of its honor and injured interests, and having adopted all measures which circumstances made necessary, considered itself at war with Prussia.

The French *Official Journal* of the 21st announced that subjects of Prussia or of States al-

lied with her, now in France or French colonies, will be permitted to remain so long as their conduct gives no cause for complaint. Admission of such hereafter will require special permission, given only exceptionally, Vessels of commerce now in French ports, or entering such ignorant of the war, will be granted a delay of 30 days for departure, and safe-conduct will be given them to their destination or the ports where they belong. Vessels having shipped cargoes to France, on account of French parties, before the declaration of war, are not liable to capture, and may safely discharge their cargoes and load with others, in ports of the empire, after which they will receive safe-conduct to the ports where they belong. An announcement was published in the same journal on the 25th, that the French government has issued orders that its commanders shall conform to the principles of the declaration of the Paris Congress of 1856, by which privateering is abolished; a neutral flag protects an enemy's merchandize, except contraband of war; a neutral's merchandize, not contraband of war, is not seizable under an enemy's flag; blockades, to be respected, must be effective. Although Spain and the United States did not adhere to this declaration, France will apply it to those countries also.

The Emperor of Russia is reported to have addressed a note to the French government, regretting the precipitate measures taken on both sides, and that an opportunity was not allowed to Russia and other Powers to act in favor of peace; and saying that he will remain neutral so long as the interests of Russia do not suffer, and is ready to do all he can to limit hostilities and mitigate the horrors of war.

The Austrian Prime Minister has issued a circular to Austrian representatives abroad, saying that if unsuccessful in saving Europe from bloodshed, and Austria from the serious consequences of a war between two powerful nations, they desire to mitigate the violence of that war; and, therefore, Austria will remain entirely neutral, resisting every overture to participate. A proclamation announcing the strict neutrality of Italy was issued on the 24th. The government of Denmark issued a similar proclamation on the 25th, warning its subjects against giving assistance to either belligerent. Switzerland, it is said, will preserve an armed neutrality. France has notified the other Powers that she has entered into reciprocal engagements with Holland and Belgium, insuring their neutrality.

Great Britain.—In consequence of the threatening aspect of Continental affairs, preparations were said to be made for putting the army on a war footing.

The House of Commons finally pssed the Education bill on the 22d by a vote of 179 to 50. A proposition to abolish the sinecure of Lord Privy Seal, was rejected on the 25th.

France.—The Minister of War asked of the Legislative body an increase of the Military class of 1870, (those liable to service in the army for that year,) from 90,000 to 140,000 men, and that this contingent may be called out to serve till the end of the year. The Finance Minister asked a supplemental credit of 440,000,000 francs, for the war budget, 60,000,000 for the navy, 50,000 for the Ministry of Finance, and 40,000 for the Ministry of the Interior. A project of law was also submitted by the Ministry prohibiting the publication of information respecting the movement of troops and military operations. All these propositions were concurred in, both by the Legislative Body and the Senate.

A number of Americans in Paris are about to organize a sanitary commission.

Spain.—The workingmen of Madrid, on the 11th inst., marched through the streets carrying banners inscribed: "The people are dying of hunger." They halted in front of the public departments, demanding employment. Their conduct was orderly, and no disturbance resulted.

Rome.—The Council held a public session on the 18th, attended by 538 members. The "schema" on primacy, including the dogma of infallibility, was adopted by a vote of 536 to 2, and was then formally promulgated by the Pope as part of the constitution of the Church, the proclamation accompanied by imposing ceremonies.

China.—Reports have been received of a massacre of foreigners at Pekin, it would appear by a mob, on the 10th ult. The natives are said to have burned the French establishments, but left those of the Germans untouched. More full details have been received at London, but not forwarded to this country. The representatives of the foreign powers at Pekin had addressed a joint note to the Chinese government, demanding the punishment of the rioters and indemnity for the losses sustained.

Sandwich Islands.—The semi-centennial anniversary of the first establishment of missions upon these islands was celebrated last month, for a week, commencing with the 12th. One of the days was proclaimed by the government as a public holiday, and appropriate services were attended by the King and his Ministers, foreign diplomatic representatives, and multitudes of natives, including the children of the Sabbath Schools. On two evenings, two women, the only survivors of the first company of missionaries, read interesting accounts of their early experience in the island.

West Indies.—The laying of the telegraph cable connecting Panama with the West Indies has been commenced at Batabano, on the south coast of Cuba.

Domestic.—A notice has been issued by order of the Postmaster General, that from the suspension of the direct lines of foreign steamers from New York, to Bremen and Hamburg, in consequence of the pending war, the reduced rates of postage, under the existing postal convention with North Germany, are, for the present, inoperative. All correspondence for North Germany, until direct service is resumed, will be forwarded by closed mail, via England, at the rates established for that route, viz.: letters, 10 cts. per half ounce or under, pre payment optional; newspapers, 4 cts., and books, packets, &c., 8 cts. for each four ounces or fraction thereof, pre-payment compulsory. Letters insufficiently paid will be charged on delivery with the postage for unpaid letters, after deducting the amount prepaid.

L. A. Prevost Paradol, the newly-appointed French Minister to this country, who presented his credentials to the President on the 16th, committed suicide on the morning of the 20th. The unexpected information which met him on his arrival in this country, of the breaking out of war between France and Prussia, with other painful circumstances, is believed to have preyed upon his mind, and combined with the physical disorder caused by the intense heat, to produce temporary insanity. He had been distinguished as a political writer and journalist in France, on the Liberal side, but accepted the situation of Minister offered by the Emperor, after the late *plebiscitum*, apparently trusting that a change would be made in the Imperial policy. The disapproval of his course by many of his late political associates is believed to have aggravated his mental suffering.

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A Testimony of Lewes and Chichester Monthly Meeting concerning GROVER KEMP, *a Minister, deceased.*

This our beloved friend was born at Bermondsey, then a suburb of the borough of Southwark, on the 10th of Ninth Month, 1792; and he died at Brighton, on the 21st of the Twelfth Month, 1869, and was buried in Friends' burial-ground, at Black Rock, near Brighton, on the 27th of the same, aged seventy-seven years.

Before he was seven years old, he was deprived by death of a tender and pious mother, but he retained through life a vivid remembrance of her religious instructions, and often spoke to his children of the pains which she took to teach him from the Bible lessons adapted to his age, and of the lively impression which they made upon his mind.

His loss was happily in good degree supplied by the judicious care of his aunt, Mary Rickman, afterwards Binns, who was concerned to train up her young charge in the filial fear of the Lord, and in the knowledge of the truth as it is in Jesus.

From among the very scanty written records which remain of his religious experience, may be quoted a memorandum, penned by him in his sixteenth year, and induced by the death of his maternal grandmother: his words are, "And while in serious retirement on this awful event, I have earnestly desired I may be prepared to meet the solemn change, since we know not in what day or hour our Lord may come; but his command was, and may I be continually concerned to keep it; 'Watch and pray, lest ye enter into temptation.' But alas! I fear I am too negligent in this most important of duties. * * * * Oh, that I may be increasingly thoughtful of my latter end, that my conduct through life, whether I am cut off in my youth, or spared to a more advanced age, may be such as becometh the Christian; that I may strictly attend, in all my movements, to the manifestations of the Divine light: should this be my happy experience, the end of my journey here will be the beginning of a new existence, inconceivably glorious and eternally happy."

He was connected for more than fifty years, first as an apprentice, and subsequently as a partner, with the drug and pharmaceutical business at Brighton, originally established by our late honored friend John Glaisyer, whose sound religious influence was, we doubt not, blessed to the youthful disciple.

Grover Kemp was exact and punctual in all business matters, whether affecting his own concerns or those of others, affording an instructive example of the combination of the upright, diligent and skilful tradesman, with the dedicated Christian and minister of the Gospel. Those who knew him best can most fully testify that he was, to use the language of the apostle, "Not slothful in business, fervent in spirit, serving the Lord."

In the year 1816 he was united in marriage to Susannah Horne, of Arundel, who survives him: this union proved a mutual blessing, through the lengthened period of fifty three years.

He first spoke as a minister, in our meetings for public worship, in his twenty-

seventh year, and he was recorded in that station, with the cordial unity of his friends, in 1853, when in his thirty-first year. We may here subjoin two extracts from his memoranda on the subject of the ministry, written soon after this time.

"5th of Sixth month, 1824. It is as the minister has been baptized that he can speak baptizingly to others. It is thus only that his words can come with life and power, and apply to the states of those to whom they are sent by the great Head of the Church through his poor instruments.

"3d of Tenth month, 1826. Oh, that I may never shrink from suffering, or think any baptism too painful, so that I may faithfully perform the Divine will so far as I am favored to know it, either in speaking or being silent, in supporting the pure and free, and spiritual and living ministry, of the Gospel of our Lord and Saviour Jesus Christ, according to the measure of the gift received, which cannot be performed in the will, time, or wisdom, of man, nor in the activity of the creature—that ministry for which our Lord anointed and appointed his disciples, and commanded them, 'Freely ye have received, freely give.'"

With a deep feeling of his own weakness and unworthiness, he had unfailing faith in his Redeemer, and the fruits of this faith strikingly shone forth in his daily walk and in the varied relations of life in which he stood, and we believe that his humble and circumspect course tended, in no small degree, to exalt the power of Divine grace, by which alone he was what he was.

Our dear friend set a high value on the privilege of uniting with his friends, in all our meetings for worship and discipline, as they came in course, and very rarely allowed himself to be deprived of it by business engagements, however pressing. His presence on these occasions, and his faithful ministry, diligently exercised during a period of nearly fifty years, are remembered, especially by his own meeting at Brighton, with thankfulness to the great Head of the Church, who blessed his labors to the comfort and edification of his friends.

He was often enabled to bear testimony to the fulness and the freeness of the redemption, purchased for us by the death and sufferings of our Lord and Saviour Jesus Christ; to direct his hearers to Him as the only way of salvation, and to impress upon them the necessity of a death unto sin, and of the new birth unto righteousness.

He was, with the full concurrence of his friends, at various times engaged in religious visits in different parts of England and Ireland, including also the Channel Islands and the Isle of Man. In 1832 he was employed in Gospel service among Friends and others in the South of France; in 1856 in the Scilly Islands; and in 1857-8, accompanied by his son Caleb Rickman Kemp and our late valued friend William Holmes, in the West Indies, more particularly among the Emancipated Negroes and their religious teachers, with whom he found an open door and a hearty welcome.

A prominent part of his religious labors was the holding meetings for Divine worship with those not in profession with Friends. He was particularly drawn to invite the neighbors to old meeting-houses which had been long closed in consequence of there being no longer any of those professing with us in the neighborhood. There are several of these meeting-houses still the property of Friends in the county of Sussex. A service of this kind was, with one exception, the earliest for which he was liberated by his Monthly Meeting, and on about twenty different occasions, through more than thirty-five years, he obtained the concurrence of his friends for similar religious engagements.

On returning from the numerous and extended Gospel labors away from home, at which we have glanced, and which were often undertaken in much abasedness and self-denial, though with a strong sense of their being at the bidding and under the guidance of his Divine Master, he had ever to testify to the help which had been extended to him, and to the truth of the gracious promise, as verified in his own experience, "As thy days so shall thy strength be."

It was not, however, on such occasions only that he had to commemorate the sensible presence and support of his Lord. He often acknowledged that some of his most favored moments had been when actively engaged in business. His practice of withdrawing for short periods during the day, for the purpose of private retirement before the Lord, doubtless contributed largely to this experience, and was also an important means of promoting that cheerful serenity and that watchful consistency of conduct which were striking features in his character, whether he is regarded as a minister of the Gospel, the head of a family, a citizen, or a man of business.

A few years before his death he was reduced by illness to so low a condition as to be apparently near the borders of the grave; yet he revived for a time, and continued to labor in the ministry, often with a mental power and a doctrinal clearness fully equal to the days of his meridian strength.

On nearly the last occasion on which he joined his friends in public worship, and the last in which his voice was heard in Gospel

ministry, he rose with the words addressed by the Apostle Paul to the elders of Ephesus, when he had told them that they should see his face no more, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." A lively testimony from him followed the quoting of this text, and although feeble in body, yet, after having sat down, he rose again, and as if to remind his hearers once more of a truth which it had often been his concern to enforce, he said, "This then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all. If we say that have fellowship with Him and walk in darkness, we lie and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

His last illness was attended with much weakness and suffering, and he was confined by it to the house for many weeks. It was borne with exemplary patience, and often with striking cheerfulness.

In the last evening which he spent on earth, he said, "I am peaceful and happy, trusting in the Lord and in the dear Saviour." Nearly the last words he uttered were, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

For Friends' Review.

THOUGHTS FOR BEGINNERS.

There are doubtless many among the young readers of the *Review* who have recently been aroused to feel their need of personal religion, and who ardently long to know and do the right. To such a few hints from one who is near them in age and with them in sympathy may prove acceptable.

First. Have you not seen two railroad tracks lie side by side in the depot which, farther out, diverged little by little, till they went in opposite ways and ended in far separated cities? Thus with life's outset; a conscientious mind will find two roads, both of which seem heavenward, yet one swerves more and more from truth, until its travellers are set down in the terminus of perdition. Let us then learn to discriminate, that we may start aright.

Let us first of all see if there is any Christ in our religion. Have we yet found a difference between the general command to trust in God, and the specific injunction, "Believe on the Lord Jesus Christ?" If we expect the keen eye of a holy God to overlook our sins, or that He cares so little for His righteous government as to pardon them without a costly satisfaction made for them, we shall begin in error and end in ruin.

To-day I conversed with a valued minister of our Society, who spoke of his early experience thus: "For years I wandered in darkness and plunged deeper and deeper into sin, because I had not known the true foundation. For I thought that salvation meant something that I was to do,—a task to be wrought out; I had no idea of it as a *free gift* which only awaited my acceptance to be at once enjoyed, but thought that I must struggle up to some degree of Christian attainment before I had a right to hope." The impious pride of human nature leads us to try to stand on an equality with God and make a bargain with Him; He is to do such and such things for us, and we will pay Him well: but we revolt at the idea of going as beggars to receive for the sake of Another what we do not deserve.

The cross of our Lord Jesus Christ stands at the entrance of the heavenly way and overshadows all the path to the Celestial City; and he who has not seen the Saviour slain for him is not bound thither. We begin to be Christians by practically using and personally applying the great truths of the Atonement. We depend upon God to cleanse us from the guilt and power of sin for the sake of His Son's love, death and merits. As soon as we do this, we are Christians just as much as if we had served God fifty years: we have the gift of eternal life, and we never could have it for wages.

The Sinless suffered in the place of sinners, the Just for the unjust; why then should we fear that God will call upon us for the debt which is already paid? Only let us remember that if we neglect to receive the help and to thank and love the Redeemer, we doubly deserve the wrath we shall surely inherit.

Second. Action is the law of strength. When the cold heart is first made warm with a new life, its sympathies and energies are given for present use. We cannot be very religious if we are selfish in our piety and are satisfied with being saved ourselves, forgetting others. Oh, let us be very humble, very careful to find our true place, very cautious of too high profession; yet warm in the praise of our Master, and bold in the discharge of our duty! Let the fruit of our toils, the fruit of our pens and our lips, be devoted to Jesus. Have we not a sick neighbor to whom we can read the Bible? Cannot we give a loaf and a tract to nourish the body and soul of the needy? Have we not a friend whom we could persuade to seek the Saviour? Can we not gather a class to teach about the children's Friend? We can circulate the temperance pledge, aid the Indian and the freedman, and give a kind word to the wayworn

and weary. And if called to public labor, let us not delay it till we trust that a crown of gray hairs will diminish the cross. If we cannot boast of a startling call or a brilliant gift, let us not withhold our mite of offering which in its season may be precious to the Church; and may those who early receive a full dispensation to declare the gospel shrink not; Parnel, Burrough and Whitehead labored while yet in their teens; and Paul, the greatest of evangelists, stepped at once from the work of persecution into the work of ministry, and, while some "belived not that he was a disciple," "straightway" after his change of heart preached Christ. Laborers of the first and eleventh hours will alike be admitted into the eternal rest; but the sheaves of the early reapers will be heavier than those who have wrought but one hour.

Third. Let us not omit giving our *time* to the Lord to dispose of as He will. Would an earthly friend believe our professions of attachment if we had always some excuse for leaving him for others, and seldom sat down to enjoy his society? If we truly love our best, our Heavenly Friend, we shall not treat Him so. We shall cheerfully leave work to go to mid-week meetings; we shall daily commune with our Father in private retirement. And oh! how precious to us then becomes the day of rest, wherein, apart from worldly business, we have leisure for self-acquaintance and prolonged devotion. Dearly beloved, drag not your earthly cares across its threshold; shut out the temporal in word and spirit, that you may be alone with the Eternal King. "Be careful," says the N. Y. Book of Discipline, "to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by our meetings for worship." May we make experimental proof of the deep wisdom in this injunction.

AN EPISTLE TO FRIENDS IN THE SOUTHERN HEMISPHERE.

Dear Friends,—Our late Yearly Meeting was introduced into feelings of affectionate interest on behalf of you, our dear brethren and sisters in distant parts of the world. Acceptable epistles were read from some of your meetings, and your condition was brought more distinctly before us by the Answers to the Queries furnished for the information of Friends in England. We feel that though so far removed from us as to your outward habitation, yet that wherever faithful Friends may be scattered, they are still one in religious fellowship, united in a like precious faith in our Lord and Saviour Jesus Christ, and alike engaged to support those important testimonies which have been handed down to us by our forefathers in the Truth. And though no separate epistle may be addressed to each particular meeting, or associated body of meetings, we trust that our dear distant friends will feel that in issuing the General Epistle, the Yearly Meeting is addressing itself to you, beloved friends, even as though you were still resident amongst us. But, beyond this, the Yearly Meeting desires that some further assurance of loving remembrance should be sent to you, and with this object instructed this Meeting, on its behalf, to convey the expression of Christian sympathy and love.

There is a great diversity to be found in your outward circumstances and position in life, as is also the case with us; some of you resident in large cities among the busy haunts of men, but many others scattered over a wide surface of country, where there is but little outward companionship, and where the opportunities of meeting with your fellow members, for the worship of your Heavenly Father, may be very few. Discouraging as the position of many of you may appear to be in this respect, yet we would encourage you with the remembrance that our blessed Redeemer is at all times near to those who put their trust in Him; that your God is able to supply all your need, spiritually as well as temporally, and that his grace is sufficient for you.

And, dear friends, may you abide steadfast in the faith, looking unto Jesus; following after the things that make for peace, and those things whereby one may edify another, and maintaining those views of the spirituality, purity and self-denial of the Gospel dispensation by which our Society has ever been distinguished. In every clime, and under every variety of circumstance, the Christian's is a high and holy vocation. May all strive to walk worthy of it, filling up in lowliness and meekness the measure of individual duty, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace.

We commend you in love to the tender preserving care of the Great Shepherd of the sheep, earnestly desiring your growth in grace, and that you may increase in every good word and work.

We are your friends and brethren,

Signed in and on behalf of the Meeting for Sufferings, held in London, the 2d of Seventh month, 1869, RICHMAN GODLER, *Clerk.*

A small insect, the most inconsiderable part of the creation of God, will struggle hard to preserve the life he hath. Many of the creatures below us will take pains, and drudge and toil to sustain a short, perishing life: how much more ought man to make haste and bestir himself, who hath a soul to save!—*Owtram.*

For Friends' Review.

MEMOIR OF JAMES BACKHOUSE.

(Continued from page 773.)

From the South Coast of Australia, J. B. writes to a relative under date 11th mo. 27th, 1837: "In the progress of our labors we have had great proof of the advantage of directing people to the inshining of the light of Christ, in order that they might be brought thereby to a proper sense of their sins,—to true repentance—and to the experimental knowledge of an interest in the atoning blood and mediatorial intercession of their Saviour; and into daily watchfulness and prayer in His name, and consequent holiness of life. And though few take up their cross, and deny themselves and follow Him, yet under the immediate conviction of the Holy Spirit, very general at the time has been the acknowledgement, that this is indeed the Truth. And many have been our opportunities of observing the shallowness and instability as well as the formality of those who do not thus receive Christ, and who either come to no clearness respecting the faith of the Gospel, or who keeping under the convictions only until they come to some enjoyment of pardon for Christ's sake, then join in with a routine of vocal prayers and praises, and of outward observances, such as better accord with the spirit of the Law than the Gospel. Those too often lose by degrees their spiritual-mindedness, and ultimately seem to have little vitality left in their religion."

In a letter addressed to one of his sisters, J. B. alludes to an individual named Thomas Pierce being received into membership with the little company of Friends in Van Dieman's land. More than thirty years after, when James Backhouse was no more, in one of the sittings of the Yearly Meeting in London, in 1869, Thomas Pierce bore the following testimony to the value of his Gospel labors in Tasmania: "I was an Unitarian in faith and by profession. I was attracted to the Friend's meeting-house in Hobart Town by their loving demeanor one towards another. I heard James Backhouse preach often; I was brought into Christ Jesus, my Lord and Saviour, through his instrumentality; but not by argument,—that I could have replied to; not by discussion,—that I was anxious for. It was by the power of the Holy Spirit accompanying the plain preaching of Christ crucified, that I was convinced of my undone condition, and that I was lastingly brought to Him who had died for me on the cross, who forgave me my sins, and in whose presence there is fulness of joy." Shortly after bearing this testimony, Thomas Pierce was siezed with paralysis in one of the meetings and never spoke again. He died on the 4th of 6th mo., 1869.

In the 6th mo. of 1838, J. B. and his companion arrived at Cape Town. During their visit to South Africa they were many months in remote and desert regions which were infested by lions. The proximity of these savage animals occasioned much excitement among those who accompanied them, but J. B. remarks, "My uneasiness was mercifully brought to an end by a feeling of near access in prayer to the footstool of Him, who can stop the mouths of lions, that we might be preserved from all annoyance by wild beasts; and that we might neither hear the lion's roar nor see the print of his foot"

On a subsequent occasion he remarks, though there were plain evidences of these animals having been near, "Neither my companions nor myself ever either heard the voice of a lion, or saw the print of one in the course of our whole journey;" and again he says, "I still can, I think, truly say that my confidence for deliverance from every danger is solely in Him, who made even the beasts of the field for His own glory."

Passing over the interesting details of this African tour, which occupied 19 months, we arrive at the period which closed J. Backhouse's gospel mission to the Isles and countries afar off. "In the retrospect of this service," he says, "peace from the Lord still attends my mind, and thankfulness that I was called into it, and enabled to give up to it; and for the enlargement of my experience in the love of Christ which attended the performance of it; and the increase of my acquaintance with the Lord's children of various denominations, towards whom I feel the love of the brotherhood and mutual discipleship in Christ—that love which shall endure to eternity."

At Cape Town, he and his beloved companion, George W. Walker, were favored to part under a precious sense of their Heavenly Father's love, the latter believing it to be right for him to return to Van Dieman's land, while the former prepared to embark for England. In the second month of 1841 he arrived in the Thames, and records, "As we passed rapidly along the well-known and greatly-desired coast, my soul was much bowed before the Lord in thanksgiving and praise for the past, and in prayer for the future, under a lively recollection of His goodness and mercy in bringing me in health, safety, and peace, to my native shores, after having led me about in His service over so many thousands of miles of land and water, preserved me in calms and in storms, in the midst of dangers in the desert and in the wilderness, among wild beasts, and among savage and barbarous as well as among civilized men; so that according to the prediction of one of the Lord's anointed servants at the commence-

ment of my journeyings, neither the briny wave, nor any other attendant danger, had been permitted to prevail against me. I felt that I had indeed occasion to adopt the language, 'Bless the Lord, O my soul, and all that is within me bless His holy name! Bless the Lord, O my soul, and forget not all his benefits!'" His return was in the 47th year of his age. In the Yearly Meeting of 1841 he gave an account of the religious service in which he had been engaged, of which a friend writes as follows; "He gave a sweet account of his own early exercises, showing how what might be considered 'little things' were required of him, to bring his mind into subjection to his Divine Teacher —that Teacher who has since so wonderfully condescended to guide and instruct him. Had he given way in the day of small things, which he had been much tempted to do, he believed his Christian progress would have been so retarded, that he never should have been sent forth in the Lord's work as he had been, and he encouraged his young Friends to attend diligently to those intimations of the Divine Spirit which would restrain from indulgences calculated to foster pride and the want of subjection in the heart."

On the solemn subject of prayer he thus remarks; "I have no doubt that many profit greatly, by having special seasons daily, at fixed times, for retirement before the Lord, in which communion with Him in prayer is a privilege frequently enjoyed, and it is truly profitable to turn the mind in simplicity to its own state before Him, and to put up such petitions as arise from the present sense of need, which is graciously given through the enlightening power of the Holy Spirit. Some persons have strongly urged the use of words on bended knees on these occasions; but neither sounds nor changed postures are necessary to commend our wants to Divine notice; and except for persons whose minds cannot be kept to the object without these helps, they appear to be undesirable. For my own part, I can rarely secure set times for retirement; my great privilege is, to have my mind almost constantly toward the Lord, and increasingly so; and in the midst of temporal concerns and mental conflicts, as well as under more congenial circumstances, to pour out my petitions mentally, under any sense of need, with the simplicity of a little child to an affectionate parent, in full confidence in that mercy in our Heavenly Father, freely offered to all, through His beloved Son, which notwithstanding I find frequent cause to complain of myself before Him, and to ask forgiveness of trespasses for Jesus' sake who died for me, I have with little interruption, an abiding sense of, so that I do enjoy much of the fulfilment of the promise of the Saviour to those who prove their love to Him by keeping His words,—that with these He and the Father will take up their abode. I sometimes marvel that this precious influence should be so freely granted notwithstanding my many haltings; for however I may toward my fellow-men at times appear 'strong in the Lord and in the power of His might,' and even 'contend for the faith once delivered to the saints' and embraced by our forefathers and by us who are among their descendants, I feel before the Lord a poor, weak, feeble, helpless and halting child, dependant entirely upon Him; and to Him alone belongs all the glory, for it is by his grace I am what I am towards men."

His christian concern for the welfare of his younger brethen is shown in the following extracts from a letter addressed to two young men in Sydney who were about to commence business:

"Keep a lively attention to promoting better moral and religious feeling among the people with whom you have intercourse; watch for opportunities for speaking a word of counsel in meekness and in the fear of the Lord; and beware of doing this with an unnecessarily gloomy aspect, lest you give it a forbidding character; rather do it with as much cheerfulness as is compatible with the subject, and take care to cultivate a kind manner, yet without much familiarity, for this is apt to lower a person in the esteem of others. Above all seek daily to have your own minds so kept under Divine influence that you may feel the love of God and the comfort of the Holy Ghost in yourselves, and that this may accompany your communications with others.

"Keep up a lively interest in circulating religious and moral tracts and books. Watch for opportunities to invite attention to them; remembering that 'man has no natural appetite for religion, but requires to be invited to it.' In a word, may you be diligent laborers in the cause of Christ according to your respective gifts. Thus seeking first the kingdom of God and His righteousness, needful temporal things will be added unto you; and seek not great things for yourselves, but be 'good stewards of the manifold grace of God.'"

(To be continued.)

THE BRUISED REED.

"The road to the Pyramids," says the Rev. C. S. Robinson, writing from Egypt to the Christian Union, "after an abrupt but not an unwelcome departure from the precincts of Old Cairo, dusty and odorous, lies for the most part through a pleasant series of cultivated gardens and luxuriant fields, until we reach the confines of the desert itself. But the verdure gradually degenerates into mere

stubble when the sand begins to grow dominant. The path is elevated slightly, beaten down into a compact mass like matted gravel—the ditches on either side of it filled with slender reeds—bulrushes like those which Jochabed plaited the ark from, when she decided to cast the unprotected Moses out upon the charities of the world. So thin and slight are those long withes of water vegetation, growing tall and rank from the pools, that even a child could easily scratch the outer stem off any one of them with his nail. Yet they looked so strong that my old instinct returned, and I imagined they would make capital riding-whips with which to encourage my donkey. So I plucked one or two of them, but, instead of getting a whip, I got one of the finest illustrations of Scripture I met in the East; for, on handling these long, lithe stalks, that seemed tough as willows, I found that they had no strength or substance within. They were hollow; and the moment the outer coating of silvery fibre was abraded in the least, instantly it appeared that the entire reed was demoralized, all its stability and power of self-support being singularly gone. I could scarcely keep it upright, for it could not bear its own weight. The slightest wind playing over it bent its frail head and sent it drooping into the swamp.

"Accurate and beautiful beyond expression seemed to me the inspired figure of divine gentleness and forbearance employed by the prophet: 'The bruised reed he will not break.'"

INDIAN CORRESPONDENCE.

[*Furnished by Secretary of the Assoc. Ex. Com.*]

OFFICE SUP'T INDIAN AFFAIRS,
Lawrence, 7th mo. 25, 1870.

Esteemed friend,—I seldom find time for personal correspondence, but apprehending some of our friends interested in the improvement of the Indians have anxious fears and forebodings from the many newspaper reports, I deem it proper to drop a few lines for your encouragement. It would be supposed by the readers of said reports that we are on the eve of a terrible battle; while the facts, so far as the southwest is concerned, are nearly these: Of the 25,000 Indians from 32 tribes and remnants of tribes under my care, and their immediate neighbors, the Cherokees, Choctaws, Seminoles and Creeks, under our excellent co-worker Gen. Hazen, comprising 45,000, (making in the aggregate some 70,000 Indians,) there are about 60,000 engaged more or less in manual labor. There are a very few of the Cheyennes who, remembering their massacre at Sand Creek under Chivington, and the burning of their village on the Pawnee Fork by Hancock, and the slaughter of their fleeing tribe in Wichita mountains by Custer, have been reached by a band of Northern Cheyennes and Sioux, recently, on the plains, and have been induced to hostilities; but the main tribe of Cheyennes, and all the Arapahoes under our excellent agent, are at peace, and will remain so, unless some more powerful influence is resorted to by the wicked press and people than yet has appeared. The Kiowas in Lawrie Tatum's agency are the worst Indians in the southwest. They have been made so in part by the influence of the people of Texas, whence they were driven from lands and homes they yet justly claim as their own. Of late they have made hostile demonstrations, but my last official accounts are that they have sent in runners to the agent and to the officer commanding the fort, promising that they are coming in, and do not desire any more raiding, and will remain at peace. I do not apprehend there are five hundred really hostile Indians in the seventy thousand referred to, *and that is a far better account than can be given of the same number of whites in Texas south, Arkansas east, or Kansas north.* Our labor is progressing as encouragingly as could be expected, considering our obstacles, two of which are formidable, and must be removed; and it is clearly the duty of our committee to defer their work therein no longer. *First,* the money power has its eye on the Indian Territory, and is determined to open and possess it. Our worthy Administration says it shall not be opened to settlements and to railroads only as the law and treaties provide—one road only, 200 feet wide, east and west, and one only north and south—without land grants; but Administrations are the creatures of public sentiment, and our work and the legitimate work of all true friends to the Red man is to strengthen and build up the sentiment that will keep that—the last home of the Indian—sacredly secure to him in all time to come. Their civilization will follow. *Second,* The wicked trading influence must be superseded by supplying the Indian with necessary goods at cost, including all expenses; thus driving out a demoralizing class that has so long infested the country to the Indian's great injury—having their places supplied by a class sympathizing with and working for their elevation to a higher life. This good work done, and the fog is cleared, and we have an open and plain road to labor successfully.

Very respectfully, ENOCH HOAG.

OFFICE KIOWA AGENCY, *Ind. Terr.*, 7th mo. 10, 1870.

To-day two runners came from the Kiowa camps, with information that some of the chiefs were collecting the stock that the Indians had stolen, to bring in and deliver to

Gen. Grierson and me. We had sent word to them that they need not come until they did that. A few of the chiefs who had led the raiders around here had gone farther west, to the Qua-ha-da, or Roving Indians. It is probable that they took some of the stolen animals with them. Ten Bear, one of the chiefs who has remained with us, told us that if they had taken some, he did not think it would pay to make a war for a few old mules.

I have no doubt but there have been many prayers offered to the all-powerful God that he would restrain the evil passions of the savage Indian, and it appears now as though it was likely in a measure to be realized. The runners told us that we might go to sleep and turn out our mules now without fear of being molested.

Israel and Ruth Negus, from the Cheyenne Agency, made us a visit a few days ago. They told us that the Arapahoes had moved close around the Agency, and told the Agent, B. Darlington, that he and his friends might sleep. If the hostile Indians came they would attend to them.

Israel said they had dug a well, and had got a bountiful supply of very good water. The Indians got much of their supply there, and kept the buckets going almost continually from morning till night without exhausting the water. I think this will add much to the health and comfort of all.

Thy friend, LAWRIE TATUM,
Indian Agent.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 6, 1870.

CHRISTIAN DUTY TOWARD SPAIN.—It is very gratifying to find from the report of London Meeting for Sufferings that our English Friends have with a noble promptitude and large-hearted, world-embracing Christianity, availed themselves of the suspension of tyrannical espionage in Spain to advocate the cause of the blessed Redeemer,

> "And, o'er the Nation's naked heart,
> Scatter the living coals of Truth."

The *Plea for the entire liberty of Conscience*, and other religious publications, have been freely circulated, and "have been sent to about 9,600 magistrates, and to nearly 20,000 students in the nine universities in Spain."

The invaluable treatise on Redemption, by Joseph John Gurney, one of the brightest gems in Christian literature, has been translated into Spanish, and great pains have been taken to place it in the hands of all who are engaged in the work of education. "It has been sent by post to the heads of colleges, and professors in the universities, and to the principal managers and teachers in the normal and secondary schools throughout the country." It has been also forwarded to the chief magistrates in the large towns, and to many of the better educated and prominent persons in the provinces. In addition to this, care has been taken to furnish it to prominent people in the Spanish-speaking republics of Southern and Central America,—as Mexico, Chili, &c. This "Letter on Christianity" has also received wide circulation through the columns of an evangelical periodical in Madrid.

Ten thousand copies each (in Spanish) have also been circulated, of the Friends' tracts, severally entitled—"*The true Priesthood, or who are the Priests?*" and "*What saith the Scripture?*" The total of publications, the circulation of which, in Spain, is thus reported, is 212,000. This is not spoken of boastingly, but as very far below the existing necessity,—and the report ends with the pious aspiration: "May the Lord of the harvest send forth laborers into His harvest!"

A committee was continued under appointment with a view to further circulation, if found advisable, of these documents, either in Spain or other European countries.

Let us rejoice in the faithfulness of our dear Friends of Great Britain—let us give thanks to the Lord of the harvest who commissioned them thus to extend a hand of help to those who so needed it—and let every heart be ready to renew the call and to know and obey the guidance of the Spirit, whatever may be the service appointed to them.

"I KNOW THY WORKS."—The Christian Body referred to in the above paragraphs is a highly important one. Having prestige from priority of date, its position affords it large influence; its patience and charity, and the steadfastness with which it has kept the faith, furnish evidences of a true church; and many good works, the outgrowth of Truth and Love, warrant the trust that the candlestick will be not removed out of its place. It is noteworthy that when the voice of the

Spirit went forth in Epistles to the seven churches of old, each Epistle commenced with the same words. To the Church of *Ephesus*, to that of *Smyrna — Pergamos — Thyatira — Sardis — Philadelphia — Laodicea* — the first words of the message from on high were these: "I KNOW THY WORKS." The soundest faith if inoperative, and never

"in performance *shown*,"

being alone were dead. The church without works, being dead, were stagnant and unprofitable. Most truly, "this is the *work* of God, that ye *believe* on Jesus Christ whom He hath sent"—(never let us undervalue or abate this solemn truth)—but a living belief will work by love, and bring forth fruit—*much fruit.* "Herein," said the Lord Jesus, "is my Father glorified." Can a church, composed of many individuals, have that living faith which constitutes "the work of God," and give no token thereof in deeds of love done "*unto Him*" in the persons of His brethren and representatives, sick, naked, in prison, starving for the bread of life, and groping in the darkness of error? To every church the impressive Voice comes down: "*I know thy works*"—which words by implication say also: "*I know thy absence of works.*" It is certain too that the work will be tried of what sort it is; and deplorable indeed will it be if any church organization, professedly assembled for the Lord's work, should expend its energies in dogma and dissension, and thus overlook that service in the earth which the Lord would appoint to His servants if reverently waiting to know the mind of the Spirit.

STEPHEN GRELLET IN FRENCH.—By appointment of the *Meeting for Sufferings*, Robert and Christine Alsop have prepared an abridgment of the Memoir of Stephen Grellet, with especial reference to a translation into the French language, which task has been undertaken by G. de Félice, of Montauban. This was a work eminently appropriate, and we may trust that great benefit will result from its extensive circulation in the native land of the beloved minister of Christ, who was personally so intensely dear to many in this and other lands, and whose memory is blessed.

Steps have also been taken to print extensively in French and Italian the tract: "*Christ the Giver of true liberty.*" Of this a very large distribution has already been made in the Spanish language.

EPISTLE TO AUSTRALASIA.—Our readers are aware that Friends in the South Pacific Islands are scattered very remotely from each other, so as to render their general assemblage at one place impracticable. At the late Yearly Meeting of London, Epistles were received from the annual meeting of Victoria (held at Melbourne) and the annual meeting of Tasmania, (held at Hobart Town,) by which we find that an interchange of epistolary correspondence was held with Friends of New South Wales, New Zealand, Ballarat, &c. In their answers to the Queries it is comforting to notice that "Friends are faithful in maintaining our Christian testimony against all war."

Place is given to an Epistle addressed to these meetings in the Southern hemisphere, the excellent *General Epistle* being also forwarded.

ORIGIN AND REMEDY OF EVIL.—A metaphysical sophist endeavored to draw the pious and practical John Newton into a discussion upon this subject. "Pray, Mr. Newton," said he, "what do you think of the entrance of sin into the world?" "I never think of it," was the reply; "I know there is such a thing as sin in the world, and I know there is a remedy. There my knowledge begins—there it ends." As all have sinned—fallen short—gone astray—as our normal condition is enmity against God, and as the taint is mortal, —who is there that on being assured of a remedy will not exclaim: "Thanks be unto God for His unspeakable gift!"—"The blood of Jesus Christ His Son cleanseth us from ALL sin." This remedy can be made individually efficacious by grace through faith. "He that cometh unto God must believe that He is." "He that cometh unto ME I will in no wise cast out." "If we say that we have no sin, we deceive ourselves, and the truth is not in us: if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." How full the apostle's assurance that the faith of Abraham was imputed to him for righteousness, and

that the record had not been made for the patriarch's sake alone,

"But for us also to whom it shall be imputed, if we believe on Him that raised up our Lord Jesus Christ from the dead, who was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God."

The apostle John, in three brief consecutive sentences, sets forth the great remedy:

He [Christ] was manifested to take away our sins.
In Him is no sin.
Whosoever abideth in Him sinneth not.

What mercy then is extended to sinful man! Drawn by the Father to come unto the Son, with a full assurance that He will be merciful to our unrighteousnesses and put them from us "as far as the east is from the west"—salvation freely *offered*—the Door [Christ the door] set freely open—no condemnation to him that will enter—"to those who are in Christ Jesus," in Him, the WAY. He is the *Remedy*, as He is the all in all of whatever is good, and to those who will walk in His sanctifying Spirit is the bountiful promise, "CHRIST IS YOURS."

THE SOUL'S INQUIRIES ANSWERED IN THE WORDS OF SCRIPTURE. "As if a man had inquired at the Oracle of God." 2 *Sam.* xvi. 23. A Year-book of Scripture Texts. Arranged by G. WASHINGTON MOORE, Member of the Council of the Royal Society of Literature. London: Hatchards, 187 Piccadilly; New York: Pott & Amery, 5 Cooper Union. 1870. Pp. 269.

This we consider the most elegant and nearly the most desirable Year-book of texts we have examined. It is "gotten up" with neatness and beauty, and has a blank space for every day. These blanks are designed to receive the autographs of particular friends, under date of their respective birthdays. The compiler says:

"In one copy of this little book, kept for your own private reading, this diary will, I trust, be used for brief but grateful records of God's merciful dealings with you and yours. Well may the mere mention of His mercies call forth the exclamation,—'How great is the sum of them! Bless the Lord, O my soul, and forget not all His benefits.'

"That you may not forget them,—that their memory may not be as the glorious beauty of a fading flower, or as the morning cloud and the early dew which passeth away,—I offer you this little book to write them for a memorial; praying that it may enable you the better to remember all the way which the LORD your GOD has led you; and that His mercies may be to you new every morning."

The plan of this manual is indicated in the title. We give the reading for to-day;

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. xvii. 9.

"The LORD searcheth all hearts and understandeth the imaginations of the thoughts." 1 Cor. xxviii. 9.

"Let my heart be sound in THY statutes; that I be not ashamed. My soul fainteth for THY salvation: but I trust in THY word." Ps. cxix. 80, 81.

TO CORRESPONDENTS.—Sickness is plead as an apology to the writers of numerous unanswered communications. The seeming neglect is unavoidable.

Various essays which have failed to appear are liable to objections which their authors would admit if pointed out, and are excluded with reluctance. The Editor does not recklessly employ the "veto power," but in the exercise of his responsibility must be influenced by considerations that may not occur to others. Very gladly would we please all men for their good unto edification.

PROVIDENT LIFE AND TRUST COMPANY.—Attention is invited to their advertisement.

DIED.

OSBORN.—On the 25th of Third month, John M. Osborn, son of Samuel L. and Mary Osborn, in the 15th year of his age; a member of Back Creek Mo. Meeting, Ind. He endured the sufferings meted to him with much patience and resignation, and was favored with a peaceful assurance that on departing this life it would be to be present with the Lord, which he felt would be far better.

HAISLEY.—On the 15th of Twelfth month, 1869, Axalina, daughter of Eli and Sally Ann Haisley, in the 18th year of her age; a member of Back Creek Monthly Meeting. She was enabled through a lingering illness to keep her mind centered on Him who is alone able to help, and when death was near, she exhorted those around to meet her in Heaven.

HADLEY.—On the 13th of Fifth month, at his residence in Sligo, Simon Hadley, in the 74th year of his age; an esteemed member and elder of Springfield Monthly Meeting, Ohio. He died as he had lived, a firm believer in the doctrine and precepts of the Christian religion as believed and practiced by our worthy forefathers in the truth. During his illness, frequent were his expressions of love for Friends and the whole human family. Some days before the close of his life, he expressed a belief that his time would not be long; that he felt resigned; and that through the forgiveness and merit of his Redeemer, whom he loved, he had a comfortable hope of being admitted to a place in Heaven.

BOWERMAN.—At his residence in Bloomfield, Prince Edward Co., Ontario, on the 7th of Seventh month, Cornelius Bowerman; a valuable member and minister of West Lake Monthly Meeting. The garb of humility and the character of the peacemaker were his, and in his death the neighborhood and our religious Society have sustained a loss which is deeply felt.

The Associated Executive Committee of Friends on Indian Affairs will hold its Annual Meeting at Mt. Pleasant, Jefferson Co., Ohio, on Fifth-day, the 18th of Eighth month, 1870, at 11 o'clock, A.M.

Arrangements will be made to convey members to Mt. Pleasant from *Portland* station (Cleveland and Pittsburg Railroad) at 6.45 P.M. of the 17th and 7½ A.M. of the 18th. Those arriving by Baltimore and Ohio and Central Ohio Railroads, will find conveyances at *Martinsville* (opposite Wheeling) at 3 P.M. of the 17th and 8 A.M. of the 18th. Members are requested to inform George K. Jenkins, Mt. Pleasant, on or before Seventh-day, the 13th, when and to what station they intend coming.

John B. Garrett, *Clerk.*

GENERAL MEETING OF FRIENDS.

There will be a General Meeting of Friends, held by authority of a Committee of Indiana Yearly Meeting, with the co operation of Committees of Wabash and Northern Quarterly Meetings, commencing at 10 A.M. on Sixth-day, the 19th of Eighth month, 1870, and probably continuing three or four days, at Sugar Creek meeting place, in Miami Co., Ind., where Wabash Quarterly Meeting is held half the time. The place is near Amboy Station, on what is now called "*Pan-Handle Route,*" *Pittsburg, Cincinnati and St. Louis Railway.* If the weather is fine, from four to eight thousand people are expected to be in attendance. Daniel Hill,

Clerk of Committee.

New Vienna, Ohio, 7th mo. 22, 1870.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 14th of Ninth month. New students must present themselves at *nine o'clock* on the morning of the preceding day for examination by the Faculty. Applications for the admission of students must *in all cases* be accompanied by certificates of character and the studies pursued, to be signed by the last teacher. Copies of the circular with all needful information may be obtained at the office, No. 109 N. Tenth St., Philada., or at the College, West Haverford, Delaware Co., Pa., or on application to Thos. P. Cope, No. 1 Walnut St., Richard Cadbury, No. 221 Chestnut St., or Jas. Whitall, No. 410 Race St., Philada.

CORRESPONDENCE.

New Vienna, Ohio, 7th mo. 22, 1870.

My dear friend Wm. J. Allinson:—I send herewith a notice of a "General Meeting" which I should like to have inserted in the *Review.* A letter from a friend of that meeting says at the recent meeting of Wabash Quarterly Meeting, held at that place, it was estimated that on First-day there were from three to four thousand people in attendance. I am pleased with the *ring* of the *Review* of late. Truth is Truth, and I rejoice at a bold and manly defence of it in a Christian spirit.

Truly thy friend, Daniel Hill.

7th mo. 25, 1870.

Dear friend Wm. J. Allinson:—I desire to acknowledge the fitness of thy Editorial note upon a paragraph in the remarks on "Tendencies" in last week's *Review.* The intention of those remarks was especially to advocate the pre-eminent necessity of *mutually condescending love* in religious society. Fearing misconstruction, by some, upon another point, I wish to add, if space may be allowed, that, in denying the *infallibility* of any body of men on earth, there was no thought of casting doubt upon the immediate and perceptible guidance of the Holy Spirit; which, taught in Scripture, is confirmed by the abundant experience of Christians everywhere. It has seemed to me that if there is anything to fear in the progress of the widespread revival of truly evangelical religious life among Friends in our day, it is, that some may, perhaps from want of faith or patience, undervalue the *waiting* in the ministry;—the constant, hourly and momentary dependence upon God, that, in meetings for worship, a prophetic ministry may still be continued. When this is given up, Quakerism falls. While it is fully maintained, the revival of "primitive Christianity" cannot greatly fail, however it may have to struggle, through doubtful disputations and infirmities of the brethren.

Thine, truly, Minimus.

Cincinnati, 7th mo. 14th.

It may be proper to notice in the *Review* that Friends' meeting is not held on Fifth St., but on the corner of Eighth and Mound, at 11 o'clock on First-day morning, and 8 o'olock the same evening. On Fifth-day, at 10 o'clock A.M. E. L. Johnson.

Visit of Sarah Frances Smiley *to the Orkney Islands, accompanied by* George *and* Mary Cruickshank.

Our friends left Aberdeen by steamer on the evening of Eighth Month 17th, 1869, and arrived at Kirkwall the following morning. On the same evening a meeting (which had been appointed previously to S. F. Smiley's return to Aberdeen to attend the General Meeting), was held in the Grammar School. Although less than one hundred persons were in attendance it was otherwise satisfactory. Among those who attended were the Established Church minister, and the Sheriff of Orkney. Our friends were kindly invited to supper by Sheriff Robertson, or his lady, who gave them much interesting information. It appears that, with a population of above 33,000, crime is almost unknown; a police force of three men having only been found necessary upon the introduction of steamers, and the jail so rarely used that its locks and hinges had rusted. The proprietors of Orkney appear to have followed a wiser system than those of Shetland, and, though often poor, the people are comfortably housed, and rarely destitute.

On the afternoon of the 19th, they left Kirkwall for the Island of Westray, where S. F. Smiley had been previously assured of

a welcome by James Brotchie, minister of the Established Church. While on the steamer they met very opportunely with Thomas Traill, the proprietor of Papa Westray, who most promptly and kindly engaged to arrange for a meeting in that island. Thus the way opened easily in the midst of threatening hindrances. At Westray, S. F. Smiley was most hospitably entertained for some days at James Brotchie's, who kindly aided in all needful arrangements.

On the 20th they crossed in a small boat to Papa Westray, a two hours' sail. The minister of the Free Church, though personally willing to give the use of his church, yet feared censure from his presbytery, and so granted the schoolroom instead.

He attended the meeting, with his family, as did also the proprietor, and his family. A very thoughtful and interesting class of the common people were present, manifesting, as did some of those in higher stations, much tenderness of feelnig. After drinking tea at Holland House, where great kindness was shown them by Thomas Traill and his family, they removed to Westray. Although two meetings were arranged on this island for First-day, two others were appointed on Seventh-day, the 21st, for the sake of the aged and others, who could not come so far. One held at noon, in the U. P. Church at the landing, was attended by over one hundred persons, two men of whom had walked five or six miles to attend it. Deep conviction appeared to be sinking in the hearts of the people, and the United Presbyterian minister, who was present, very cordially expressed his thankfulness, and offered our friends, voluntarily, letters to the other islands.

The evening meeting at Rapum, in the Established School-house, was well filled, and a time of favor. On the 21st, after a short service in the Established Church, the meeting was given up to S. F. Smiley. About 500 or 600 were present. The same evening, at six, the house was filled with not less than 1,200 people, out of a population of 2,153 on the entire island. Great solemnity prevailed. In giving notice of them and other meetings, G. and M. Cruickshank often met with intelligent and earnest inquirers, who were very ready to appreciate many of our views, and who expressed their heartfelt satisfaction in these meetings afterwards.

On the 23rd, our friends proceeded by the steamer to Sanday, where the introduction to the United Presbyterian minister having failed, Matthew Armour, the minister of the Free Church, opened the way for them. Though the notice was given but a few hours before, yet at seven o'clock above 200 of the widely-scattered 2,000 inhabitants gathered in the kirk. Another meeting was held the next evening in the same house, attended by about 400 persons. Very unexpectedly to our friends, Matthew Armour himself opened it, with a clear scriptural defence of women's ministry. The next day, the 25th, they held a meeting in a barn, about three miles distant, at the request of an earnest man, who offered it for the sake of some aged women. It was held at noon, and the farmers kindly allowed all their laborers to attend it. The comfortable barn was closely filled, and many stood outside. This was the best of the many good meetings held on these islands. The young, the strong, and the aged were there, and listened, with touching earnestness, to the gospel message, so clearly and powerfully preached. Some sobbed aloud, and almost all were in tears. It was hard to separate. The fourth and last meeting was held on the same evening in the Free Kirk. Nearly 600 were present. It was a very precious season. The people were greatly broken down, and the pastor himself almost unable to speak. Our friends felt most grateful for his uniform kindness, and their interest respecting him was greatly increased by subsequent events, he being one of the two ministers who so narrowly escaped the censure of their presbytery.

Passing the next day to Stronsay, by the island steamer, two meetings were held there; one at noon, for the fishermen, under a shelter tent, and one in the evening, in the Established Kirk. The visit was very gratefully received by the people, and the pastor with great cordiality urged their remaining over the approaching Sabbath. But previous arrangements having been made for that day, they set sail on the 8th in a herring-boat, and reached Kirkwall in about four hours.

On First-day, the 29th, S. F. Smiley was finally able to gain access to the people of Kirkwall at large. The established minister present at the meeting in the Grammar school, had on the next day given his consent to a meeting to be held in their cathedral of St. Magnus, on their return. His reluctance at first arose from no personal objection, but from fear of censure, and on this account he stipulated that very brief and unconspicuous notices should be given. Yet when the hour arrived (eight o'clock in the evening) that portion of the ancient building now used as a parish church was closely crowded by about 1,500 persons, the same number recorded in John Pemberton's journal as attending his meeting there in 1785, the only other occasion when it was granted to a Friend. On this evening a very large number went away unable even to enter the door, and find standing room. Many of the more cultivated classes were present, and

great quietness prevailed. The occasion was felt to be one for great thankfulness. On the next morning, the 30th, our friends crossed to the opposite island of Shapinsay, where G. and M. Cruickshank had previously been to arrange for a meeting in the Morrisonian Chapel. The minister kindly walked down two miles to meet them on landing and guide them back to the chapel. The meeting was well attended and very satisfactory. Returning to Kirkwall they left that same evening by coach for Stromness, and held a meeting the next evening in the Reformed Presbyterian Chapel, which was closely filled; the minister was present as usual and truly kind.

This was the last of seventeen meetings in the Orkneys—two having been held on the return from Shetland. The number of meetings held altogether in the two groups of islands, was 75 in about 70 days. Although in Orkney as well as Shetland, several ministers declined granting their place of worship to a female, yet in every place which our friend desired to reach *one* minister at least was found ready to give aid.

The impression was very strong that, in the Orkneys especially, there is a people hungering and thirsting after rightousness, and ripe to receive the gospel in all its true spirituality. The service being thus completed our friends left Stromness by steamer for Thurso, proceeding by land to Wick, where a meeting was held that evening; and on the next day, S. F. Smiley, being quite unfitted for further labor by a severe cold, they took the steamer for Aberdeen, arriving in the evening of Ninth Month 2d, in peace and safety, and deep gratitude to the Great Shepherd who had gone before His sheep and guided them along this unknown way.—*Minutes of London Meeting for Sufferings.*

For Friends' Review.

THE WYANDOTTE CAVE.

BY C. WILLIAMS.

(Concluded from page 781.)

On either hand a deep, narrow gorge circles round the outskirts of the room, between the walls and the base of the mountain, whose broad, shaggy sides tower upward till they form a rounded cone in the eternal silence and solitude of that mighty Plutonian Hall. The guide now tells us to put out our lights, while he climbs to the top of the mountain, that we may better enjoy the view. He goes threading his way up the rugged sides, picking his steps from stone to stone, waving to and fro in his zigzag course, as narrow footpaths lead here and there among the massive rocks, his light gleaming like a brilliant meteor in the intensity of darkness, till finally he stands on the distant summit; his form barely visible in the centre of that sphere of light which his candle throws around him. The ceiling is now seen, but oh! how faintly; full seventy feet above his head; the entire slope of the mountain comes distinctly into view, as the light streams down from above, throwing dense shadows from each projecting rock, and feebly glimmering along the mighty dome, towering aloft in terrible sublimity. What a sense of vastness, what a feeling of awe comes over us, as we look up to that sparkling light on the summit of that mysterious mountain! The guide now steps behind a rock, and his candle is hid from view, but throws out a faint halo in the murky darkness, and crowns the lofty hill with a cap of feathery light, while the mountain slope, on the side next to us, has become totally invisible. The effect is strangely beautiful; it is wonderfully sublime.

But while admiring this impressive sight, with somewhat of a nervous excitement, suddenly the light vanishes. It is gone. The guide has blown out his candle. Darkness fills the mighty void. Darkness wraps the mountain in its pall. Darkness, deep dense darkness; a darkness to which the night of Egypt must have been at least as the glimmer of starlight. What a solemn awe that sense of vacancy inspires! What silence, profound and overpowering, presses down upon the over-burdened mind! What solitude! What a sense of helpless, hopeless loneliness envelops every faculty!

A few minutes pass in this absolute blackness, when, behold a glow of light, a quivering flame, like the faintest play of lightning on the clouds of a summer evening, begins to flash around the summit of the mountain.—At first it is barely visible; it flares and quivers, and then almost expires; then looms up again in a spectral flash and spreads a brighter and more decisive glow. The guide has struck a match, and once more lit his candle. But see, the light grows stronger and stronger; it glows with still increasing splendor. The lofty ceiling once more comes out in the wonderful distance; still it brightens; the walls around begin to glow with astonishing distinctness; still new and ever increasing floods of light pour forth from the mountain top, as if a volcano had suddenly burst forth in these strange and desolate regions. Now the lofty ceiling reveals itself in all its startling grandeur; a perfect oval dome, true and regular as if formed by a master architect, yet far surpassing, in rude sublimity, any building ever erected by the puny hands of man. The flame is hid from view behind a mass of rock, and the effect of the powerful illumination is thus greatly in-

creased. The glow becomes intense; the entire expanse of that mighty hall becomes distinctly visible; and we begin to realize the scale on which this great cathedral dome is planned. Then the flame begins to subside; the glory of the light vanishes, and slowly fades away; the crown of the arch retires again from our feeble vision; and the remoter regions of this great Temple of Darkness sink again into obscurity. The guide now steps out from behind the rock, the glimmer of his light is all we can again distinguish, and its softened feathery halo rests once more on the summit of the mountain.

This grand illumination was caused by the famous *Bengal Light* of the Wyandotte cave; that is, the guide had laid a piece of newpaper on a flat rock, and poured on it a quantity of carbon oil which he carries for the purpose. One corner of the paper is now lit, which causes the gradually increasing illumination, so strange and weird to the inexperienced novice, in these subterranean rambles.

The guide now called to us to light our flambeaux, and climb the mountain for another view. Our matches proved true to the trust reposed in them, and in a few moments we once more held a flaming brand, whose light seemed strangely powerful, after our eyes had been bathed in the shadows of that primeval night. We now commenced the steep ascent, slowly and cautiously wending our way, each step rising a few inches at least; and now and then compelled to mount a large rock, when no path could be found around it; carefully watching the light of the guide, as the loadstar to which we directed our course, however, we might veer to the right or left, as insurmountable barriers obstructed our progress. On nearing the summit, we found the mountain was capped with an enormous mass of stalagmite, forming a smooth and slippery coating, which extended some distance down the sides; as though a mass of molten lava had been formed upon the top of the hill, and had overflowed with its thick and viscid waves, which gradually hardened, as they ran among the stones, into a smooth and glassy covering. We found a spot, however, where we could get up safely and easily, and stood once more beside the guide, in one of the most sublime situations the human mind can conceive.

He now lit another paper saturated with oil as before, in order to give us another view; and the whole chamber came out again in all its solemn grandeur. We could now see all the minutiæ of its construction. It is a true oval, over three hundred feet long, and two hundred wide, and rising yet seventy feet above our heads. The ceiling is a flat rock, also of a very regular oval, about seventy feet long, and forty wide, fringed around the margin with the most delicate stalactites, hanging in threads, and filaments, and clustering festoons of most exceeding elegance and beauty.

We could now form at least a plausible conjecture as to the manner in which the hall was formed, and may assist the reader in forming a definite idea of its appearance, to explain our theory. The ground here appears to have been formed of hundreds of horizontal layers, or strata, of various colors and material, all hardening, however, into solid rock, and resting originally on a softer bed, perhaps of clay. When the excavating agencies that formed this wonderful cavern attacked this clay foundation, and washed it away, (for it was probably formed by powerful currents of water,) they scooped out a room below, of such large dimentions, that the flat ceiling could not support the enormous weight. It gave way and fell into the floods below; and as the debris was washed away, new portions fell, till it finally became choked up, and found another outlet. Each layer of rock supported the one above it, and projected a little beyond the one on which it rested, and thus each successive film narrowed the opening, and drew a little nearer to the centre of the hall. Thus a regular curve would be formed—an arch gradually drawing in towards the crown, while the flat rock which now forms the ceiling, proves strong enough to support the weight above it; and the fallen rock of course would form a hill in the centre of this stupendous hall. The strata vary from three to twelve inches thick; each perfectly distinct and often varying in color. Hence the arch is formed of a great number of rings, surrounding the entire dome with a multitude of horizontal lines.

On the top of the mountain are three pillars of white gypsum, which give it the name of *Monument Mountain*. The arch above is called *Wallace's Dome*; and the chamber itself, the *Mammoth Hall*. A small crevice is pointed out by the guide, as the entrance to Rothrock's straits. A single additional stone, far less than many over which we clambered, would have effectually closed either this, or the opening through which we entered. How narrow the chance that this sublime hall was not forever sealed from human visions! We now cautiously picked our way down the opposite side of the hill, to a spring which flows from the rock at the side of the room, and here we sat down to rest.

This was long considered the end of the cave; and an accident only revealed the fact that vast regions of underground passages

lay still beyond this glorious dome. A few years ago a party was resting at the spring, as we were now, when a strong breeze flared their lights, and was likely to blow them out. This of course excited their curiosity. It was so strange that a breeze should be playing through these isolated vaults, that it aroused the spirit of investigation, and a small hole was discovered amid a pile of loose stones, not large enough to admit even a small man, through which a strong current was blowing. The unavoidable inference was, that extensive passages lay beyond, as on no other principle could the breeze be explained. They returned to the tavern, procured picks and crowbars, re-entered, and set to work to explore these unknown regions. The ledge of rock proved to be thin, and the opening was enlarged to an oval about 18x22 inches, so that a man of large size can pass without difficulty. It is called the *Auger Hole*. It descends pretty rapidly, perhaps at an angle of twenty degrees.

Beyond Mammoth Hall long series of intricate passages lead to many places of most exceeding beauty and interest, the *Hall of Ruins*, the *White Cloud Chamber*, *Cerulean Vault*, *Islands of Confusion*, the *Rugged Way*, the *Lone Chamber*, *Beauty's Bower* and the *Frost King's Chamber*, *Marble Hall*, and the *Fairy Palace*. But, having already encroached too far on the space so generonsly allotted to me, I forbear, and close with this one reflection :

The *Bishop's Rostrum* is a gigantic rock projecting from the wall, very much in the form of a pulpit, in a large room where hundreds of people might find ample accommodation. Silence reigns here supreme. Solitude sits enthroned in undisputed sway. Darkness throws her densest pall around, rent only by the rays that flow from our puny tapers; and the mind is invested with a mantle of awe, unknown amid the more familiar scenes of life. Would you feel the impressive solemnity of absolute silence and solitude? Would you call forth all your depths of emotion, all your capabilities of feeling? Go to the innermost depths of the Wyandotte Cave, drop the curtain between yourself and the outer world, and sit reverently at the foot of the Bishop's Rostrum, miles upon miles from your fellow-man;—realize that you are absolutely dependent on the faith and integrity of your guide, and he again on the constancy of his tapers, which a breath of air would extinguish;—then look up to the Creator of all who has brought life and immortality to light through the gospel, as the only Guide who can conduct us safely through the darkness and gloom which sin has thrown around us here, and lead us to the regions of light and life that lie beyond the exit from this sin-darkened cavern, where the grave opens into regions of brightness and peace in a better and a happier world.

LINES ADDRESSED TO A SLANDERER.

By William Stokes, of Manchester.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." James iii. 8.

Fly, sland'rer, fly the haunts of men,
And hide thee in thy native den;
Go, seek thy home in deserts foul,
Where serpents hiss and tigers howl.

Meet messmates these for such as thee,
And meet the scenes that yield them glee!
Go, join them in their cruel feasts,
And be the well-met friend of beasts.

There shalt thou find congenial deeds,
For there the helpless victim bleeds;
There shalt thou learn to deal the blow,
That lays defenceless virtue low.

The serpent there, in secret lurk,
Shall teach thee well to do thy work—
The dark retreat, the hidden guile,
And how to poison with a smile.

The tiger, too, shall thee befriend,
And teach thee how the weak to rend;
How to secrete the foul intent,
When on the work of ruin bent.

Thus taught, go blast the victim's fame,
Behind his back pollute his name;
In whisper'd softness spread disgrace,
But *never meet him face to face.*

Let him not see the hand that smites,
Let him not feel the tooth that bites:
Let him not know that friendship's breath
Conveys the poisoned air of death.

Thus do thy work with mischief dire,
Thus set all nature's course on fire;
Yet know that thou and he must meet
Before the Almighty's judgment seat.

How wilt thou stand in that dread day?
How wash thy poisoned words away?
Better the blackest stigma bear,
Than be adjudged a Slanderer there.

—*London Friend.*

I'LL TAKE WHAT FATHER TAKES.

"What will you take to drink?" asked a waiter of a young lad who for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a burden? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he will

not have me to blame;" and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.—*Am. Missionary.*

RELIGION is a subject which involves so much, both of the duty and interest of mankind, that there is no situation in life which can exempt us from the considerations and obligations it imposes upon us, or render superfluous those sources of enjoyment and consolation which it affords to its true and humble possessors.—*Henry Tuke.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 1st inst.

Only slight skirmishes had occurred between small detachments of the French and Prussian armies, on either side of the frontier, near the Moselle river. At that part, the opposing armies were said to be stationed within sight of each other, on the 31st ult., but it was not expected that severe fighting would occur there immediately. Part of a French railway leading from Forbach to Strasburg had been destroyed by the Prussians. The Emperor had arrived at Metz, and assumed the command in chief. In his address to the army on that occasion, he expressed the opinion that the war will be long and hardly contested; and told them that upon their success depends the fate of liberty and civilization. The King of Prussia also has left Berlin to join his army. On doing so he granted an amnesty for political offences. The French army appears to be divided into eight corps, along the frontier from some distance south of Strasburg to Thionville, north of Metz; while the Prussians appear to be collecting a large force also in their adjoining provinces and in Baden. Both governments impose restrictions on the transmission of intelligence relating to military movements. Martial law has been declared in some departments of France on the border. The French fleet is to be dispatched to the Baltic, and gunboats for use on the Rhine are transported in sections overland from Marseilles. The mouth of the river Weser has been closed by the Germans by sinking vessels, to prevent the entrance of the French fleet. The city of Hamburg has been placed in a state of siege, anticipating an attack by the French, and vessels have been prepared for sinking, if necessary, to obstruct the Elbe. The Prussians are said to be constructing important defensive works in all the Rhine provinces. At Mayence, trenches have been opened in front of the city and persons unable to provide themselves with six month's provisions have been notified to depart. A fine park at Cologne, and the residence of a wealthy banker have been cut down to afford scope for artillery operations. The French government is said to have contracted for a telegraph cable from Calais to some point in Denmark, that the operations of the Baltic fleet may be directed from Paris.

Much excitement has been caused, especially in England, by the recent publication in the *London Times* of an alleged secret treaty proposed between France and Prussia, about the close of the war between the latter and Austria in 1866; by which France agreed to recognize the acquisitions of territory made by Prussia, and the union of all the German States, except Austria, on condition of being allowed to acquire Luxembourg and Belgium, and the two countries were to enter into an alliance offensive and defensive. The treaty was never concluded, and the Prussian and French governments both deny that it was ever seriously intended, each asserting that the proposition came from the other and was rejected by itself. As the British government feels bound to protect the independence of Belgium, it was thought that the publication of this treaty might result in drawing England into the war, but at present that danger appears less threatening.

GREAT BRITAIN.—The wheat harvest has commenced in the south of England, and the crop is excellent in quality and yields abundantly. Steady rains for a day or two had much helped other crops, and heavy thunder storms occurred in several places on the 24th.

On the 1st, the government proposed in the House of Commons to add 20,000 men to the army, and submitted estimates requiring $2,000,000 sterling for the purpose. A foreign enlistment act was passed.

Gladstone, in a speech at a banquet given to the Ministers by the Lord Mayor of London, said in reference to England's position in the war that the first idea was neutrality, the second, preparation for the worst. Her neutrality is not indifference nor selfish isolation, but is dictated by the necessity of mitigating the evils of war, confining them within the smallest circle, and retaining the power to intervene at the proper moment. Nothing will be omitted to retain the confidence of both parties, so as to take the first opportunity for mediation.

The Bank of England has raised its rate of interest to 5 per cent.

FRANCE.—The Official Journal of the 27th ult. published a decree naming the Empress as Regent during the Emperor's absence from Paris. The administration will still be guided by instructions from the Emperor, beyond which the Regent will not be authorized to proceed.

The same journal on the 2d inst. announced that during the war no person, of whatever nationality, will be permitted to enter or leave France without a passport. This is not applicable to subjects of those States actually at war with France. These can travel in the interior only by special permission of the Minister of the Interior.

ITALY.—A dispatch of the 1st from Florence said that negotiations between Italy and France for the withdrawal of French troops have been satisfactorily concluded. The Italian government has guaranteed the preservation of order in Rome, and the French troops have evacuated the city. It is asserted that the Pope has been advised by some to go to Malta, and by others to remain, and that he has decided to stay.

SPAIN.—A proclamation of neutrality has been issued by the government. A meeting of the Council, presided over by Regent Serrano, on the 31st, decided not to convoke the Cortes at present.

The Captain General of Cuba has asked for 14,000 reinforcements for that island.

PRUSSIA.—Subscriptions were to be opened on the 3d and 4th inst. for a five per cent. loan of the German Confederation to the amount of 100,000,000 thalers, to be issued at 88 per cent. of its par value.

DOMESTIC.—The statement of the public debt for the 1st inst. shows a total amount of $2,510,323,305.40; amount in the Treasury, $140,999,829.40; leaving an excess of debt over cash on hand of $2,369,324,476; a decrease during the past month of $17,034,123.74, and since Third mo. 1st, 1870, of $69,001,001.18.

FRIENDS' REVIEW.

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MEMORIAL.

"Blessed are the dead which die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—REV. xiv. 13.

Samuel Heaton was born in the town of Plattekill, Ulster Co., N. Y., on the 24th of Sixth month, 1802. His parents, Dr. Adna and Clementina Heaton, were esteemed ministers of the Society of Friends, and widely respected and beloved for their genial dispositions, sound judgment, and exemplary lives. They labored faithfully to instil into the minds of their children the precepts of the Gospel, and to impress them with the importance of adopting in practice the manners and morals consistent therewith; thus strengthening them to avoid and overcome the snares and temptations of an unregenerate world.

The school education of Samuel Heaton was limited to the few branches taught at that time in common schools; yet, possessing a very inquiring mind, he applied his leisure to reading and study, and by perseverance acquired a general knowledge of most of the sciences of the present day, and an intimate and extensive knowledge of several of them.

He was thoughtful in early life on religious subjects, respectful to his parents, and correct in his deportment, which rendered him a good example to his associates. He was early led to value the Holy Scriptures for the hope of eternal life which they reveal, and as he advanced in years, eminently realized the promise of a growth in grace.

His perceptions of truth were clear, and he was enabled to maintain a full faith in Christ Jesus as the only hope of salvation, through all the various trials and vicissitudes of life.

He was married the 30th of Ninth month, 1824, to Lydia H. Gerow, daughter of Elias and Elizabeth Gerow, and settled on a farm in the town of Plattekill, within the limits of Friends' meeting at the Valley, where he resided until his death. Many Friends can testify of his large-hearted hospitality, and of the domestic and social comforts enjoyed under his roof. His circumstances in life were such as called for close diligence in business, and it is believed that few have performed more labor with the hands than he.

Quite early in life his usefulness in our Society began by his acting as clerk of the Preparative Meeting, and after his marriage we find his name and usefulness intimately connected with the business of all the meetings to which he belonged; having served as clerk for many years in his Monthly and Quarterly Meetings.

In 1845 he was appointed to the station of Elder, which position he acceptably filled until 1857, when he was acknowledged a minister of the Gospel; having for a number of years previous to this been often acceptably engaged in the ministry of the Word as the Spirit gave utterance.

The remembrance of his ministry and the fervency of his prayers remain very precious to many; the baptism of the Holy Spirit appeared always with newness and with power. In these exercises humility of spirit seemed his clothing, yet he was often led to give such full and clear expositions of gospel truth, and such touching invitations to receive it, as were

confirming and comforting to the faithful, and awakening to the careless hearer.

Especially earnest was he in entreating the young to regard the importance of their own example, and in reminding them of their great responsibility on this account; as thereby we are continually exerting so great an influence, either for good or ill, on those around us.

His travels in the ministry were not extensive, being mostly confined to the limits of our own Yearly Meeting, and more particularly to the neighboring Quarters. At times he felt called to labor among the scattered ones, as in the highways and hedges; thus imitating our great Exemplar, who came to seek the lost, and was ever ready to minister to the wants of the poor and outcast. Thus, as ability was afforded, our friend proved himself "a workman that needed not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)

His views of one of the great wants of our Society were thus given in a conversation on the subject. He believed that if there were more faithfulness and obedience, vocal prayer would be more frequently heard in the family circle, both from parents and children, and would tend largely to our growth in grace.

In the Bible class, of which he was teacher for about eight years, he was untiring in his efforts to bring out the best fruits, often by example and entreaty calling forth more freedom of expression, and awakening diligence in inquiry. Once, when some of the younger members excused themselves for absence on account of being tired, he said, "I have walked here after laboring hard all day; I never expect to grow old or plead excuse; but shall labor on to the last;" thus teaching the value of these opportunities for instruction, and the danger of absence from trivial reasons, lest we miss of receiving the blessing. He endeavored to make his class feel as children of one family, and would sometimes in great tenderness admonish them, for fear of neglecting duty.

By vocation a farmer, he was alive to improvement in agriculture and horticulture, hailing with interest every new fact and principle; surrounding his home with the beauty of shrub and flower, testing new fruits, and contributing in many ways to the spread of correct taste and information on these and kindred subjects.

The laws which the Creator has impressed on material things, as unfolded in the natural sciences, received his careful study: to mineralogy he was especially devoted, and to the collection of a valuable cabinet of minerals from various parts of the world.

Not less to him was the lesson from the minute crystal or fossil, than from the glory of starry sky and harmony of revolving worlds! He recognized the wisdom, perfection and benevolence of God in the mysterious laws by which the elements are brought into form and substance useful to man, as well as in the crowning part of the same great plan—the impression of His law on the hearts of men, and the marvellous provision for their salvation.

The intimate connection of science and religion, the corroboration of the inspired records by the researches of science, the triumphant refutation of atheistic and infidel theories by the same—proving Nature and Revelation to spring from the same author—such were topics upon which he loved to dwell, not only in public lectures and essays, but often in conversation and in the ministry allusion to these evidences of the attributes of the Creator served to lift our thoughts to Him, "in whom we live, and move, and have our being;" "whose goings forth have been from of old, from everlasting."—Acts xvii. 28, and Micah v. 2.

Yet his learning was never displayed in ostentation, but with the humility of a little child he studied with a single purpose, as expressed in his own words:

> "Art thou pursuing science?
> A laudable pursuit;—
> But scan thou well the motive
> That lieth at the root,
> And if it be God's glory,
> Then good will be the fruit."

In an essay on the Bible found among his writings, after enumerating many of the fulfilments of prophecy as proofs of the authenticity of the Holy Scriptures, he closes with the following:—

"Though we might add to the above the exact fulfilment of many other predictions concerning nations, cities and individuals, and crown the list with those concerning the Saviour of the world, and his predictions of the destruction of Jerusalem and the temple; yet when the awakened sinner is given to see and feel his need, he finds their teaching so perfectly applicable to his condition, their prescriptions so entirely adapted to the disease of his soul, and the enjoyment which they proffer so satisfying to the longings of his spirit, that he asks no other evidence; but joyfully accepts and appreciates them, not only as authentic, but as the richest visible treasure bequeathed to the world."

He was also a warm advocate for the cause of Temperance, and gave time and energy to the subject.

In his removal from these scenes of active labor, we feel that we have sustained a great loss. The First-day School and Bible Class will miss his enlivening care and encouragement, and society a valiant advocate

of every right effort for human improvement. Especially will he be missed in all the tender relations of the family circle, as a living member of the militant church, on whom we have much leaned for counsel, and as a faithful watchman on the walls of Zion.

But He who is too wise to err, too good to be unkind, in tender love for our souls has thus taught us to cling more closely to Himself, that we likewise, cheerfully and patiently bearing the cross, through the paths of self-denial and holiness, may hear the answer, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—Matt. xxv. 23.

His last interview with his beloved sister, Sarah Gough, whose life in the Gospel ran parallel with his own, is thus beautifully described by one who was present in a notice published in the Ellenville Journal.

"A few hours before her death her brother (Samuel Heaton, who in four short weeks joined her in glory) said to her, 'Sister, I must leave thee now; can I ask anything of the Master for thee?' The reply given, with her hand in his, and the love of the sister and the saint transfusing her pale face, was, 'Brother, ask for strength to endure His will, I am all ready—I am only waiting.' And oh, what a prayer was that, in which the brother carried the sister's needs to the ear and heart of Him who seemed truly there 'in the midst of us.' It seemed then, as now, that both were already 'within the veil,' and that theirs was even then 'the joy of the redeemed;' that the premonition of their early meeting on the shores of the 'better land' had taken away the grief that would otherwise have saddened their hearts."

In about two weeks after thus parting with her, he was attacked with imflammation of the lungs. Neither the skill of the physician nor the kind attentions of loving friends could arrest the progress of the disease, and on the 11th of Eleventh month, 1869, he departed this life, in the 68th year of his age.

From the first of his sickness he seemed impressed with the conviction that it was unto death.

Although his bodily sufferings were severe, mentally all was peace. No word of impatience escaped his lips. He asked at one time if he had manifested much irritability, remarking that if with his naturally irritable disposition he had been preserved from it, through such extreme bodily pain, it was not in his own strength, the praise all belonged to the Lord.

The only expression that showed to us all the agony he endured was, "Lord, in mercy cut short Thy work."

At another time he said, "My sufferings are severe, but what must be the condition of those who at such a time have to endure also the pangs of an accusing conscience? Oh what a time must this be to make one's peace with God!" He said he did not wish to manifest undue anxiety to be released, but felt that his day's work was done; that there was nothing to bind him to earth but love for those dear to him, and he could willingly commit them to Him who careth for the widow and the fatherless.

He expressed strong desires that the First-day School and Bible Class should be supported; spoke of them as the nurseries of the church, and felt that the prosperity of our Society depended largely upon them.

He said what caused him most regret was his failure in times past to perform his whole duty in the social circle—to speak more of Jesus and the things pertaining to eternal life; that in social intercourse he had allowed worldly things to occupy too great a portion of the time.

He expressed his feelings at one time in these words: "I have felt, if it were my Heavenly Father's will, I should prefer now to lay down the armor. I feel full confidence that the immaculate blood of Christ has atoned for all my transgressions. That He who in mercy made such a gracious reply to the thief on the cross, when he said, 'Lord, remember me when Thou comest into Thy kingdom,' will in the same wondrous mercy remember me. I feel that my justification is only through the righteousness of Christ. I have not the strength to tell my dear wife and children all I have felt during these few days of illness, but they have been days of richest blessing to me. I have not, I think, had one rebellious thought from the first."

His life went out in a marvellous prayer of faith, praise and thanksgiving;—faith in the atoning power of the blood of Jesus Christ to cleanse from all sin, and in the reality of a future life—(a blessed foretaste of which seemed granted to him)—praise to the Father for His goodness toward the children of men—thanksgiving that he had lived in this age of the world, that he had been permitted to see this time, when many were turning unto the Saviour,—and earnest solicitations for the advancement of the Redeemer's kingdom, and the strengthening of the walls of Zion. With the last words his spirit was released.

For Friends' Review.

PLAN OF SALVATION.

Will the Editor of *Friends' Review*, or some of its readers, please state where the phrase "plan of salvation" is first found in the writings of Friends.

8th month, 1870. φ.

[If any Friend is prepared briefly to answer the above question, it may possibly interest some reader.

To us it appears unimportant who was the first to use in connection those three innocent English words.—Ed]

A HINDOO'S VIEW OF PEACE.

[At a meeting of the Peace Society of London (J. W. Pease in the chair,) one of the speakers was Baboo Keshub Chunder Sen, from whose speech the following is extracted for the *Review:*]

"I speak to you to-night as a Hindoo. I assure you that I most thoroughly sympathize with the Peace Society in the great and noble object it has in view. If you ask me why I am opposed to war, I say at once I am so by nature, by education, and, above all, by religion. I belong to a race of people who are well known as a very quiet and mild race. I come from India, a land which is inhabited by the Hindoos, who love peace, who have an innate aversion and repugnance to war and hostility; I may therefore say I was born a lover of peace. Secondly, education confirmed what my national character taught me. The more I read English books, and the more my land was imbued with Western liberal knowledge, I learnt that there was nothing so hateful as war. It is true that history has been taught in a very bad way, teaching young learners to admire the grandeur of war, and to forget as it were the dark side of the thing. It is true that when I read history I found expressions calculated to stimulate my admiration and respect for those who achieved success in the battle-field, but at the same time, if history is fact and not fiction, it cannot possibly conceal all those atrocities which are calculated to raise our strongest indignation. When we read of battle-fields, is there not something there which at once excites our pity, our love, our benevolence, and our charity towards those who suffer? and are we not, when we study the deeds that have been done, impelled to condemn those who proved instrumental in bringing about all those atrocities? English education, therefore, instead of making me give up my national characteristics which I always dearly cherish, strengthened them, and enabled me to become a stronger and more hearty hater of war and bloodshed. Above all, my religion tended in the same direction. As a member of the Universal Church of love and brotherhood, I cannot but declare my most vigorous and emphatic protest against war in all its forms, mild or deadly. (Applause.) I have come to a Christian country in order to study all the varied and numerous phases of Christian thought, feeling and action, but I must say candidly I cannot understand how Christians, as Christians, can fight so brutally as they often do. As a Hindoo I cannot understand, and look upon it as a great anomaly in Christendom, how year after year the most deadly and destructive weapons and engines of torture and war are being invented in order to carry the art of slaughtering our brother man to perfection. These are barbarities, these are brutal things which have cast a slur upon a Christian nation, and which for the honor of a Christian nation ought to be removed and obliterated instantaneously. (Applause.) I really feel thrilled in the midst of this assembly. Every word that has been uttered to-night in condemnation of war and bloodshed has caused enthusiastic cheers all round, and those words especially which were uttered as an eulogy upon the present Liberal Ministy were received with great approbation. I hope and trust that under this vigorous Ministry every legitimate attempt will be made to take away from war all its deadly spirit, and save Christendom from the reproach of encouraging war. I really cannot tell how the followers of the Prince of Peace can ever go to war. (Hear, hear.) It has been said, and may often times be repeated in future, that a small number of men, however educated and powerful they may be, on the banks of the Thames, can never expect to revolutionize the whole world; ideas of war and the very spirit of war have been established in the midst of all civilized nations, and it is impossible to believe that the Peace Society will ever achieve success in this direction. But I do not and cannot believe that if we bring our best energies and our best sentiments into play we shall fail. (Cheers.) We should not fail if God is on our side, if truth, mercy, and love are on our side. (Cheers.) There is something appalling in the very idea of a battle. If we only take into account the number of those who have been made orphans and widows, and the huge amount of suffering caused to various individuals and nations, the pecuniary losses, physical sufferings, and all manner of cruelty exercised and sorrow endured, I cannot for one moment believe that men can live and die as true Christians, without doing all in their power to check and arrest the growth of the spirit of war. The demon of war requires to be crushed down immediately and in every possible way. By resorting to newspapers, by using our influence in our own private circles, by means of public preaching, and by means of our example and conduct, let us try to induce all sections of human brotherhood to fraternize with each other. Oh, for the day when the din of battle should no longer be heard upon the earth! Oh, for the day when brother should welcome brother, and sister should welcome sister in the language and in the spirit of true spiritual and moral fellowship! That day is coming; on all sides we see cheering signs of

that approaching brotherhood which is inevitable. Every nation through its civilization and growing enlightenment is beginning to acknowledge that war must be extinguished and peace must be promoted. And I hope a true spirit of Christianity will be breathed into individuals and nations, and that men will strive no longer to fan the flame of international animosities, but in every possible way to bring about reconciliation. May I ask you to allow me to read only one Sanscrit verse:—"Show the precept of forgiveness and peace; forgiveness subdues and conquers all mankind. What is there which forgiveness cannot achieve? The wicked can do nothing to the man who holds the sword of peace in his hand." All Christian individuals and nations who hold this sword of forgiveness and peace in their hands will achieve the greatest triumph which it is possible for man to achieve—a victory far more glorious than any victory that was achieved in the battle-field—a victory of peace—a victory of truth over error, of light over darkness, of brotherhood over enmity, strife, and contention. I call upon all my brethren in England, I call upon France, and Germany, and Italy, and all continental Governments, I call upon the true-hearted statesmen, philanthropists, educationists, Sunday-school teachers, reformers of all kinds and classes of nations, I call upon all, as a humble representative of the Hindoo race, to combine together in order to kill the demon war. (Cheers.)

"WHY DON'T THEY SPEAK TO US?"

The words were not intended for my ear—they came to me from a stranger's lips—but they touched my heart more than many sermons on unfaithfulness in duty could have done. The speaker was a young man, and from what followed I concluded he had said that no one cared for his soul. "You are mistaken," said his friend, earnestly; "Christians care for you." "*Then why don't they speak to us?*"

I heard no more, but the words rung in my ears, and the echo sounded in my heart. I passed on, but my thoughts were busy, and again and again I asked myself, "Why don't we speak to them?" In our daily intercourse with men we meet many who are unreconciled to Christ, and yet how slow are we to speak to them of a Saviour's love, and point them to "the Lamb of God who taketh away the sins of the world." We talk to them about our friends, but make no mention of that Friend dearer than any earthly, "who sticketh closer than a brother;" of business, but not of the great business of life; of riches, but forget Him who, "though He was rich, for our sakes became poor, that we, through His poverty, might be rich." On all other topics we can speak with freedom, but on this most important of all subjects we are—alas, how often!—silent, even when silence seems to be *indifference*.

There are few who will not listen respectfully, if kindly approached by one whom they respect as a follower of Christ. How then does it become us who profess the name of Christ, to "let our light so shine before men, that they may take knowledge of us that we have been with Jesus." Let us confess and forsake our sins, and, kindly taking our impenitent friends by the hand, speak to them of the preciousness of Jesus' love, and urge them to come to Him. Let none rise up in the last great day of account and say, "Why did you not speak to me about my Saviour?"—*The Christian.*

For Friends' Review.

MEMOIR OF JAMES BACKHOUSE.

(Continued from page 790.)

In 1843 James Backhouse was engaged in religious service in various parts of England. Meetings were held to which persons not professing with Friends were invited. On one of these occasions he says: "I felt it my place to call attention to the fact, that a field might be broken up, well ploughed, and kept clear of weeds, but unless it was also sown with good seed it would remain barren, and that in like manner, a man might be convinced of sin and become very circumspect, but unless he received the good seed of the Kingdom into his heart, he would remain barren as to the saving knowledge of God and of Christ, and also of the fruit which this knowledge ought to produce.

"In a meeting at Lammas, in Norfolk, a man inquired why the Society of Friends did not read the Scriptures in their meetings for worship? I replied that Friends met on such occasions to worship God, and not for the specific object of Christian instruction. That God was worshipped by our directing our attention to Him and to our own state before Him, and lifting up our hearts to Him according to the feeling we had of our wants, or of His mercies to us, or giving expression to doctrine, exhortation or prayer, according to the impression of duty under the constraining of the Spirit at the time. That we expected that those who met at such times were sufficiently acquainted with Scripture to recognize it when quoted, and that we enjoined on all our members to read the Scriptures in their families daily. That we regarded religious worship, and religious instruction, as different subjects, each having its proper place, and considering the public reading of the Holy Scriptures as religious instruction, we did not consider its appropriate place to be our meetings for worship. I admitted, however, that

some of the meetings to which we invited the public might be regarded as partaking largely of the character of meetings for Christian instruction, and that in such I have often read a portion of Scripture, particularly in visiting some penal colonies, where I apprehended the Scriptures were much neglected, or where there existed an erroneous impression that Friends did not believe in the Holy Scriptures. On some of these occasions in Australia, we believed it right to read a portion of Scripture in the early part of meetings; which tended to keep persons unused to silence quiet till the meetings were fully gathered, and to remove this erroneous impression. On paying a second or third visit to any place, we generally found among the people an increased capacity to apprehend religious truths, and to gather into silent waiting upon the Lord, without such an introduction; so that, in most instances, we believed it our duty to commence meetings for public worship in silence, which, on some occasions, continued long, but were attended by a sense of the overshadowing of Divine influence bowing the mind in reverent adoration and stillness before the Lord. Of the benefit of this silent waiting, some acknowledged their sensibility, and a few were so convinced of its true accordance with spiritual worship as to frequent our meetings, and to adopt the principles of Friends; believing them to be those of the Gospel carried fully into practice."

Writing to a Friend in connection with his views of Gospel ministry, J. B. remarks: "It was many years from the time of my beginning to speak in meetings, before my Friends saw their way to record me as a minister; but I believe I was more alive to the causes of hindrance in myself than they were, and this kept me quiet and humbled under these circumstances. I have long endeavored to be very sharp-sighted to my own failings, and ready to make all the allowance for those of others which I could; and ready to hope, when they were painfully conspicuous, that they troubled themselves more than they troubled me. Whether I was mistaken or not, I think this has tended to open the door for me to plead with them, and as I have kept that mercy in view, which has passed over my own transgressions for Jesus' sake, I have been enabled to commend them to the same mercy, and to extol the marvellous loving kindness of the Lord, in providing such a way to return to Him for repenting sinners, as well as His great goodness in granting the help of His good Spirit to all who truly seek it, to enable them to walk in holiness.

There is no doubt in my mind that our testimony under a right exercise of mind, will find its way in the minds of others, much in proportion to the degree in which we ourselves walk in the Spirit, and consider ourselves, lest we be tempted. We may point out the sinfulness of sin and the danger of an unawakened state, and excite opposition in the minds of others; but if, as ambassadors for Christ, we also beseech them in His stead to be reconciled to God, I believe much of this opposition will not only give way. but will be succeeded by a hearkening to the message. Our worthy fore-elder, George Fox, though he so fully recognized the necessity of the putting forth of the Spirit in regard to ministry, often extended counsel to those who had received a testimony from the Lord, as to the exercise of their gifts, showing how conscious he was of the importance of the understanding being enlightened respecting the things needful to be preached. And in this way, I believe we may be helpful one to another, without improperly interfering with the gifts and the exercises one of another, or attempting to limit their diversity.

"I have apprehended that some who have begun well as ministers, have mistaken an extension of expression, for a growth in their gifts. We were reminded in one of the Yearly Meetings of Ministers and Elders, 'that there were little gifts in many words, and great gifts in few words.' A long communication, to be what it ought to be, requires much matter, and a proportionate amount of the baptizing power of the Holy Spirit accompanying the exercise and the expression. Right exercise of mind, if expressed in simple terms, will, I believe, tend to edification; but if it be made more of than it is, or be beclouded through unduly mystical expression, the edification will be diminished, and the Church may be burdened. While not doubting that matter for expression is often brought before the mind of the party whose duty it is to utter it in the words in which it is to be communicated, nor by any means wishing to interfere with right exercises of any kind, yet I believe that generally much of proper delivery depends upon the parties engaged in the service. I had unity with a friend that advised against an undue reading in the Old Testament, and allowing the mind unduly to dwell on prophecy, instead of diligently reading in the New Testament, and meditating on the goodness of God in the gospel of His dear Son, and seeking to have the mind subjected to the government of Christ; I have no doubt if this counsel were followed, it would in some cases produce a change like that effected in the ministry of Apollos by the labors of Priscilla and Aquila. They had unity with his gift before, but afterward it appears to have been exercised to better effect.

"While we recognize with George Fox the infallibility of the teaching of the Holy Spirit, it is important that with him we also recog-

nize the fallibility of those who have to be taught, that 'we have our treasure in earthen vessels,' and that a needful degree of care is required to be exercised, lest the sound of these earthen vessels should be confused with that which is given to be communicated. Some of us have had many humbling lessons to learn on these subjects; but where there is a teachable, meek and humble spirit, this ought not to discourage us.

"The calmness in which the voice is preserved in a natural tone, is valuable also, in helping to keep the mind to the Anointing, under which ability is received to clothe the exercise in words, according to the diversity of the gifts, so that the expression may be with the spirit and with the understanding also.

"While Gospel ministry does not, indeed, consist in attention to voice and manner, but in a right exercise of the gifts of the Spirit, under its renewed anointings, voice and manner do require such a measure of attention as may prevent their diverting the minds of the hearers from what is spoken."

For many years James Backhouse was seldom long together without feeling his mind drawn in Gospel love toward some part of Great Britain; his service was truly a willing service, illustrating his simple abiding faith in Divine help and guidance under every apprehended duty. "They are poor servants," he would remark, "who require to be driven to their Master's work," and truly he seemed ever on the watch to do his Lord's bidding, and to testify to his fellow-men the grace of God, and the blessedness of an humble, child-like walk before Him. "We should watch for opportunity to speak a word in season," he would sometimes say; and this maxim he carried out to the benefit of many, not only in his home-life, but wherever he thought there was an opening for usefulness.

In 1851, he visited Norway for the first time, principally on account of his health, accompanied by his son and son-in-law. "This journey," he remarks, "was not taken without reference to the will of God, and He blessed it in many ways, especially in regard to health." The magnificent scenery was greatly enjoyed. On First-day, Seventh mo. 20th, he records, "We sat down to wait upon God, by ourselves, and were permitted to feel a comforting sense of His goodness and mercy to us in His dear Son. The people here gladly accepted Danish tracts; but they appeared to us to suffer from the want of a rallying point for social worship. Places for public worship are far between in this land; and a large part of the rural population rarely attend; a minister being, in their view, essential for a religious congregation. Noticing this circumstance on the present occasion, brought us afresh to feel the pre-eminent value of the views of Friends on this subject, and to perceive how much more they are calculated, than any other, for carrying out the privileges and blessings of the Gospel to the whole human family."

Reaching Stavanger, where a number of the people had embraced the principles of our religious Society, he attended their meeting. In this he says, "My concern was to express my sense of the blessedness of being brought to the teaching of Christ by the Spirit. But that after being weaned from dependence on the teaching of men, and being brought to depend on the teaching of Christ, it was needful diligently to maintain watchfulness unto prayer; otherwise the devil would again lead back into a sinful condition. That it was important daily to maintain that communion with Christ, in which there is a continued sense of our sins being forgiven us, for the Great Sacrifice which He offered for us when He died for us upon the cross; and of the love of God shed abroad in our hearts by the Holy Ghost which is given to us. That if this were the case, there would be a growth in grace and a bringing forth of the fruits of righteousness to the glory of God and to the extension of His Kingdom on the earth."

(To be continued.)

INDIAN CORRESPONDENCE.

[*Letter from Jonathan Richards.*]

SUB-AGENCY WICHITAS, &c.
Washita River, via Fort Sill, I. T.
7th mo. 18th, 1870.

Dear Friend.—. . . I mentioned in my last letter that Lieut. Jocelyn, General Hazens' assistant in Indian work, accompanied us from Fort Sill to the Washita. General Hazen has had a good deal to do with the Indians of this Agency, and feels a special interest in those under my care; and Lieut. Jocelyn had been sent here by him, with instructions to consult with Agent Tatum about setting apart a reservation for the Wichitas and affiliated bands and defining its boundaries, with a view to establishing a full agency. He was also to consult with the Indians and learn their wishes about these matters. In a council with them, they expressed to Lieut. Jocelyn, very emphatically, their desire to have an agency to themselves, and of having their own agent; but they wished time to consider about the boundaries of a reservation. This subject was left with them for further consideration, and as the Lieut. wished to return, they were desired to inform me of their conclusion when they were prepared to do so. In a few days after their council with Lieut. J., the chiefs and head men came together and informed me that they had

talked the matter over, and were united in desiring a reservation to themselves that they could call their own; that they had owned all this country from the Canadian to Red river, but the Government had taken it and given it to the Kiowas and Comanches. But they would be satisfied with a small reservation, if they could call it their own and say to their children, this is your country, and these are to be the homes for you and your children after we are dead and gone.

I wrote to General Hazen, and sent him a copy of the "talk" of each of the chiefs, as taken down at the time, and I also sent a letter to Supt. Hoag, informing him of the council and the proceedings. The General and the Supt. agree with me in the necessity of complying with the Indians' wishes, and have sent their report to the Department, recommending that a full agency be established. I am patiently awaiting the result. . . .

The hostility of the Kiowas and Comanches and such other Indians as may have joined them appears to have subsided, and they now desire to have peace. When I was at Agent Darlington's, Big Horse, who is the head of some Cheyennes, came in from the plains and desired permission to bring in his band. Having received permission, he has since arrived with 22 lodges. He says they have not been with the Kiowas, Comanches and Apaches in their depredations. He also said that Big Jake was at the head of a large band of Cheyennes, and was endeavoring to persuade them to come in, and I have since learned that he is on the way to the Agency, bringing in 120 lodges.

I returned here yesterday from Fort Sill. They have been in a state of some alarm at this agency—several murders having been committed in the immediate neighborhood. I believe five persons have been killed, and one man was shot through his body in sight of the Agent's house, and near to it, but he is recovering. Agent Tatum and Josiah Butler, wife and two small children are all the Friends that are now there, the others having returned to their homes. The Friends who remain have my sympathies, as I consider their situation the most trying of any in which we are placed, though none of us knew or now know what these lawless savages may do or where they may strike a blow. Black Eagle, a Kiowa chief, came to the commissary at Fort Sill last fifth day, bringing several of his head men with him. Ten Bear, a Comanche, was there, and Little Raven, an Arapahoe, also Assadawa, a Wichita chief, and Buffalo Good, a Waco. All except the first have been our close friends. Black Eagle made a speech, in which he said he had been in the Ute country, and did not know of what was going on till he returned, when he found that their young men had been doing very bad; that he was very much displeased and angry when he heard how bad they had been doing, &c., but he hoped they would now be forgotten and the blood covered up, and that all would be healed over and not remembered. He said the property that had been stolen from the whites should all be returned to them, that could be found; and the whites could let them have ammunition and extend the boundary of their country, and all would be right, and we would all be at peace again. He was replied to by Agent Tatum, and told that the stolen property was a small matter compared with men's lives; that we wanted peace; and when they had returned all the stolen property they could find, and given an equivalent in full value for such as they could not return, and came in with their lodges and their families, ready to submit to such terms as the Government should think wise and proper, they would be received. He was also replied to by others, showing them that they had been fed to the full by the Government, and that they had numerous friends all over this great country, who were men of peace and had desired to help them, and were doing everything that could be done to make them happy; that these men were pained and grieved to find that after all that had been done for them they had been murdering their people; and now it was their place to come in and submit peaceably to the Government, and to such terms as it in its wisdom should make; that after they had shown their peaceable intentions by their acts, it would be time enough for them to ask for favors. Ten Bear then gave them a good lecturing, and Little Raven made an excellent talk, and Assadawa and Buffalo Good were also decided in rebuking them for their deeds after all that had been done for them. Black Eagle said he would go back to his people and tell them what had been said, and he appeared to favor coming in. Our impression is they are anxious to come in on almost any terms. I trust it is so, but we may be mistaken. Thy sincere friend,

JONATHAN RICHARDS.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 13, 1870.

THE PLAN OF SALVATION.—The query of a correspondent suggests a few thoughts upon these words. The word *plan* signifies, according to our lexicographer, "the form of something to be done existing in the mind, with the several parts adjusted in idea." The plan of the salvation of a world composed of individual transgressors against infinite purity

and holiness, is far more grand than any plan that ever was devised by created being. Its conception (were that possible) and suggestion by a lost mortal who needed the application thereof, would have been astounding and impious presumption. That offended Deity should taste the death and bear the punishment for our sins against Him, were a plan of redemption and salvation that only the Infinite intellect could possibly have conceived. With what majesty He strikes reason dumb in stating His offer: "Come, let us reason together, saith Yahveh, though your sins be as scarlet, they shall be as white as snow." And then the means to be employed —that He should lay down His life for us! This plan was in the eternal Mind before sin existed in the world—before the world was made. Prescience saw the dilemma in the future, and infinite benevolence, not ignoring but meeting the full claim of infinite justice, provided the remedy—a remedy so perfect and so certain as to place it beyond the power of Satan or of "unforeseen contingence," to

"dispose
One lawless particle to thwart His *plan*."

When yet the first transgressor, the representative sinner in whose fall we all offended, walked the earth, the amazing, the affecting yet glorious plan of salvation by Christ, began to be announced by sacrifices inefficacious *in themselves*, and only availing through a degree of that same faith through which, in these days, the cleansing and atoning blood of the Lamb slain (in the eternal plan or purpose) before the foundation of the world can be made efficacious in washing away thy sins or mine.

Whilst the angels, filled with adoration and wonder, desire to look into this plan of salvation, which is offered to every soul for acceptance—while the Holy Spirit pleads and the visitation is in mercy continued,—why should any neglect so great salvation, when, believing, we may have life through the only Name given under heaven among men by which we can be saved?

Claims of the Youth.—The article upon another page with the caption—"*Why don't they speak to us?*" is commended to the thoughtful perusal of all our elder readers. Most of these, we trust, feel a strong solicitude for the well-being of the youth who, week after week, assemble with the congregation. Many, perhaps, regard them with yearnings and with prayers to the Lord that they may be kept from evil, that their hearts may be visited by the Holy Spirit, and that they may become dedicated Christians. But do all these fathers and mothers evince this interest and these yearnings to the young people themselves? Do the prominent members of the meeting make it a point to speak, with Christian kindness, to every youthful member or attender of the meeting? If not, then it is a deficiency to be mended. If a young person appears at the place of worship after weeks of absence, is he suffered to pass away unnoticed, as though he had not been missed, and as though his presence were a matter of indifference? This should not be. He should have a word of kindly salutation—and his absence should be adverted to in a manner that would show that his Christian friends had missed him. Perhaps he has been ill. This calls for an expression of sympathy. Keep your hands upon his heart, Friends. It is your duty, and it will not be in vain. Occasion will at some time present, when you will find an opening for words of spiritual counsel. The anointed minister of the Gospel may be greatly exercised for that interesting class on whom we rest our hopes of a succession in the Church. He may preach in demonstration of the Spirit and with power, but if he pass by the individual youth without a kindly greeting, without indication of a personal interest, the result will often be discouraging. But the youth would listen to the preacher with deeper attention if he felt him to be a personal friend who really cared for his individual soul.

The present writer, when a city apprentice, regularly attended the week-day meetings of the Western District. Those venerable elders, Ellis Yarnall, Richard Humphreys and Thos. Wistar, quickly noticed a fresh attender of the congregation, and each made it his practice to speak to the lad with Christian kindness and tenderness, and with words of encouragement which greatly endeared those aged disciples who made it their meat and drink to feed the flock over which the Holy Ghost had made them overseers. They were filled with the love of Christ, and it went

forth to those who had a claim to the evidence thereof. And this claim is possessed by all who assemble together in social worship. Brothers all—they have a right to a brotherly greeting "after a godly sort." Many feel and practice this—but there are some excellent people who are backward concerning this duty. With tenderness and respect we entreat them to allow this to be a sufficient "word to the wise."

Reasonable Service.—To wait upon the Author of our existence, the Giver of all blessings, in a worshipping frame of mind, to present our whole being for this purpose as a living sacrifice, is a reasonable and beyond question an acceptable service. To secure this mark of allegiance to "the blessed and only Potentate," the organized Church appoints times and places, and the due observance of these is a reasonable claim upon all members. If any of us should be temporarily or permanently located at a remote distance from established meetings, let us not shrink from sitting down for worship at suitable and stated times, if only two or three can so meet. Many a prosperous meeting of Friends, in earlier days, has originated in the faithfulness in this respect of a single family. Let not the entrance of visitors prevent this acknowledgment of Him who will confess before the angels those who have not been ashamed to acknowledge Him in all their ways. Meetings thus held, under the Divine blessing not unfrequently grow, so as to receive the recognition of the Church, first as *indulged*, and afterward as *established* meetings. But the absence of such recognition is no valid plea for neglecting this "reasonable service." Reference to this subject has more than once been made in the *Review*, never with a view to encourage the holding of meetings in opposition to or in rivalry with established meetings for worship. Agreeing with the poet that "order is Heaven's first law," and with a far higher authority that "God is not the order of confusion," we would ever discountenance insubordination. But we conceive that the duty of assembling for worship does not find its origin in the appointment of a Society. The obligation exists—this the Church recognizes, and appoints a place and a time. And who among the thousands that have tasted that the Lord is gracious, has not known His unmistakable sanction to meetings so holden? Did we ever know an occasion when believers sincerely met in His Name where His Presence was not felt, and His ear was deaf to their spiritual prayer? Far be it from us to encourage any disorderly appointment or holding of meetings. But whenever a social company shall experience a check upon worldly conversation, and a solemnizing influence to draw into silence, the monition is a safe one, and He who is the object of worship is near at hand to receive the incense of adoration, whether any words are uttered or not. "Men ought always to pray." The disciples of the Lord Jesus ought always to maintain, predominant in their minds, a thoughtfulness respecting God and the soul's chief good. Souls thus observant will "know when good cometh," and will often experience flowing streams of peace, whilst those who lapse into forgetfulness of God will rather be like the heath in the desert. A careful reader of the Epistles of George Fox, will observe how prominent in his estimation was the propriety of meeting often for the purpose of worship. We do not sanction the appointment of such meetings in violation of that beautiful order which ought to be maintained "in all the churches." The counsel we would offer to our Friends is fully within the scope of discipline. The members of Christ's body, if truly subject to the Head, will move strictly in harmony with one another, that there shall be no schism in the body. The injunction—"*Be of one mind*"—however difficult it may be rendered by the differences of stand-point, of training and of circumstance, is essentially attainable by those who so walk in the spirit as to have fellowship with the Father and with His Son our Redeemer and our Lord.

Clarkson's Portraiture of Quakerism.—This disinterested, candid and valuable sketch of the Religious Society of Friends by a person outside of its organization, is well worthy of the place which it has secured in permanent Christian literature, and we regard with much pleasure the volume before us, fresh

from the press of Merrill & Field, Indianapolis, and published by authority of Western Yearly Meeting. It is in a single neat octavo volume of 511 pages, and is on sale by our esteemed Friend, William T. Fawcett, Plainfield, Indiana. It is put up in packages to send by express, $1.60 per copy,—or mailed for $2.00 per copy. The price is very reasonable, and orders thus addressed will be promptly attended to.

There are many portions of this excellent book which might be profitably transferred to our pages,—but on the eve of our going to press, a brief notice must suffice. The first words of the first chapter are much in accordance with what we endeavored to exprss editorially on page 760 of the current volume, in stating what it is that constitutes Quakerism: "George Fox never gave, while living, nor left, after his death, any definition of Quakerism." In the next paragraph Thos. Clarkson proceeds: "Quakerism may be defined to be an attempt, under the Divine influence, at practical Christianity as far as it can be carried. They who possess it, consider themselves bound to regulate their opinions, words, actions and even outward demeanor, by Christianity and by Christianity alone." As we copy the words of this good man, an earnest desire arises that we, who thus profess the Truth as it is in Christ Jesus and as the Holy Spirit taught it to George Fox, may truly exemplify it by a life "hid with Christ in God." May Clarkson's Portraiture never be an exaggerated flattery when the professors of the Christianity of George Fox are compared with the picture which at the time was truthful. "They consider themselves," continues our author, "bound to give up such of the customs or fashions of men, however general or generally approved, as militate, in any manner, against the letter or the spirit of the Gospel. Hence they mix but little with the world, that they may be less liable to imbibe its spirit." Further on he says: "They consider themselves under an obligation to follow virtue, not ordinarily but even unto death. For they profess never to make a sacrifice of conscienec; and therefore,if any ordinances of man are enjoined them which they think to be contrary to the Divine will, they believe it right not to submit to them, but rather, after the example of the Apostles and primitive Christians, to suffer any loss, penalty or inconvenience which may result to them for so doing."

The general circulation of this work would be beneficial. The standard it upholds—the principles it sets forth—are worthy of thoughtful perusal. It is full of seminal truths.

BIND YOUR REVIEW.—The binding advertisement of Nicholson & Bro., (see Adv. sheet, 2d page,) contains a suggestion which is worth attention. Many persons after reading the *Review* fail to preserve it for future reference; whereas, if bound, it would be a valuable addition to private or public library; and to the Friend it would furnish a very desirable history of the Society during the year.

DIED.

BUNKER.—In Sutton, Mass., on the 12th of 2d mo., 1870, at the residence of Robert Fosdick, her son-in-law, Phebe Bunker, relict of the late Owen Bunker, aged 90 years and 11 mos.; a worthy and beloved member of Uxbridge Monthly Meeting. She died in peace, and in the joyful hope of a blessed immortality.

WHITE.—In Northbridge, Mass., on the 9th of 3d month, 1870, Hyrena P. White, wife of Daniel K. White, and daughter of Lewis and Sarah A. Thompson aged 43 years—leaving a large circle of friends to mourn their great loss.

NEWTON.—In Leicester, Mass., on the 29th of 7th month, 1870, Dorothy, relict of the late Guy S. Newton, in her 83d year; a member of Uxbridge Monthly Meeting.

FISHER.—On the 22d of Fifth mo., 1870, at his residence in Ledyard, Cayuga Co., N. Y., Henry Fisher, in the 78th year of his age, (a native of Yorkshire, England,) after a protracted and painful illness, which he bore with exemplary patience. He frequently acknowledged the tender love and care of his Heavenly Father over him during the whole period of his lengthened life. His end was peaceful and very gentle. He was a member and elder of Scipio Monthly Meeting.

WILSON.—At Dublin, Ind., on the 27th of Sixth month, in his 37th year, Christopher Wilson; an esteemed member of Milford Mo. Meeting. Through the boundless mercy of God, he was enabled to realize forgiveness of sin, and to know in his failing health that his inward man was renewed day by day. He served faithfully and acceptably as First-day School Superintendent, for which he appeared eminently adapted, and a service seemed opening before him of usefulness in our religious Society. But when disease progressed, Patience had her perfect work, and although the enemy assailed him, his faith did not fail, but he often said: "There is a power above the power of the enemy." He spoke of death with cheerful calmness, and calling his relatives and friends around him, he bade them adieu, exhorting them to be faithful to the Master's work. Many precious testimonies fell from his lips in support of the truths of the Gospel, and he declared that he had tried all and found nothing worth living for but to win Christ.

CORRESPONDENCE.

Christian service among the Tonawandas.

A letter from Batavia, N. Y., dated the 11th ult., gives account of a religious visit by our Friends Rebecca Collins and Jane U. Ferris to the Tonawanda Indian Reservation in that State. They met, on their way, the missionary to the Cattaraugus and Seneca tribes, who had just been among the Tonawandas. He encouraged our Friends in their prospect, wishing them to use his name, and giving them the names of several chiefs,—Warren Sky, Wm. Moses, George Sky, John Griffin.

After a drive through scenery of remarkable wildness and beauty, enlivened by the sound of the *Tonawanda Falls*, they met with many of the tribe, and, pleasantly saluting them, invited them to a meeting nppointed in a large room in the house of *Big Fire*, a noble Christian Indian. After a period of solemn silence, followed by fervent prayer from a Friend, R. Collins rose, and was graciously furnished with ability to declare the blessed Truth as it is in Jesus, with characteristic simplicity. One of the chiefs said he feared all did not understand, aad sent a runner to bring an interpreter. R. C. took her seat, and the spirit of prayer being poured upon her, knelt. It was a very solemn time. The Red Men bowed their heads. There was no attempt at interpretation, our Friend apprehending that it was not best, and that in this exercise the power attending the words is sufficient. Presently the interpreter entered,—Walter Abrams, an Indian of solid deportment and good voice. He took his stand beside R. C., to whom was realized the promise: "I will put my words into thy mouth—go where I send thee, and preach the preaching I give thee." As sentence by sentence was rendered into their vernacular, every eye was fixed upon the preacher with an earnest look, as though the message reached the witness for God within, and found the answer that it was of the Lord. "They love Friends," says our correspondent, "and gazed upon us with delight. The meeting closed as it was opened, with the overshadowing of the wing of Emanuel hovering over the Red Man and the White Man as children of His family. Many of these Indians were members of the Church: their very countenances bewrayed them that they had been with Jesus and loved him. Many of the squaws had their pappooses in their arms. Even these little ones were still during the performance of Divine worship."

A hearty hand-shaking ensued, and a liberal distribution of illustrated Leaflets.

An afternoon meeting had been appointed at a Baptist place of worship two miles distant. The minister, with a commendable anxiety and sense of responsibility, made inquiry respecting our Friends, saying that some came along and preached sectarian views among the Indians instead of the Gospel. R. C. explained that their sole object was to visit them under the drawings of the love of Christ our Saviour. He then walked with them into the house, which was soon filled. After a season of prayer, in which the blessed Name was as precious ointment poured forth, the pastor evinced his unity by uttering "Amen," which was repeated by some of the Tonawandas. Our Friend was strengthened to preach the unsearchable riches which are in Christ, pleading very lovingly with the aged, and extending a message to the young men, women and children. Monro Jonas interpreted with deep pathos. An Indian chief, John Griffin, now spoke with dignity:—"We feel very thankful in our hearts that the sister has come so far from her country to see us. It is the first time we have heard a sister preach to bring us good tidings of great joy. She has spent a great deal of money to come and see us. We feel Christ in our hearts say she is a mother; for Jesus said, 'Whosoever doeth the will of my Father, the same is my mother, sister and brother.' We have heard a new thing—a woman preach the Gospel. We never heard before that a sister has come to see us and to tell us of the Lord Jesus. The old men with grey hairs have never before heard a sister preach. One of them has been a member of the Church for fifty years, and has never heard a sister preach the Gospel. We feel thankful in our hearts that in her going from place to place she has been drawn here. May a blessing come upon her labors; and when she gets back to her own country and the people of her church, may they pray for us—and we will pray for her—for we are a poor people, and most of us are Pagans. Pray that they may be converted to Christ."

The pastor then rose, and, fixing his eye upon R. C., said: "The truth as it is in Jesus has been preached by our sister. She has preached the unsearchable riches which are in Christ. She has preached Christ and Him crucified. She has addressed the grey-headed men and women, the young men and children. May you all treasure up what she has said to you. You have never heard a woman speak before, and some of you have been members of this Church for fifty years. She has brought the glad tidings of salvation," &c.

Under this solemnity the meeting closed, and Leaflets were passed, through the hands of Monro Jonas the interpreter, to every one present. With a beautiful cordiality the men and squaws, both old and young, approached and shook hands with the Friends. "Let us

all try to meet in heaven!" said R. C. Some said "*uh!*"—others "*yes!*" They invited a repetition of the visit. There are in this reservation six hundred Indians.

INSTITUTE FOR COLORED YOUTH.
Eighteenth Annual Report.

The Managers report that the number of pupils now enrolled in the several departments of the Institute is as follows:—*High School Department*, Boys, 54; Girls, 110. *Preparatory Department*, Boys, 26; Girls, 36. Total 226. Being an increase of 1 in the boys' and 7 in the girls' high school, while the numbers in the preparatory departments remain as a year ago.

The average attendance during the year just closed has been, in the Boys' High School, 48.3; Girls' High School, 86.5; Boys' Preparatory, 26.; Girls' Preparatory, 34.2. Total 195. An increase of 2.35 over the average attendance of the preceding year.

Eighty-nine pupils have been received into the school, and eighty-one have been withdrawn during the year.

The cost of conducting the school for the year has been $6819.66, exclusive of interest on cost of building, &c., or an average of $30.72 per pupil, $1.90 less than in the year preceding. Of the aggregate cost $1425.80 have been paid by the pupils as tuition fees, the remainder being defrayed from the income of invested funds.

Punctuality, diligence and attention to study continue on the part of the pupils, as noticed in the last report; and with few exceptions their deportment has been satisfactory.

But little change has been made in the prescribed course of study, though much thought has been bestowed upon it by teachers and managers. The various mathematical and classical studies named in the curriculum are prosecuted with diligence, and generally with satisfactory progress; but in the important and interesting study of history, and in several branches of natural science, the Managers regret that our teachers have been unable to undertake such instruction as the Institute should give. Lectures on botany, geology, &c., have been delivered by competent educators, and have, it is hoped, begotten or stimulated in some degree a desire, on the part of both teachers and pupils, for increased knowledge of these subjects. And the Institute will surely fail to fulfil its mission of furnishing skilled and efficient teachers for the colored race, unless regular, systematic and thorough instruction can be secured in the various branches of natural science, in ancient and modern history, and in English literature.

Being sensible that education is not wholly dependent upon the class room, but is attained in great part through the influences of refined social life, the managers have endeavored to place these somewhat within the range of the teachers and advanced pupils, by evening conversation meetings. Two such were held in the library of the school during the past winter, to which several valued friends of the Institute were invited, who contributed largely to the interest and instruction of the occasions. A simple tea was provided, and about three hours were spent each evening in conversation of an improving character, the examination of photographs of European scenery, &c.

The usual annual commencement exercises were performed at Concert Hall, on the eveving of the 23d of Twelfth month last, when the diploma of the Institute was awarded to eighteen pupils, who had satisfactorily completed the course of study,

The total number of graduates to this date is 75. It is interesting to note that of the former pupils of the Institute, 76 are now engaged in teaching.

During the past year 63 volumes have been added to the library by gift, and 121 by purchase. It now numbers 2649 volumes. There were loaned during the year 3241 volumes, 175 more than in the year preceding.

The expenses of conducting the school having exceeded the income during a few years preceding that just closed, and the Managers feeling the need of increased means with which to perfect its working, they decided in the Ninth month last to solicit annual subscriptions from Friends, and are pleased to acknowledge that their appeal has been liberally answered. It is believed that the aid thus afforded will justify the engagement of a thoroughly skilled normal teacher, and that such an one should be employed as soon as practicable.

The Managers would also gratefully acknowledge the receipt of five hundred dollars, bequeathed to the Institute by the late Eliza H. Vaux; and information from the Executors of the late Sarah Phipps, of a bequest by her of four shares Bank of North America stock, (value about $900,) which the executors intend to transfer to the Institute within a few months.

Signed on behalf and by direction of the Managers,

SAMUEL EMLEN,
Clerk for the day.

Philada, 5th mo. 10, 1870.

JUSTIFICATION.

"If justification be considered in its full and just latitude, neither Christ's work without us, in the prepared body, nor His work within us, by His Holy Spirit, is to be ex-

cluded; for both have their place and service in our complete and absolute justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputations of sins and transgressions, as though they never had been committed; and by the mighty work of Christ within us, the power, nature and habits of sin are destroyed, that as sin once reigned unto death, even so now grace reigneth, through righteousness unto eternal life, by Jesus Christ, our Lord. And all this is effected not by a bare or naked act of faith, separate from obedience,* but in the obedience of faith, Christ being the Author of eternal salvation to none but those who obey Him.—*Richard Claridge.*

OVER THE LINE.

BY T. L. CUYLER.

Never was there a time when it would be more appropriate to carve on the very walls of the sanctuary, and for every Christian to grave "on the palms of his hands," this divine admonition, "Be ye not conformed to this world." "Whosoever will be a friend of the world, is the enemy of God."

No snare is so subtle, constant and perilous to the follower of Christ as conformity to the world. Nothing sooner saps his spirituality; nothing hinders a revival in the Church more effectually. Conformity implies resemblance. And when a professed Christian begins to look like a worldling and live like a worldling, how dwelleth the love of Christ in him? For there is a complete and irreconcilable *antagonism* between what the Bible calls the "world" and the service of Christ.

The chief end of a Christian's life is to glorify God. Is this the chief end of life with the people of the world? Ask any one of them, and he will answer, No! I live to enjoy myself in promoting my interests, in gratifying my tastes and in taking my comfort. I want to get all I can, and to get the most out of it. He "looks only at those things which are seen and temporal." God is ignored entirely, the soul is ignored, eternity is forgotten. The pleasures most relished are the pleasures of sin, for God is not in any one of them. The worldling commonly delights most in what a consistent Christian finds to be forbidden fruit on forbidden ground. That forbidden fruit is *poison* to the Christian.

Bear in mind that every *pure* pleasure which an unconverted heart can enjoy, such as the joys of home and of friendship, the love of letters or art, the sight of beauty or the delight of relieving sorrow, all these the Christian can have and enjoy likewise. They are not sinful, and the child of God can partake of them with a clear conscience. But just where a Bible-conscience tells him "to *stop*, the license of the world begins. The Word of God draws a dividing line. *Over that line* lies the path of self-indulgence. Over that line lies self pampering, frivolity, slavery to fashion. Over that line God is ignored and often defied! Christ is wounded there and crucified afresh. Over that line the follower of Jesus has no business to go. It was over such a "stile" that Bunyan's Pilgrim looked wistfully, for the path was soft and skirted with flowers, but when he stepped over he soon found himself in the dungeons of Giant Despair.

Over the line which separates pure piety from the world the Christian, if he goes at all, must go as a participant in the pleasures of the world or as a protestant against them. If he goes to partake, he offends Christ; if he goes to protest, he offends his ill-chosen associates. Christian! if you ever attend a convivial party, a ball-room assembly, a theatre or a gaming company, do you go as a partaker in the sport or to make your protest against such amusements? If you go for the first object, you offend your Lord; if for the second, you offend your company. They do not want you there. We are quite sure that no bevy of merry-makers would be the happier over their cups, or their cards, or their cotillions, if all the elders and deacons of our Church were to come in suddenly among them. Brethren, the "world" don't want you in their giddy and godless pleasures, unless you are willing to go all lengths with them. And if you walk *one mile* with them over the line, they will "compel you to go with them *twain*." If your conscience yields the "coat," they will soon rob you of "your cloak also."

Vanity Fair would have welcomed Christian and Faithful to their jovial town if the pilgrims had only been willing to doff their Puritan dress and "take a hand" with them in all their revelries. But because the godly men refused to be conformed to the fashions and follies of Vanity Fair, one of them was soon sent to the prison and the other to the stake.

Where does the dividing line run between true religion and the world? We answer that it runs just where God's Word puts it; and a conscience which is enlightened by the Word and by prayer does not commonly fail to discover it. Where God is honored is the right side; where God is dishonored, or even ignored, is the wrong side. Where Christ would be likely to go if He were on earth, is the right side; but where a Christian would be ashamed to have his Master find him, there

*It is comforting to believe that in this day there are few, if any, professing Christians, certainly none in our fold, who hold that an act of faith in disobedience is saving.—*Ed. Rev.*

he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line whilst walking by this rule. And when a church-member can enter a playhouse or into a dancing frolic, and honestly ask God's blessing on the amusements, and come away a better Christian for it, then let him go, *but not before.* When a Christian invokes the divine blessing on the bottle which he puts to his neighbor's lips, he had better look sharply whether there is not a "serpent" and a "stinging adder" in the sparkling liquor.

Without going into further illustrations, we come to this fundamental principle, that whatever of work or of recreation a Christian engages in to promote the health of his body or soul, and in which he can glorify Christ, lies on the safe side of the dividing line. The moment he crosses it to become the "friend of the world," he becomes the "enemy of God."

But should not every good man be a "friend of the world?" Was not the divine Jesus a friend of the world when He so loved it that He gave Himself for its redemption? Did not Paul love the world when he endured hardship, humiliations and martyrdom to lead sinners to the cross? Ah! yes—very true; but what the Redeemer and His apostles were after was not sinners' *sins*, but sinners' *souls*. And they sought to save the world not by conformity to it, but by transforming it to a higher and holier ideal of life.

Nor is it by going over to the world that we can save the worldling. If we are to impress the world, we must live above the world; if we would save sinners, we must, in the same sense that Jesus was, be "separate from sinners." The moment we go *over the line* to "curry favor" with the votaries of sin, we never reach them, and only run the risk of ruining ourseives. Would to God that in trying to draw the world into conformity to Christ, we did not allow the world to drag us down into conformity with itself!

FIRST-DAY SCHOOL SUCCESS.

First-day school success of the best kind is not possible without well-attended, interesting, instructive, and, above all, devout, *teachers' meetings.*

One *definite point* should be made, in the instruction at each session; and the sessions should never be so *long* as to be wearisome.

The room should be cheerful, aud *well ventilated.*

That school is successful which trains up its scholars to habits of *cheerful trust* in their Saviour, of watchful obedience to the inward monitor, spiritual prayer, and glad communion with the Father and with His Son Jesus Christ.—*Workman.*

HIGH WAGES.

The annual salary of the Archbishop of Canterbury is $75,000; of the Bishop of Winchester, $52,500, (which sum, it may be, keeps the present incumbent, Samuel Wilberforce, from the church of Rome,—if that is any advantage;) of the Archbishop of York and of the Bishop of London, $50,000 each; of the Bishop of Durham, $40,000. One bishop, only, receives less than $20,000. Each of the bishops is provided with a palace rent free. On a moderate estimate of the capital invested in the English church establishment, "two hundred millions sterling are devoted to teaching various, and sometimes contradictory doctrines, to less than one-fifth of the population of the kingdom." Meantime, there are thousands in England who have never seen a Bible, and never heard the name of Christ except, perchance, in curses.

FAITH cannot be defined by any of the conventional terms generally used in speaking of it, but can only be described by conscious experience. A man's religious faith is his habitual emotional thinking of the historical manifestations of God's love to him; associating these with *the person of the Son of God*, in such a manner as to make his believing a life, whose essence is union of affection and of conscious spiritual sympathy with Him.—"*Belief: what is it?*"

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 14th of Ninth month. New students must present themselves at *nine o'clock* on the morning of the preceding day for examination by the Faculty. Applications for the admission of students must *in all cases* be accompanied by certificates of character and the studies pursued, to be signed by the last teacher. Copies of the circular with all needful information may be obtained at the office, No. 109 N. Tenth St., Philada., or at the College, West Haverford, Delaware Co., Pa., or on application to THOS. P. COPE, No. 1 Walnut St., RICHARD CADBURY, No. 221 Chestnut St., or JAS. WHITALL, No. 410 Race St., Philada.

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON INDIAN AFFAIRS will hold its Annual Meeting at Mt. Pleasant, Jefferson Co., Ohio, on Fifth-day, the 18th of Eighth month, 1870, at 11 o'clock, A.M.

Arrangements will be made to convey members to Mt. Pleasant from *Portland* station (Cleveland and Pittsburg Railroad) at 6.45 P.M. of the 17th and 7½ A.M. of the 18th. Those arriving by Baltimore and Ohio and Central Ohio Railroads, will find conveyances at *Martinsville* (opposite Wheeling) at 3 P.M. of the 17th and 8 A.M. of the 18th. Members are requested to inform George K. Jenkins, Mt. Pleasant, on or before Seventh-day, the 13th, when and to what station they intend coming.

JOHN B. GARRETT, *Clerk.*

GENTLE WORDS, LOVING SMILES.

The sun may warm the grass to light,
The dew the drooping flower;
And eyes grow bright, that watch the light
Of Autumn's opening hour;

But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer-time,
And brighter than the dew.

It is not much the world can give,
With all its subtle art;
And gold and gems are not the things
To satisfy the heart;

But oh! if those who cluster round
The altar and the hearth
Have gentle words and loving smiles,
How beautiful is earth!

—*Mother's Treasury.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 8th inst.

On the 3d, the French troops near Metz passed the frontier, and captured the heights commanding the town of Saarbruck, compelling the Prussians to evacuate the town. The French, however, did not occupy it, and afterward withdrew to their own lines. Only small forces were engaged in this contest. On the 3d, the left wing of the Prussians, commanded by the Crown Prince, entered France about 30 miles north of Strasburg, and attacked one division of that corps of the French army which is under Marshal McMahon, at Weissenburg. A bloody conflict ensued, lasting ten hours, and resulting in a defeat of the French, who retired in good order. The Prussian accounts represent that their own losses were heavy, but those of the French enormous; that they took 4000 prisoners and 30 cannon. The French official dispatches admitted defeat. Communication between McMahon's troops and the main body was interrupted. On the 5th, the right wing of the Prussian army from Treves and Saarlouis, captured Sierck, and attacked Thionville, in superior numbers. After some resistance, the French retreated. The next day, the French forces under Gen. Frossard, retiring from the river Saar, were attacked west of Saarbruck, and again defeated, with heavy loss on both sides. The Prussians were reported to be advancing toward Metz in large force, and a general engagement was anticipated.

In Paris, great excitement was caused by these events, and by a popular suspicion that in the official publication of news, facts were suppressed, and serious apprehensions of disturbance were entertained. A proclamation was issued on the 7th, signed by all the Ministers, declaring that they had given and would continue to give to the public, all the certain news received; announcing the latest information; declaring that a serious effort was necessary and a battle appeared imminent; that the Chambers had been convoked and they were placing Paris in a state of defence; and to facilitate military operations, declaring the city in a state of siege. The Empress also issued a proclamation, urging all to be united in support of the country, and to maintainorder.

Great Britain.—A royal proclamation was issued on the 19th ult. declaring a strict neutrality in the pending war, and enjoining all British subjects to observe the same, reciting the provisions of law bearing on the subject, and warning all violators thereof that they will render themselves liable to hostile capture, and forfeit the protection of their government.

The House of Commons has concurred in the amendments made by the House of Lords to the Education bill.

Much dissatisfaction has been expressed in some quarters at the failure of the government to assume a decided position with reference to the preservation of Belgian neutrality, by declaring that it would protect that country in case of interference. On the 8th, Earl Granville stated in the House of Lords that the neutrality of Belgium was then assured, both the belligerent parties concurring in a pledge to respect it.

The Bank of England has further advanced its rate of discount to six per cent.

France.—The Chambers were called to meet on the 8th inst.

The Prefect of Police has ordered all persons now in Paris who are natives of countries at war with France, to appear before the commissary of police and procure papers, or leave the country.

Nineteen French war-vessels were said to be in the Baltic on the 6th.

Rome.—The last detachment of French troops left Civita Vecchia on the 5th inst. The negotiations at Florence for the preservation of the neutrality of the Pontifical territory have been successful.

Greece.—A terrible earthquake has visited the shores of the Gulf of Corinth. Several villages were destroyed, and many persons killed or injured.

South America.—The civil war in Venezuela continues. The Venezuelan Congress, composed of representatives from sixteen States, elected Guzman Blanco provisional President, and he was inaugurated at Caraccas on the 22d ult. Four States support the Monagas party, which holds the navy and the ports of Maracaibo, Caroche and Puerto Cabello. Commerce is prostrated by the war, and great misery prevails throughout the country.

Australia.—The government of Adelaide has called for proposals for the construction of 1200 miles of telegraph lines overland, to meet the cable which is to connect Sydney with England.

Later.—Dispatches of the 9th from Paris stated that McMahon was again in communication with other divisions of the French army, which was concentrating near Metz. Strasburg was said to be surrounded by German troops. No further engagements had occurred to that time. In Paris great excitement prevailed. Seventeen Opposition members of the Legislative Body met informally on the 7th, and signed a demand for the immediate arming of all the citizens of Paris, and the Opposition press supported this manifesto with another, demanding in addition the organization of a Committee of Defence composed primarily of the Deputies from Paris. On the 9th, the Chambers met, convoked in special session. Ollivier addressed the Legislative Body, stating the condition of things, and asking them to aid in organizing the National Guard. A stormy discussion ensued, one member proposing to make Gen. Trochu Prime Minister, another that the Chambers should assume the direction of affairs, and another that the Chambers pronounce a vote of censure on the Ministers. In opposition to the wish of Ollivier, an "order of the day" was adopted, declaring the Chambers desirous of insuring energy in the national defences, and after a recess for consultation among the Ministers Ollivier announced that they had collectively given their resignation to the Empress, who had accepted it, and that Gen. Palikao had been instructed to form a new Ministry. The Chambers then adjourned in great agitation.

FRIENDS' REVIEW.

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Memorial adopted by the Committee of the British and Foreign Bible Society, on occasion of the decease of JOSIAH FORSTER, ESQ.

It is with no ordinary emotions of sorrow that the Committee record upon their minutes the decease of their much-loved friend and valued fellow-laborer, Josiah Forster, Esq., of Tottenham, the oldest member of their body, and one of the Vice-Presidents of the Society.

The connection of Mr. Forster with the British and Foreign Bible Society embraced a period of unusual length. He had just risen into manhood when the foundations of the Society were laid, and although not present on the memorable occasion when the work was formally organized, he had a distinct recollection of the circumstance, and of the pleasure and satisfaction which it afforded him at the time.

The object of the Bible Society was one which entirely met his approval, and enlisted the warmest sympathy of his heart; and the constitution which provided for the union of all Christian people in the furtherance of its design, was in perfect accordance with the religious convictions he entertained. By advocating its claims in his own immediate circle, and soliciting contributions in aid of its funds, he endeavored to labor in its service, although in a less prominent capacity than that which he subsequently and so worthily occupied.

It was in the year 1826 that Mr. Forster was elected for the first time on the Committee of the Society, a position which he highly appreciated, and which he never once forfeited through inadequate attendance at meetings for the transaction of business. From that date to the period of his decease he continuously served on the Committee, with the exception of three years, 1840, 1846, and 1854, and these intermissions arose from the fact that he had to fulfil important missions abroad, on behalf of his own religious body.

In the ample work of the Society, Mr. Forster took the very deepest interest, and his accession to the Committee was attended with great and manifold advantages. He regarded his position as one of sacred trust, influence, and responsibility, and resolved by regular attendance, steady attention to the operations of the Society, and carefully watching their gradual development, to acquire that knowledge of its affairs which would enable him to discharge his duties in a useful, intelligent, and efficient manner. As Mr. Forster possessed a memory of remarkable tenacity, combined with a calm and penetrating judgment, his counsels at the Board of the Society ever secured the respectful attention and deference to which they were entitled. The opinions expressed by him were the result of thoughtful consideration, and were uniformly conveyed in such a spirit of love and catholicity as tended to facilitate the discussion of difficult questions, and materially to help conclusions of a wise and beneficial character. While frankly and unreservedly avowing his own sentiments on all matters affecting the interests of the Society, he ever evinced the tenderest consid-

eration for the views of others, and by the meekness and gentleness of spirit he displayed, drew to himself the cordial affection and esteem of every member of the Committee.

It would be difficult to enumerate or correctly estimate the services rendered by Mr. Forster to this Society, with which he was so long and so happily associated. On one important occasion he visited Paris as part of a deputation, for the purpose of inaugurating the agency of M. de Pressensé, which has proved such an inestimable blessing to France. This visit not only commenced a sincere and permanent friendship between himself and the future agent of the Society, but led him to take a more than ordinary interest in the diffusion of the Scriptures in France, and to watch over that field of labor with assiduous and unremitting care. But his thoughts were not limited to one country merely—he made himself familiar with the whole of the Society's foreign work, whether on the continent of Europe or elsewhere, and could readily trace its progress from year to year, with all the incidents and changes by which it had been marked.

In the Editorial Department of the Society's operations he felt great pleasure, and being himself a scholar of no mean attainments, he took a prominent and valuable share in the adjustment of many weighty and delicate subjects which had to be reviewed and settled.

Mr. Forster's conscientious adhesion to the simple principles on which the Society was formed, was never shaken. He held to the original constitution in its integrity and completeness. Thoroughly free from the spirit of sectarian exclusiveness, he could work with entire cordiality on the broad basis of the Society with all who love the Lord Jesus Christ in sincerity. It was to him matter of constant thankfulness that the great enterprise of circulating the Holy Scriptures could be accomplished, without any surrender of individual religious convictions being asked or required. Hence, he resolutely protested against all changes and innovations which, at one time or another, were attempted to be introduced into the Society, as calculated to weakend and endanger the good understanding which had previously existed, and had issued in such beneficial results. The principles he entertained on first identifying himself with the Society he retained to the last, and long reflection, added to large and varied experience, had had the effect of strengthening and confirming his opinion that the constitution of the Society, as originally agreed upon, was sound and Scriptural, and that the part of wisdom was not to disturb or unsettle what had worked with such manifest success and advantag and not without many tokens of the Divin blessing.

In the early part of 1869 the Committe felt it due to the position held by Mr. For ter, and to the extremely valuable service he had rendered the Society, to place hi name on the list of Vice-Presidents. Whe apprised of the intention, he evinced consi erable reluctance to accept this mark of di tinction, partly, owing to the modest estima he formed of his title to such an appointmen and partly, lest it should seem to supersed the position he had long held as a membe of the deliberative Committee; and he b came reconciled to the proposal only after r ceiving the assurance that it would not b allowed to interfere with his regular electio as a member of the Committee—a proof confidence and esteem which he prize equally with that of being ranked among the Vice-Presidents.

It is a satisfaction to the Committee have enjoyed the co-operation of Mr. For ter to the very close of his life. His activit of mind was not enfeebled by length of day In the spring of the present year he wa seized with an alarming attack of influenz which rapidly prostrated him on a bed of e treme feebleness, and little hope was ente tained that, at his advanced period of lif he would ever recover sufficient strength t leave his chamber of sickness, much less t return to the duties in which he had take such delight and interest for nearly half century. Contrary, however, to all expecta tion, he rallied from this severe indispositio and to the surprise and joy of all his frien he was enabled to resume his attendance the meetings of the Committee, and entere into the matters of business with much his usual zest and vivacity, although trac were visible then that a severe shock ha been inflicted on his system. Towards th end of May, he attended the numerous se vices connected with the annual conventio of the Society of Friends in London, an took a full part in the important discussio which arose, and with the same fervor an lucidity as had been customary. On Mo day, June 20, he occupied his place in th meeting of this Committee, and, though u known to himself and to others, it was th last time God had willed him to be presen The familiar face and the persuasive voi were to be seen and heard no more. He ha made an effort to attend, as a question i which he felt a very lively concern, an which had caused him some anxiety of min was about to be discussed. On this occasio he availed himself of the permission of th Chairman to make the observations he ha to offer without rising from his seat, an

they were pervaded by that tone of holy gratitude and love so familiar to the Committee; and he expressed thankfulness to God that a result had been attained in connection with the work of the Society, so entirely in unison with his own personal wishes and prayers.

In the course of the same week he wrote to one of the Secretaries, making inquiries respecting the nature of the business to be taken up at the ensuing meeting of the Committee, on Monday, June 27, intimating that unless there was anything of special moment to be considered, he should scarcely attempt to be present, adding, however, that if matters of urgency were to be submitted, he would endeavour to be in his place. On the following Friday, a slight attack of erysipelas developed itself, which he treated somewhat lightly, thinking it afforded no cause of uneasiness. In the opinion of his medical attendant who was called in, the symptoms assumed a much graver aspect than had been imagined. Unconsciousness, after a short interval, supervened, and at an early hour on Monday, the 27th, without a pang or a struggle, he serenely passed away to the heavenly rest, in the 88th year of his age,—the tranquil and happy close of an eminently religious, beneficent, and Christ-like life.

It is not the design of this memorial to offer a lengthened eulogium on the character and labors of Josiah Forster. Those labors, whether in relation to the cause of education, oppressed humanity, or moral and social improvement, were abundant, and have left their deep mark upon the circle with which he was most closely allied. But the Committee cannot forbear the expression of their profound admiration for the character of their deceased friend, who, in the purity and simplicity of his principles, in his truly devout spirit, in his unwearied zeal and activity, in the kindliness and sweetness of his disposition, and in the calm thankfulness of his soul, has left to them the precious legacy of an example whose influence will long, they trust, be remembered and felt in their midst, and serve as a powerful incentive to unwearied diligence in the work and labors of the Society. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from tneir labors, and their works do follow them."

The remains of Mr. Forster were interred, amidst a large concourse of mourners, in the burying ground attached to the Meeting House of the Society of Friends at Winchmore Hall, on Saturday, July 2. A deputation from the Committee, formed of Messrs. H. Robarts, H. Gregory, W. Coles, J. H. Fordham, J. Snell, and the Rev. S. B. Bergne, attended on the occasion.

FUNERAL OF GEORGE FOX, 1690.

In *The London Friends' Meetings*, (a curious and valuable compilation by W. M. Beck and T. Frederick Ball, several times noticed in the *Review*) we find the following account of this interesting occasion. The funeral company assembled in Gracechurch St., or White Hart Court meeting-house, and afterward proceeded to the grave-yard, at Bunhill Fields.

Devoted to the last to the cause of his youth, George Fox, like a true soldier, died in harness, and the closing scenes of his eventful life occurred in White Hart Court, where the room in which he died used to be shown with affectionate interest by its recent occupier, though not himself a Friend. It will be observed by any reader of the Journal, that a large portion of his declining years had been spent by him in London, where he felt the calls of duty so urgent as to forego that comfortable home his affectionate wife would fain have had him enjoy with her in the North. Willing rather to spend and to be spent in his Master's service, his once powerful frame, "stiff as a tree," as a persecutor said, was now yielding to the effects of age, prematurely hastened by toil, hard travel, cruel imprisonment, and, if possible, harder than all these, "the care of the Churches." To the last he dictated Epistles, visited friends, attended meetings, counselled the Churches, answered opponents, memorialized authorities; and though, for short intervals, his kind sons-in-law could draw him away to their country houses at Kingston or Gooses, he was ever, as recruited strength permitted, returning to the post of labor, until, whilst so engaged, and in the service itself, the hand of death was laid upon him. It was on First-day morning, First month 11th, 1690–1, that George Fox, in coming out of Gracechurch Street Meeting, felt, on encountering the cold winter air, a chill which he said "went to his heart." He had become much heated during the meeting, where he preached a powerful sermon to the crowded assembly, and had concluded in one of those approaches to the Throne of Grace, the fervor of which his biographers have especially noted; above all, says William Penn, "he excelled in prayer."

Feeling thus unwell, he passed into Henry Gouldney's rooms that adjoined the meeting-house, and lay down on a bed, his friends at first thinking little of it, as his habit had been thus to rest between meetings; but it was evident a rest other than that of sleep was approaching, as greater weakness drew on, showing a close was at hand. He thus

lay for two and a half days without signs of being in any great pain, but in extreme weakness, yet able to see his friends and impart his dying counsel to them. Gradually the bodily powers gave way, until on Third-day evening the spirit winged its flight, and he was a corpse. All was most peaceful; death had no terror for him; he said his work was done, "I am clear, fully clear." He declined all medicine; without it he had known what it was to arise from a sick bed many times before, but he felt that now his hour was come, and desired peacefully to submit, thus making a "heavenly and harmonious conclusion" to an astonishingly active and eventful life, in the 67th year of his age. As he thus gradually passed away, such a beautiful expression settled on the countenance, that a friend who was present has left it on record he was the "most pleasant corpse he had ever seen." It was also noted as an incident in this solemn scene, that "he himself closed his own eyes, and that his chin never fell, nor needed any binding up, but that he lay as if he had fallen asleep."

On the following morning (Fourth-day), at the conclusion of the usual week-day meeting, several of the leading ministers and Friends—such as William Penn, Stephen Crisp, George Whitehead, and others—retired into a room on the meeting-house premises to make arrangements for the funeral, at which an overwhelming attendance was to be expected. It was long before their grief allowed other expression than "deep sighs, groans, and tears." A few testimonies followed. One Friend said, "A valiant is fallen this day, and a place is vacant, if some faithful ones do not supply that glorious station he was in;" to which another replied, "He had faith that the spirit which had so largely dwelt in that body would expand itself into a thousand." Another recounted some of his services; and a fourth exclaimed, "He was as a fixed star in the firmament of God's glory, and there he should shine for ever." These utterances of affectionate admiration did not, however, prevent careful and practical arrangements following for the funeral, whereby one (himself so great a lover of order) was carried to his rest with great quietness and propriety, though nearly 4,000 Friends assembled. "The London Friends (say the Letters) were very discreet to order all passages and concerns relating thereto with great wisdom every way."

During the interval of three days that elapsed between the decease and the interment, though there was no lying in state of the remains, Friends were freely admitted to Henry Gouldney's house, and felt comforted in witnessing for themselves the peaceful and heavenly expression that had settled on the countenance.

On Sixth-day, being that appointed for the funeral, Friends assembled about noon in such numbers as to fill the meeting-house, its court, and the passages leading to it, they overflowed also into both Lombard Street and Gracechurch Street. Twelve Friends spoke in testimony, and when a two hours, meeting was over, some "ancient" Friends approaching the coffin carried it to the meeting-house door, and delivered it to the bearers; then the great company proceeded to accompany the remains to the burial ground at Bunhill Fields. Like all funerals at that time, and for long after, no carriages were used, or any hearse; "Friends carried the coffin on their shoulders without any bier, cloth, or cover, but the natural wood: yet the coffin was very smooth and comely." Thirty-six Friends were specially appointed for the purpose, being six from each of the six Monthly Meetings, and the general company following were ranged in order, three abreast, and kept on one side of the street, so as to interrupt the traffic as little as practicable by its progress. It was supposed about 4,000 Friends thus walked from the meeting-house to the burial-ground, which became quite filled by the company. They must have taken some time arriving there, as the procession could not have been less than 900 yards long; its head would have traversed half the distance before the end had left the meeting-house. The interment itself took place about four o'clock. Thus ended this nearest approach to a public funeral which perhaps any Friends' meeting has had conducted within it.

For Friends' Review.

MESSIAH'S PEACEABLE REIGN.

We have been taught from infancy the prophecy of Scripture, that the time will come when "the knowledge of the Lord will cover the earth, as the waters do the sea;" when swords shall be beaten into ploughshares, and spears into pruning hooks: nation shall not lift sword against nation, neither shall they learn war any more.

The prophet Isaiah grows enthusiastic upon the theme, when, inspired by the spirit of prophecy, he exclaims, "The wilderness and waste places shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly. The glory of Lebanon shall be given unto it,—the excellency of Carmel and Sharon."

We have been taught that at the coming of Christ the dispensation of war and bloodshed was superseded by the dispensation of the Gospel; and now, after the lapse of more than eighteen hundred years since this event, so

fraught with importance to a dying race, was announced by the heavenly host to the humble shepherds in that angelic song,—"Glory to God in the highest, on earth peace, good will to men"—what progress has the world made? Perhaps it would be more appropriate to inquire, what progress has the Church made in the *practice* of those peaceable principles, so plainly inculcated by Christ? "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." And again, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Ever since the utterance of these benign sentiments, the professedly Christian Church has been arrayed, either against itself or against the nations of the earth. A large portion of the history of the Church since the days of Christ in the flesh is made up of cruel wars and slaughterings;—nation rising against nation, and kingdom against kingdom, each invoking the aid of the Prince of Peace, and no doubt, in their ignorance, believing that they were advancing His cause in the earth.

Perhaps at the present time more than nine-tenths of professing Christendom will plead for war, offensive or defensive, either on the ground of expediency or of political necessity; and nations, like individuals, do not hesitate to carry out their convictions practically, at each provocation, either real or imaginary. This is, no doubt, a powerful engine in the hands of the enemy to check the spread of the Gospel of Peace among the nations of the earth. Can the heathen in foreign lands, or in our midst, have confidence in the efficacy of our religious principles, whilst we, professing to be followers of the Prince of Peace, show by our conduct that we are the willing servants of the God of war. Principles and opinions imbibed in our childhood are usually lasting—indeed they seldom are wholly eradicated from the mind; hence the importance of inculcating correct principles in the minds of the rising generation, and embracing every opportunity to exhibit to them the incompatibility of war with the precepts of the Gospel. The circulation of papers through the medium of our First-day schools, and other channels, of juvenile books which advocate defensive war, and whose teachings on the subject, when approached at all, are calculated to inspire the youthful mind with military ardor, should be carefully avoided.

So long as people are educated in the belief that war *under some circumstances* is right, so long may we look in vain for the coming of that day, so beautifully described by the prophet. And as it is undoubtedly true that the Lord designs to carry on his work through human instrumentality, is it not the mission of the Church, faithfully and earnestly to make use of the means placed in her power,—first to cleanse her own hands from all blood-shedding, and then to go forth in the might and power of the Spirit to preach the Gospel, not of war, but of peace to all nations of the earth.

While sensible with the Apostle that boasting is excluded, we may say that the Society of Friends has always taken advanced ground on this important Christian doctrine; and all its consistent members have ever denied the lawfulness of all war, either on the ground of human expediency, (so strenuously advocated by Paley and other well-meaning authors,) or of political necessity, so firmly adhered to by all Christian nations.

May they continue faithfully and unflinchingly to uphold this important testimony till all nations of the earth shall cease from carnal strife, and the banner of the Prince of Peace shall wave in triumph over the world.

Chicago, Ill., 7th mo. 28, 1870. W. D.

For Friends' Review.

PONAPE.

In about 7° north latitude, and 157° east longitude, lies the island of Ponape, the largest of the Caroline group, named Ascension by its discoverers, and upon many of our maps. It is about sixty miles in circuit, with a mountainous interior, and surrounded by an encircling reef. Between this reef of coral, which rises just above the surface of the ocean, and the shore of the island, a distance of two or three miles, there is a deep and quiet sea, however the storms may rage without.

The island has a population of six thousand, divided into five tribes, who subsist principally upon the bread-fruit. There are few animals. Fowls are raised, but they have no cattle nor horses.

Eighteen years ago, a missionary ship penetrated those waters, bearing six young missionaries—three men and their wives. One couple was destined for another island. Albert A. Sturgis and Dr. Gulick sought permission to land and remain with their companions on this island. After a week's consultation and delay, the chiefs consented for them to remain one year, on condition of good behaviour. Here they took up their abode, and commenced their work, among a people ignorant of the one true God, wholly given to idolatry, sunk in vice and degradation, and prejudiced by bad white men from ships against missionaries. Sometimes the children fled in terror at their approach, in fear of being eaten by them.

First a language must be learned without

the aid of books, or even an alphabet. To this they applied themselves, and as they gathered the words and formed them into written language, they taught the natives to read. At first it was utterly incomprehensible to the learner's mind that thoughts should be conveyed on paper.

The process of enlightening and elevating a race was slow. Perseveringly and hopefully the missionaries labored through a long night of toil, ere the morning broke on Ponape. It was eight years before enough were won to organize a little Christian Church. Then eight were gathered.

The small-pox broke out on the island two years after the landing of the missionaries, and swept off about 7,000 of the 13,000 inhabitants. Some attributed the cause to the missionaries' coming, and plans were laid to take their lives. But through this and many other perils, they were guarded by an unseen Hand.

After some years Dr. Gulick returned to the Sandwich Islands, and the Sturgis family was left alone. Then the wife, Susan Sturgis, was compelled to seek another clime, and rest, to recruit her worn-down health. About the time we landed in Honolulu, in 1861, the Morning Star came in from her annual trip to Micronesia, bringing among her passengers Susan Sturgis and her daughter, to spend a year away from the lone husband and father. She brought their first Scripture translation—the Book of John—to have printed. We heard the story of their work and of their need, and were glad to hand a *little* sum, which a Friend had entrusted us with for some such purpose, towards the printing. In following years Mark and Luke were translated, and our First-day Schools, in various parts of this country, promptly responded to a plea for aid, and sent their contributions to give these Gospels to the Ponapeans, on whom the light was dawning. These portions of the Bible were eagerly received, and day by day the floor of the teacher's room was crowded with attentive readers. Many were now attracted to Christianity, and became willing to forsake their degrading habits at a cost of great self-denial, and to endure persecution for Christ's sake. There are now some two hundred members of the Church, and upwards of 3000, or more than half the population, on the side of Christianity, as opposed to the heathen party. Among the great obstacles to their improvement are the Ava, alcoholic drinks and tobacco. The first two are required to be totally abandoned before any are admitted to the Church, and many of the Christians are willing also to give up tobacco.

The Ava

is a drink prepared from a root, and is almost universally used in many of the Polynesian Islands. Its effect is first to stimulate, then to stupefy, and the craving for it becomes a strong passion. Moreover, it is regarded as a sacred thing. It is employed to insure the skill of their physicians, and to avert the anger or propitiate the favor of their gods. It is essential to their worship and in their feasts. Hence it is one of the most securely intrenched of all evil habits, and one of the hardest to overcome and eradicate.

Zecharias

was one of the earliest converts to Christianity. He was taught that the Ava must be given up; and, against the opposition of his people, the entreaties of his friends, and his own burning thirst for it, he abandoned it, and shunned the places where it was prepared. The heathen party determined to compel him to yield. He was summoned before his chief. A large company was assembled, and the Ava was prepared. The cup was handed him, but he declined to take it. Threats were employed, but he calmly withstood them. At length one approached with the Ava cup in one hand, and a weapon to take his life in the other, and bade him take his choice. "I choose neither," said he; "you may give me what you please." The enraged chief then took his gun, loaded it, aimed it at him, and attempted to fire. But the gun would not go off. A second time he attempted it, and again failed. His heart now relented. Beholding the steadfastness and serenity of his Christian subject, he exclaimed: "This is a religion *we* know nothing of!" Zecharias was released, and stood a firm disciple of Christ and valuable member of the infant Church.

Mary Magdalene

was another notable instance of the power of the Gospel over the benighted heathen heart. She was a young woman of superior natural powers, and was employed by Albert Sturgis as a most efficient helper in Bible translation. But she was cross, disrespectful and impetuous. The missionary endured her long, for the sake of her invaluable aid, but felt finally compelled to send her away, After a while, one day she entered his study, and sat down upon the floor. Being engaged, he took no notice of her until her weeping and sobbing attracted his attention. He inquired the cause of her trouble. She answered it was her sins. She felt that she was very wicked. She had no comfort, and desired instruction. The teacher referred her to the Saviour "who taketh away the sins of the world." She embraced the glad tidings, and found peace. A change of heart wrought a change of life. Her furious temper was subdued. She became a lovely, amiable Christian, a devoted and influential helper. Feeling that many devils had been cast out of her, she chose the name of Mary Magdalene.

Ruth.

We seldom hear of greater transformations by Grace, than in the case of Ruth, so named by the missionary because she left her own people to join the people of God. As a heathen, she was a most loathsome and disgusting object. She was affected by a disease, frequent among these natives, by which the skin becomes dry, and scaly as a fish. The poor sufferer sits and scrapes himself to scrape off the scales. Besides this, she was so under the control of a boisterous, fiery temper, that she was an object of peculiar dislike and dread.

On one occasion, when candidates presented themselves for admission to the Church, she presented herself with them. She was put off, and meekly acquiesced in the judgment of the missionary. After a length of time, she again sought to be received. Inquiry was made, and evidence of change in her life was found. But still her crossness was not overcome. Not without fears that she would become discouraged, it was deemed necessary to put her upon still longer probation. Without complaining, she accepted it as right, saying "the missionary knows best." At length she desired him to tell her what it was that was in her way. He freely told her it was her cross, uncomfortable disposition. She resolved and struggled to amend, and so conquered, that when next she knocked at the door of the Church, all objection was removed, and she was received. She became an active Christian, and one of commanding influence.

When a meeting-house was to be built, and the men were apportioned their different parts of the work, she requested that a "section" might be allotted her to build. She was asked what she, a woman, could do in such heavy work? But she desired a part in it, and was allowed to undertake it. She enlisted the services of her sons-in-law and others, and her section was the first to be completed. She had power over men, even of the heathen party, who, for her sake, would help to build a house they would gladly see burned to the ground.

In her last sickness she bore powerful testimony before many to the reality of the Christian's faith, and died in peaceful, joyful hope. Albert Sturgis, in his account of her, said, with feeling—"Though once an object of special aversion, she became so changed that I loved her as a mother." The beauty and purity of her spirit seemed to hide the unsightliness of its diseased house of clay.

Can we not rejoice in the work that is honored with such fruits, and in these instances which show the possibilities that may be wrought by grace in the individual soul?

Albert and Susan Sturgis, with their two children,* are now in this country, on their first visit, after an absence of eighteen years. From their own account, during the few days they have spent most pleasantly with us, the foregoing facts and incidents have been recalled.

They took passage for Honolulu last year in the Morning Star, and were on board when she was drifted on the rocks at Strong's Island, and became a total wreck. Their clothing and collections, including fifteen barrels of corals and shells, were lost with the beautiful missionary ship. But a watchful Providence spared every life. So they describe the event with little mention of loss, but with tenderly thankful emotions, in which many hearts will share, for the mercy of their great deliverance. Manuscript translations of the Psalms and some other portion of Scripture, the work of many a day, went down in the wreck. But they purpose to return to their field, and to resume also the work of translating into the language of Ponape, other portions of the Holy Scriptures.

Iowa. J. B.

*The name of the elder, Hattie Sturgis, will be remembered by the readers of the Morning Dew.

For Friends' Review.

THE PRISON CONGRESS.

A National Congress on Penitentiary and Reformatory discipline is to be held in Cincinnati from the 11th to the 20th of Tenth month, 1870.

Papers on various subjects connected with the object of the Congress, prepared by distinguished penologists of our own and other countries, will be read, and discussions had upon them and kindred topics which may be proposed.

Governors of the several States, or persons appointed to represent them, Managers, Wardens, Superintendents, &c., of Prisons and Reformatories in the United States and Canada, Delegates from Prison Discipline Societies, &c., &c., are invited to attend as members.

The published programme of proceedings presents the names of many persons as speakers or writers for the Congress, whose intimate acquaintance with the subjects on which they propose to treat gives promise of a meeting of rare interest and importance.

In all time the proper treatment of criminals has been an embarassing question. Draco punished *laziness* and petty larceny, murder and treason alike with the death penalty. Through long centuries *vengeance* in varied forms was dealt out by judges to the violators of law. Here and there in the lapse of time the pioneers of Christian civilization raised the cry for mercy and demanded efforts for the *reformation* of the criminal. These voices, increasing in numbers and potency, have gradually attracted more and more the attention of the nations, and strong

efforts have been making, in Europe and America, for the melioration of law and the moral and religious cure of the convict. Various systems of discipline have been tried, and great advances have evidently been made; but still many county and municipal prisons are so conducted as to be a disgrace to any people.

To compare the views and conclusions of practical men, to gather the results of wisdom and experience, and to agree, if possible, upon the great principles which should permeate all laws in relation to crime, and all practices in relation to criminals, are the objects of the Congress. May we not devoutly hope that it will awaken a more wide-spread interest in our prisons and reformatories, elevate the standard of Christian duty to the erring, and, by throwing light upon the causes, and the proper means for preventing crime, materially lessen the number of those who become the subjects of penal law. A.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 20, 1870.

Close of the Volume.—With the present number our twenty-third volume is brought to a close. In the daily recurring care and responsibility of its compilation, we have realized that we "lack wisdom," and have humbly sought it from the only Source. We have aimed to uphold, without wavering or compromise, the principles of Christianity as the Society of Friends have ever held them. That we have failed, at times, to express with force and clearness the truths we meant to inculcate, we cannot doubt. That our words have sometimes been misunderstood by those from whom we do not differ in sentiment, we are conscious. It is very grateful to us to know, by abundant expressions of unity and encouragement, that the sincere desire to promote the highest well-being of our readers, and to keep to the old gospel truths which are ever new in their application, has been appreciated by a large number of Friends whom we love and honor.

To those whom we have been accustomed to address every week, we feel a nearness and love, and, without the slighest influence of pecuniary motive, we shall regret to part company with any of them. It has been and shall be our continual aim to please all of them, for their good unto edification. Week after week we have matter which we desire to spread before every family of Friends. During the year which expires to-day, the *Review* has included a large amount of reading matter of permanent value, much of it posessing historical interest, and which ought to be preserved in form for convenient reference. The hint given last week to bind or at least to file the *Review* we again present. Neat, cheap and substantial binding can be obtained by sending the numbers to Nicholson & Bros., Richmond, Ind., or to our own Publisher at this office.

We would give to subscribers and agents a gentle reminder of the seasonableness of settling subscriptions and arrearages. Communications on this subject, and remittances, should be addressed to the Publisher. Essays offered for insertion, and notices of marriages and deaths, should be addressed to the Editor, in *distinct* manuscript written on only one side of the paper.

Memorial of the B. and F. Bible Society.—Repeated reference has already been made to our late beloved Friend Josiah Forster,—not for purpose of eulogy, or to exalt unduly the instrument who could do nothing of himself, but because a memorial of him is a direct testimony to that qualifying grace of God which has ever proved and will ever prove sufficient for those servants upon whom it has not been bestowed in vain,—those who co-operate therewith and find power to do all things required of them through Christ strengthening them. To-day we insert a testimony emanating entirely outside of the Society of Friends, and instructive, as showing that our departed Friend, with catholic sympathies, found that the world was his wide harvest-field, and labored with diligent simplicity in its various departments, keeping the mantle of Christian consistency wrapped closely about him, holding all the testimonies of Truth inviolate, leaving those co-workers who might vary in their *Shibboleth* to stand or fall to their own Master.

To those who appreciate the dignity and importance of *the British and Foreign Bible Society*, their testimony will be impressive that his was "an eminently religious, beneficent and Christ-like life."

The Beloved Friend above Referred to was remarkable for his readiness to do good in every direction, and for the quick perception of truth which led him to countenance and support any movements which were calculated to benefit masses of mankind, whether within or without the limits of his own beloved religious Society. Efficient philanthropy is of necessity large-minded. It includes charity, makes allowance for human imperfections, and is not critical as to the texture of the earthen vessels in which important principles are stored. We are allowed to copy the following passage from a letter written by the late J. Forster to a Friend of this city, only three days before his decease:

"Thou told me very kindly with interest of the meeting in your city on First-day Schools, and of the awakening among your younger Friends. Go on if thou please with thy report, which will, I hope, be equally to be valued. We must expect there may be some amount of excitement beyond what would be wished, but I hope there will be fruit to the honor and the praise of the Giver of every good and perfect gift, even though it may be held in earthen vesse's."

Peace Tracts.—The condition of Europe as we write, conveys evidence sufficient, that after all which has been written, spoken and suffered for the testimony of peace, the carnal mind is still enmity against God, and the lusts that war in our members continue to bear their natural (though most unnatural) and evil fruit, in wars and fightings. What more can be said than has been said? The first Christians emphatically proclaimed the heavenly truisms of Peace. The People called Quakers have declared and practiced them for more than two centuries. The very instincts of humanity, if we will calmly listen to them, teach us how monstrous a wrong is personal violence. In Jonathan Dymond's argument without a flaw, right reason must recognize absolute demonstration; and Sumner, one-fourth of a century ago, *proved all that we wish to prove*, and exalted the law of love above the law of hate. Yet when the war-tramp was heard, the writer of "*The true grandeur of Nations*" forsook the principle he had so gloriously advocated, and many others who had perceived and acknowledged the right, showed themselves to be peace men only in time of peace.

Old truths require to be told over and over again. To the natural heart falsehood is more attractive than holiest verity. If all the inhabitants of earth were to give in their adhesion to day to the doctrines of peace, the children that shall be born to-morrow will need not merely rational convincement, but conversion of heart. Without the latter, such is the perverseness of human nature, the wrong will be chosen (despite parental training) rather than the right, and lusts which culminate in violence will war in the members. Nations will learn war, while the individuals composing them are in subjection to the god of this world, who blinds their eyes to the beauties and perfections of the ever-blessed gospel of the Prince of Peace.

The Kingdom not of this world, will in the Lord's own time be established. "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." Till then, let the advocates of peace sow seminal truths in faith and love, morning, mid-day and evening. Not in vain in the Lord shall their labor be, though Satan hinder and disappoint, and though Armageddon loom in the future.

We find upon our table a choice package of Peace publications, sent by our dear Friend the Secretary of the *Peace Association of Friends in America*. Sumner's True Grandeur of Nations. Dymond on War, in a neat flexible cover. In the same form, Whelpley's letters to Governor Strong on retaliation, capital punishment and war—(the edition of B. & T. Kite in 1817 is also before us.) The Sufferings of Friends in N. Carolina. A plea with ministers. Twelve reasons for arbitration. Four aspects of War. War as a judicial redress. Ashworth's "Bloody record." What is War? The books our children read, by Daniel Hill. Can Christians fight with carnal weapons? The churches of Christendom responsible, by Prof. Chase. J. J. Gurney's Essay on War. All these and other peace tracts will be furnished on order, by Daniel Hill; address New Vienna, Ohio. The letters to Gov. Strong will be sent by mail on receipt of 50 cts., or gratuitously, on application, to ministers of the gospel.

Let these tracts be widely spread, and may the Divine Spirit so bless the perusal of them, that the Truth shall be adopted in the love

thereof, and exemplified in the daily lives of all who receive it. It is a defective Christianity that will sustain war. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." The distinction between Murder and War is that which distinguishes retail from wholesale operations.

FRIENDS' QUARTERLY EXAMINER, No. 15. —Just received by A. Lewis, at this office. The first article is an able editorial upon the late Yearly Meeting. In reference to the proposal that had been made for meetings on First-day afternoon for the public reading of the Holy Scriptures, the Editor says:

> The regular holding of afternoon meetings must be left very much to each place, or to its Quarterly Meeting district; but for the Yearly Meeting to make a general suggestion that many of these might be closed, and some other public service officially substituted, would be a proceeding very painful to residents who still desire to hold them, and who believe in the individual duty of public worship *twice* on the Frst day. Neither can we accept the argument that, in order to show our appreciation of the sacred volumes, it is needful for our Society (after two centuries of consistent testimony to their inspired truth and authority) to appoint any special meeting for their public reading. On the other hand, seeing that it is "lawful to do good on the Sabbath day," and that there is no command in the New Testament, nor any rule amongst us, concerning the number of meetings for worship on that day, it is evident that whenever gatherings for profitable religious readings can be held in the afternoon or evening, such service, carried on in the fear of the Lord, is no infringement whatever of our Christian testimony on the nature of Divine worship.

This issue of the *Examiner* presents the usual variety of well-expressed religious thought. For some of the essays we may find a place in the *Review*.

LIFE IN UTAH; OR THE MYSTERIES AND CRIMES OF MORMONISM, &c. &c. By J. H. BEADLE. National Publishing Co. Pp. 540.

A repulsive subject, (such was our thought in opening the book,) yet one which must claim the attention of American statesmen, patriots and philanthropists, and therefore proper to be investigated. The writer has, it appears to us, done ample justice to it. In perfect candor he gives the history and portraiture of this strange people. He exposes the fraud upon which the sect was founded, and gives a history of their growth and institutions and a graphic description of their territory. He who commences the book will not be disposed to leave it unfinished. There is much to pain and shock the moral sense—the revelations of unnumbered crimes must excite alarm, and should attract the profound attention of our national legislature. The tokens of decadence indicate that the imposture must wear out—yet the reader is deeply impressed with the necessity of wise and Christian treatment of a colossal evil. The author has had ample opportunities for personal observation, and we learn from him that the single crime of Polygamy, however monstrous, is dwarfed by the paganism, the blasphemies, frauds and murderous violence which render "the saints," as they call themselves, second in corruption to no nation civilized or savage.

DIED.

HADLEY.—Near Richland, on the 21st of Fifth mo., 1870, Edith, wife of William Hadley, aged 52 years; a member of Richland Monthly Meeting, Iowa.

HOLLOWELL.—At the residence of her son Jesse Hollowell, near Goldsboro', N. C., on the 23d of Seventh mo., 1870, Catharine Hollowell, in her 88th year; a member of Neuse Monthly Meeting, having filled the station of Elder about 35 years. She was an example of Christian simplicity, and was livingly concerned for the maintenance of Truth as exemplified in the principles of Friends. To her relations and friends she expressed the belief that this year would witness the close of her life, and that all would be well.

MOORE.—On the 16th of Third mo., Ora W., son of Ransom S. and Rebecca B. Moore (members of Raysville Monthly Meeting, Ind.,) aged nearly two years.

DEANE.—In Temple, Me., on the 14th of Second mo., 1870, Rachel Deane, in her 79th year; a member and Elder of Litchfield Monthly Meeting. Through many years her useful life and upright walk evinced her consecration to God, on whose mercy her hope of salvation was founded, through Jesus Christ. For several years she was a great sufferer, mostly confined to her bed; but, writing to her distant friends, she stated that her Heavenly Father had dealt mercifully with her, and that she desired her patience might hold out to the end. Some days previous to her death she repeated: "Him that cometh to me, I will in no wise cast out;" adding, "and I believe I shall be accepted."

HADLEY.—At the residence of her son-in-law, Amos Stuart, near Spiceland, Indiana, on the 18th of Sixth mo., 1870, Ann Hadley, in the 88th year of her age; a member of West Union Monthly Meeting. During her patient endurance of a protracted illness, she repeatedly spoke of a covenant made with her Lord forty years ago, in the keeping of which she had been greatly blessed, and to which in the latter years of her life she often recurred with grateful remembrance. Her rule of living was, "moderation and temperance in all things," and to this she much attributed her uniform health and vigor of body and mind. By grace through faith she was an established pillar in the Church, manifesting by precept and example an unshaken confidence in the Redeemer, and firm belief in the principles of the Religious Society of Friends.

PROCTOR'S CAVE.

BY CHARLES WILLIAMS.

Proctor's Cave is about midway between the Mammoth Cave and the Railway station. It is said to be three miles in length. A few scenes are of great interest. The entrance is covered by a rude little building, a genuine log cabin of the olden time. In the middle of this backwoods palace is a stairway surrounded with a banister, that seems like a set of misplaced cellar stairs. Down this flight of steps we go, each person carrying a light, and are rather surprised to find that it has no bottom; that is, it ends on very sloping ground, and we go down, down, down a very winding, crooked passage, hemmed in by solid rock, and so narrow that two cannot go abreast. The descent is at times very steep, with steps cut in the floor, and at other times it is a gentle grade, paved with an excellent plank walk. Along this narrow avenue we march in single file, with a guide at our head and another behind, each carrying a number of papers soaked in oil, to light at the principal points of view, where a stronger illumination than the lamp is needed. At a certain place the passage expands, and the company is huddled together, fifteen or twenty of us, in a close knot, under what is called the Triple Dome, that is, a dome divided into three apartments by depending curtains of rock. Here the guide fires one of his papers and holds it over his head, telling the party to look up. A splendid sight awaits them. Far over-head the rocks rise in a romantic arch, rough, rugged and sublime, closing in at the top in a general curve, but letting fall two large flakes of rock like thin partitions, that divide it into three separate and unequal apartments. They are very irregular, and beautifully hung with pendents.

A little further and the guide halts, and calling us all around him, asks us to be perfectly still and tell him what we hear. A death-like silence pervades the group for a moment, when a clear, distinct, sudden, sharp and ringing note is heard. Glances are exchanged, but no word spoken; all wait to catch that strange, mysterious sound once more. Again it comes, clear, shrill and ringing. The guide now explains that it is the dropping of water from a great height into a reservoir beneath, but where it is he cannot tell. They have been long trying to find it, but without success. We listen again, and now we perceive that the sound is exactly that of a large drop falling into a body of water confined in a room otherwise perfectly silent. But where can it be? It evidently falls a great distance, from the force of the stroke when it first breaks upon the ear, and it must be close at hand, probably beneath our feet. The partition must be very thin or cracked, which however, has not been found, or the sound could not reach us. It was rather a startling thought, that in all probability a very thin film of rock divided us from a lake of subterranean waters of unknown depth, in a reservoir of darkness and gloom. Such a lake is known to be close at hand, but it has yet eluded all their search.

Again we proceed, and at some distance a wooden hand-rail a few feet long is found on our left, with a little platform in front. Stepping on the platform we perhaps notice a hole, a mere crack in the rock, perhaps eight inches wide and two feet in length. We do not think of it as anything remarkable till the guide calls a halt, touches a paper to his lamp, and stooping down, drops it into the hole. "Now watch it," says he. It is enough to unnerve the strongest man to watch that flaming brand. It is falling into a horrible pit, with ragged rocks jutting out from its walls, and the paper flashes close by their jagged heads, illumining all their savage points with a momentary splendor. That pit is *three hundred* feet in depth. It is seen to the worst possible advantage. There are passages leading to its bottom, but they are difficult, and visitors are not taken to its wonderful depths.

Leaving this gigantic dome, we travel a narrow footpath similar to the one on which we entered. We now begin to enter the region of stalactites. They abound along the walls, hanging in beautiful clusters and festoons of most intricate and delicate lace-work, or forming sheets and curtains that float along the narrow passages like ornamental drapery. In one place a film of crystal projects out from the wall like a thin flake of isinglass, and on placing the light behind it and looking through from the other side, it is found to be translucent, and the flame is seen like a beautiful tinted halo shaded off with most delicate hues. Then the roof rises, and a pit some twenty feet deep, guarded by a railing, opens at our left. The guide calls the party together, and places them around the railing. Then, lighting a large paper, he holds it up and tells us to look aloft. There, immediately over the pit, rises a spacious dome, wide, high and beautiful. It is called the Curtain Dome, and most appropriately is it named. It is hung with a most gorgeous drapery of curtains, thin films of limestone hanging down from the crown of that beautiful arch, gathered into the most delicate folds, and wrought with exquisite figures like rich and elegant tapestry, while the edges are fringed and tasseled like the most elaborate ornaments of a lady's drawing room. It is one of the most beautiful sights in the cave.

We now enter a little recess in the rock, and another most beautiful sight is seen. On one side of the passage is a cove, scooped out a couple of feet above the floor, which is fronted with a range of pillars intermingled with flowers of great variety, roses, lilies, ferns, and shrubbery, formed by the crystallizing of the spars and icicles of solid rock, sparkling with bright incrustations, and glittering with a frost-work of silver. On the shelf back of this range of pillars, are thickly strewn most elegant ornaments, seemingly of marble and alabaster, wrought by the hand of nature in her very wantonness of beauty. It seems like the playhouse of the fairy children, where they had stored their toys and trinkets while taking a midnight nap.

Once more we descend a flight of steps and a very steep grade, pass over a rough pathway, and then creep through a narrow aperture, when the guide again calls a halt. He strikes a brilliant light, when a scene of surpassing glory bursts upon the view. We are standing beneath the Corinthian Dome, and the stalactites on every side hang in mighty pendents, and gorgeous Corinthian capitals decorate the hall on every hand, with long fleecy curtains suspended between them and floating from pillar to pillar. It is a most grand and impressive scene. This hall alone will well repay the trouble of a visit.

A new passage has lately been discovered, which opens up the way to scenes of wonderful grandeur and interest, and will add, it is thought, several miles to the entire length; but it was not ready for visitors when we were there, and we did not see it. We were in the cave perhaps three hours, and travelled, we were told, over three miles, but it seemed like a short journey *to be so long*.

MENTAL PRODIGIES.

A paragraph lately went the round of the papers about a wonderful mental calculator in Scotland. He is, or was, a post-runner between Nairn and Cawdor. As a specimen of his powers, the "Elgin Courant" records that he gave correct answers to the five following questions in less than a minute, in presence of Mr. William Raitt, Free Church Institution, Nairn:—"Two chests tea, each 80lb., at 3s. 6½d.; twelve bars brown soap, each 3½lb., at 4½d.; seventeen bars white soap, each 4lb., at 5½d.; three bags sago, each 27lb., at 4½d.; and seven bags barley, each 19lb., at 1½d." He answered the following question correctly without noting down a single figure, and that, too, in a few seconds:—"Find the amount of £500 from March 1 to January 9, both days inclusive, at 4⅝ per cent.?" He was asked by Mr. Raitt how many letters there would be in a year's file of a daily newspaper of eight pages, each seven columns, each 190 lines, each forty-two letters? The answer 139,873,440 was given in a few seconds. After duly admiring the powers of this calculating Scotchman, the general subject of mental prodigies offers itself for a few passing remarks.

Among the curious, remarkable and interesting things which the wonder seeking public is called upon to admire from time to time, mental prodigies are not wanting. Every generation does produce its abnormal specimens of intuitive, and more or less spontaneous talent, which refuses to be accounted for in accordance with any known theory. The reader's experience must have been but scant, if he cannot from his own observation corroborate this assertion. Independent of the members of this irregular class, who from their notoriety are more or less public property—setting aside the calculating boys, the musical infant phenomenons, the baby elocutionists, the child chess-players, and others, who occasionally traverse the kingdom as exhibitions—he has in all probability met with others, who make no parade of their powers in a public way, whatever value they may attach to them. We imagine that our own experience in this matter may be no larger than other people's, but it has been sufficient to puzzle us not a little at times when attempting to reconcile facts with current and preconceived ideas. We shall cite one or two cases in point.

The first is that of an illiterate man, who, beyond the capacity of reading fluently, could boast no other result of education—who could not write his own name, and who was otherwise so weak in intellect as to be incapable of the simplest process of reasoning. In his own neighborhood he was regarded as a kind of "innocent," wanting in responsibility, and up to middle age, when we first knew him, his preferred associates were the boys and young children of the place, who made him their companion and their butt. Yet this poor fellow possessed an amazing memory, the usual accompaniment of genius, though *his* mind in other respects seemed a mere blank. He would exhibit his powers when hungry or thirsty for the bribe of a meal or a mug of beer, but was obstinately deaf to those who sought to gratify their curiosity without paying for it. One of his feats was to repeat the names of all the inhabitants of the town, going through street after street, and reciting them in the order in which they dwelt—the town containing about six hundred householders. Another exploit was to read through a column of newspaper advertisements *once*, and then to recite the whole without prompting, either in the order they stood in or in the inverse

order, or beginning at any given line, going on to the foot of the column, and then down from the top to the starting point. At fair times and market times, it was not unusual to see him surrounded by the farmers and drovers, for whose amusement he would read off the placards or proclamations on the walls, with his back turned to them, after he had first briefly glanced at them; sometimes he would vary the performance by reading them backwards, a method quite as easy to him as the other. It would thus appear that his memory was purely mechanical; and that it was so we were assured by one who had known him from childhood, whose conviction it was that the poor fellow derived no sort of information from anything he read and afterwards repeated so readily. This man's one talent, which, had it been allied with ordinary intelligence, might have raised him to renown, was a snare and a curse to him, for it led him to a love of company and of drink, and ultimately to the sad fate of the drunkard.

Number two is the case of a cobbler, who worked at his trade of cobbling shoes in a not very effectual style, from morning till night. He was a man of very mediocre powers in all respects but one—but in the one faculty of calculating and resolving crabbed problems in figures, he was, so far as our experience goes, unrivalled. His capacity was well known in the neighborhood, as was also his conceit, which was quite on a par with it, and was too apt to manifest itself on all occasions. He made his talent of use to himself by exacting a small charge for exhibiting it, for which purpose he kept in his shop a long black board and a piece of chalk. If you paid him threepence, you might state any problem in figures you could think of; and he would take the chalk from you and write down the solution on the instant. For a shilling you might "keep up the game" as long as you chose. He would multiply long rows of figures by each other, apparently without a moment's reflection—dealing as rapidly and unerringly with fractions, and fractions of fractions, as with integers—and would set down the equivalent in a simple fraction of any number of compound ones the moment he had read them. Being once asked how many 11s. 7¾d. there were in an enormous sum expressed by a dozen figures in the pounds' row, he replied immediately, "Well, there will be remainder so much (writing down the remainder), and *them's* the figures for answer" (jotting them down as fast as his fingers could move). One of his sensational exploits was what he called his "corresponding values." In this performance the examiner was to write down one amount, either of money, or goods of any measurable sort, or land, and to say in what kind he would have the equivalent—whether in money, or in any particular weight or measure. The moment the choice was made the cobbler would chalk down his "corresponding value," which was invariably found to be correct, although literally done at sight—the correspondence consisting in this: that when both amounts were reduced to their lowest terms, such lowest terms were found to be identical. To make this plain we will give a simple instance:—Suppose the examiner to have written down 24 tons, 12 cwts., 3 qrs., 20 lbs. avoirdupois, and to have asked for its correspondence in money—the cobbler would write without a moment's hesitation, £57 10s. 2d.; and whoever should reduce both to their lowest term would find the figures expressing it identical. This, however, gives but a faint idea of the man's faculty; he would have mocked at so simple a test, and would have preferred dealing with millions at the left hand and fractions at the right—and to say the truth, his examiners generally put the case pretty stiffly for him. Perhaps a scholar might say there is no great difficulty in this—that an algebraic formula might be readily devised for doing it with ease; but it must be remembered the cobbler knew nothing of algebra, and was in all other respects uneducated. The wonder is, not that such a thing can be done, but that a man of no training should be able to do so intuitively, without study, what others, with all the advantages of first-rate training, can only do by scientific method after years of application. Not the least curious feature in this man's case was the fact that he seemed to have no intelligible notion of the means by which he produced his results; at any rate, if he had, he was quite unable to give any explanation of them. He was invited to give a lecture at a mechanics' institute on mental arithmetic; and proud enough he was to accept the invitation. He came, with his long black-board and chalks, and did some most astonishing things in the calculating way, detaining the audience to a late hour as he performed one marvel after another. Not one of us, however, succeeded in getting the least inkling of the process that passed so rapidly in his mind; and his replies to some questions put with the view of eliciting information on this head not only betrayed great irritation, but were so vague, confused, and contradictory, that no satisfaction could be derived from them. In this he differed from most persons who excel in a similar way—mental arithmeticians being generally terse and lucid in their explanations, and often astonishing us as much by the masterly methods they devise as by the certainty and rapidity of their results.

Under number three may be comprised some remarkable instances of musical proficiency, not to be accounted for on any theory of learning or teaching ever promulgated. One was that of two infants who performed privately in Paris in the year 1826—the elder, two years old, playing skilfully on a miniature violin, and the younger, aged only ten months, beating the tambourine with singularly appropriate emphasis, and in true time. Another was that of two children respectively five and seven years old, one of whom executed in brilliant style the classical music of Beethoven and Mozart on the pianoforte, while the other played exquisite accompaniments on the harp. A third instance is that of a young working lad quite self-taught, who practised the piano in his leisure hours, and who had the rare faculty of reproducing any music he had heard played: so perfect was his ear and so tenacious his memory, that he would bring away from a new opera the best portion of the music, including the entire overture, and was afterwards able to rehearse it at pleasure. This case, the reader will observe, is analogous to that of little Blind Tom, the southern negro boy—though it must be confessed that the little negro, looking to his total want of common intelligence in other matters, stands altogether unrivalled among musical prodigies.

We might quote other instances which, if less remarkable, are of a like kind with those already mentioned—among others the case of a boy of six, who drew with almost perfect fidelity, and could illustrate, with a lead pencil, any narrative or story related in his hearing; but the examples adduced are enough, and more than enough, for our present purpose.

Not, indeed, that we have any very definite purpose in view—the subject being one that does not admit of investigation from a scientific or philosophical starting-point: but we should like to jot down one or two thoughts about it which will recur to us occasionally, and which may not be without, at least, a suggestive interest to others.

There is a pseudo scientific way of accounting for these marvels, with which some people appear to be satisfied, while others, among whom we must rank ourselves, see only in the supposed explanation an added difficulty. Thus, when the phrenologist attributes some wondrous faculty to a larger brain space in a certain portion of the cranium—or the physiologist accounts for it on the score of superior nerve-force in a certain direction—so far from being enlightened we are only the more mystified: to heap wonder on wonder may serve to dumbfound a man, but makes him none the wiser.

Not being able to arrive at fact and certainty in regard to this subject, we are sometimes driven, spite of ourselves, to the region of speculation and probabilities. If our actual knowledge will not help us, there are at least analogies to lessen our wonder. What men call nature is infinitely lavish and prodigal in her bounties in the natural world—scattering pearls in the dark beds of the ocean, and richest gems in the bowels of the earth; wasting her choicest treasures, as it were, in regions where there is no eye to see and admire, no intelligence to understand and appreciate. Is there not similar profuseness in scattering wealth of talents and faculties over the soil of humanity? We can give no reason in either case; but where we see incongruity, the Great Creator and Ruler may see perfect harmony and fitness, and whatever of his work we in our blindness may misunderstand, must be found, if we could judge it rightly, to be very good.

Again, how do we know but that the Author of every good gift may have designed to teach us by this seeming accidental dispensing of extraordinary faculties, that they are *not* the things upon which we ought to set the highest value; that, however much we prize them, they are trifles in his sight, and, if not employed in his service, are less than nothing and vanity.

Another thought, and we have done. History and science seem to teach us that among the destinies of the human race, the one purpose traceable through the vicissitudes of the centuries is progress—upward progress from low to high, from high to higher. If this upward progress is according to law—as assuredly it must be—may not the extraordinary mental powers which we regard as abnormal be more rightly regarded as instances of the sporadic action of a divine law, whose action is ultimately to become regular and recurring? If so, they may point to a time when the sons of men shall no longer need to spend their lives in acquiring knowledge, but shall fulfil the loftier function of applying and reaping the benefit of it—a time, however, which will not arrive until man's mental and spiritual nature shall have emerged into the clear light of day, and he is fitted by moral purity to deal with a vaster force of intellectual power.—*Leisure Hour.*

PERSECUTIONS IN FRANCE.

Few if any countries have produced more martyrs than this. The Albigenses in the south have already been mentioned. Twelve religious persons, condemned as heretics, were burnt at Orleans in the time of King Robert, about 1200. Under Tramish, a savage persecutor, in the former part of the sixteenth

century, hundreds of the Huguenots or protestants were brought to the stake, because they would not conform to the catholic faith. Great cruelties having been perpetrated upon them during a long period, they at last resisted with force of arms in 1560, and much blood was spilled on both sides. A dreadful destruction of them again took place in the reign of Charles IX., on the occasion of a royal marriage in 1572; when many of their principal persons, having been invited to Paris under a solemn oath of safety, were basely murdered in different ways. The queen dowager of Navarre was poisoned; Coligni, admiral of France, was assassinated in his own house, and his body thrown out of a window. In Paris alone about 10,000 protestants of all ranks were cruelly butchered within three days. From thence the massacre spread through the whole kingdom; 200 persons perished at Meaux, 500 at Orleans, and 800 at Lyons. The whole number destroyed on this dreadful occasion, which is known as "the massacre of St. Bartholomew," is stated differently by historians; some computing that 60,000, and others that 100,000 lost their lives. It was a shameful aggravation of these horrors, that great rejoicings took place at Rome on receipt of the news, and a general jubilee was proclaimed, because "the French infidels" were supposed to be exterminated. The country was afterwards devastated by frequent wars between the two religious parties, who became fierce political partizans. In 1598, by the enactment termed the Edict of Nantes, under Henry IV., the protestants acquired full liberty of conscience. They had, however, brought great injury on their cause by resorting to violence, and repelling force by force. It has been computed that, within forty-three years, no fewer than 200,000 persons suffered death in France for the sake of religion, beside those who perished in the wars! Yet there still remained 760 protestant churches.

In the time of Louis XIV., 1685, the Edict of Nantes was solemnly but perfidiously revoked, and a still more cruel destruction of the protestants took place; unheard-of cruelties were practiced on innocent men, women and children, and many thousands perished to an unknown extent; 50,000 industrious families of the reformed are said to have quitted France, carrying with them the best manufacturing skill of their country. The dreadful tale is enough to make the heart shudder; and it is a lamentable consideration, that men calling themselves Christians could be guilty of such barbarities, and persuade themselves or pretend that they were "doing God service!"—*Allen's "State Churches."*

VOICES OF THE MOUNTAINS.

*The Giant Trees of California.**

BY HERBERT C. DORR.

Upreared within the azure sky,
Like temples le f-crowned, vast and high,
They firmly stand;
No breeze can sway their massive strength,
Or shake their mighty breadth and length,
By tempests fanned:
Their first of life, what man shall know,
That sprung two thousand years ago?

Two thousand years! two thousand years!
Of human sufferings, joys and tears,
In ceaseless chase;
When these great structures had their birth,
Our Saviour had not walked the earth
To save our race;
Yet then, amid their boughs on high,
Time's diapasons swept them by.

In ages gone, those olden trees,
Perchance o'erlooked great inland seas,
Whose rippling waves
Bore on their floods some unknown race,
Who had their season, time and place,
Now in their graves;
Yet still they cast their shadows down,
Like ancient warriors, grim and brown.

Kings of the forest, lords of eld,
Ere yet by our white race beheld,
Ye reigned alone;
Where great Nevada's peaks arise,
Your spreading arms beneath the skies
Were upward thrown;
As if outstretched in upper air,
Your waving hands were spread in prayer.

Methinks as from some eagle's nest
I soar above their mighty crest
To gaze abroad;
And looking down the paths of Time,
I hear a chant in solemn rhyme,
Of our great God;
From wood or plain or mountain peak,
Each, all, aloud His wonders speak.

Father of life! how dark and vast
Are Thy great mysteries of the past—
What do we here?
Like falling flakes of melting snow
We fleeting come and fleeting go,
To disappear;
And still we read on earth's wide page
Thy ciphers of some bygone age.

—*Alta California.*

Do like a child, and lean and rest
Upon thy Father's arm;
Pour out thy troubles on His breast,
And thou shalt know no harm;
Then shalt thou by His hand be brought
On ways which now thou knowest not,
Up through a well-fought fight,
To heavenly peace and light.

—*Gerhardt.*

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* *Seqvoia Gigantea* (Washington Cypress.)—These giant trees are found in four or five groups in the Sierra Nevada of California, and almost seem the relics of some other world, so immense are they, many being between thirty and forty feet in diameter, and between three and four hundred feet in height; their age is estimated in many cases to be about three thousand years.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 15th inst.

The accounts from the seat of war indicate a rapid and steady advance of the Prussian forces. After the defeat of MacMahon at Weissenburg, and again on the 6th at Woerth, he retreated through the passes of the Vosges Mountains, towards Nancy, leaving Strasburg open to attack, but with a garrison, of the strength of which accounts differ widely, as well as of the amount of provisions, ammunition, &c., on hand. Reports of a laying siege to the city, of a partial bombardment, and of a parley asked by the besieged, in which they were allowed 48 hours to decide whether they would surrender, were sent from Carlsruhe on the 14th, but had not been confirmed on the 15th, when appearances were said to indicate a purpose merely to cut off communications, without a formal siege. On the 13th, MacMahon evacuated Nancy, retreating across the Moselle to Toul, and destroying a fine bridge over the river. Nancy is said to be an "open town," while Toul is fortified. The Prussian left wing then occupied Nancy, and Frouard at the junction of the Paris and Strasburg railroad with that from Metz. Simultaneously, a Prussian force attacked Pont-a-Mousson, on the Moselle, 12 miles north-west of Nancy, and drove out the French troops, but subsequently fell back to the main body. On the 14th, a battle occurred near Metz, in which the Prussian dispatches claimed a victory, while French advices stated that the French army, when about half of it had crossed to the left bank of the Moselle, was attacked by the Prussians in great force, and that after a fight of four hours the latter were repulsed, with great loss to them. The Emperor's telegram to the Empress, announcing this, was dated at Longueville, about 30 miles west of Metz. He left Metz on the 14th, for Verdun, issuing a proclamation to the soldiers, before leaving, in which he said that in quitting them to fight the invaders, he confided to their patriotism the defence of the city; and that they would never allow the enemy to take possession of that bulwark of France. Dispatches at noon of the 15th, from Luxembourg, stated that the sound of cannon had been heard all the morning, in the direction of Metz.

The prefect of the department telegraphed from Toul on the 14th to the Minister of the Interior, that a detachment of 200 German troops approached that town in the afternoon, and summoned it to surrender, but receiving a defiant refusal, retired. A part of McMahon's corps, numbering 30,000 men, who had been cut off from the main body and were supposed to have fallen into the hands of the Prussians, are reported to have arrived at Strasburg in safety.

The King of Prussia has issued a proclamation to the French people, dated at St. Avold, declaring military conscription abolished in all French territory occupied by German troops; announcing that even though the French government should carry out its threat of forcibly expelling all Germans from France, no measures of retaliation will be adopted by him, "as it would be unfair to punish men for belonging to a country cursed with a Bonaparte for its sovereign." He adds that Frenchmen in Germany need not be uneasy. "They shall, in common with all mankind, be convinced that Germany moves at the head of civilization."

It was reported that the King of Italy had some time since promised to assist France, but that recently he has written to the Emperor, saying that having given his word he was ready to keep it, but that it would probably cost him his crown, and that the Emperor released him from his promise. It was expected also that Denmark, on the arrival of the French fleet at the entrance to the Baltic Sea, would lay aside neutrality, and openly join with France; but it is now reported that the French envoy sent, as was supposed, to conclude this arrangement, was not received by the King, the refusal, it is asserted, being due to the influence of England and Russia. Rumors were circulating of an intended intervention of some of the neutral Powers to bring about an armistice between France and Prussia, but they were not credited.

In Paris, great indignation and astonishment at the failure to arrest the progress of the Prussian troops continued to be manifested, and while the utmost readiness was shown to use every effort to repel the invasion, the opposition to the Emperor, both within and without the Legislative Body, was increasing in boldness. A new Ministry had been formed by Count Palikao, composed of strong adherents of the Emperor. The Legislative Body voted for the re-establishment of the National Guard in all the departments, furnishing arms to all citizens over 21 years of age, who have resided a year in one place; and by a vote of 51 to 1, increased the authorized war loan to 1,000,000,000 francs; made the bills of the Bank of France a legal tender, providing that the bank shall not be obliged to redeem them in specie, but limiting the further circulation to 1,000 000,000 francs, of which 800,000,000 shall be applicable to government uses; and gave similar privileges to the Bank of Algeria. A law has also been passed, extending the time allowed to make protests, &c., on commercial paper, from one month to 45 days, and prohibiting the carrying on of any law-suit against citizens in the military service, during the war. The proposition to form a committee of defence, to be appointed by the Chambers, and to have supreme power, was strongly advocated in the Legislative Body on the 14th, by Deputies Favre and Gambetta, but was opposed by Count Palikao, as incompatible with the regular duties of the government, and was rejected, only 50 or 60 members voting for it. Active preparations for the defence of Paris were going on. Gen. Bazaine had been substituted for Gen. Lebœuf, as principal commander of the army in the field.

Later.—A dispatch from the King of Prussia, to the Queen, and another official dispatch, both of the 15th, stated that the French rear-guard, encamped under the walls of Metz, were attacked that day, and after a desperate conflict, were driven into the fortress, the Prussians withdrawing to the previous positions. The sub prefect of Verdun, on the morning of the 16th, telegraphed to the Minister of the Interior, that persons had arrived there from the direction of Metz, reporting that a great battle had been fought the previous day, in which the Prussians were defeated; but the government published the intelligence "under reserve," not having been able to verify it. The Minister of War, in the Chambers, on the 16th, said he had no official dispatches, but had news from reliable sources, that the Prussians had been checked and were retiring.

Spain.—A decree of amnesty has been published, pardoning all political offences committed since Ninth month 29th, 1868, to this time, with the single condition that persons in the military service, who come under this decree, shall take an oath to support the Constitution.

The leaders of the Republican party have issued a manifesto demanding the convocation of the Cortes, and the revision of the monarchical clause of the Constitution. It also counsels their own party to calmness and subordination to order, as the only guarantees of success.

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